

LINGUISTIC SURVEY OF INDIA.



COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S. (Retd.).



VOL. IV.

MUNḌĀ AND DRAVIDIAN
LANGUAGES.

George C. Grierson

BM/YMBG

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VOL. IV.

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G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S. (RETD.),

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- Vol. I. Introductory.
- „ II. Mōn-Khmēr and Tai families.
- „ III. Part I. Tibeto-Burman languages of Tibet and North Assam.
„ II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman
languages.
„ III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
- „ IV. Muṇḍā and Dravidian languages.
- „ V. Indo-Aryan languages, Eastern group.
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„ IV. Himalayan languages.
- „ X. Eranian family.
- „ XI. 'Gipsy' languages and supplement.

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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *rī*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

क *ka* ख *kha* ग *ga* घ *gha* ङ *ṅa* च *cha* छ *chha* ज *ja* झ *jha* ञ *ña*
 ट *ṭa* ठ *ṭha* ड *ḍa* ढ *ḍha* ण *ṇa* त *ta* थ *tha* द *da* ध *dha* न *na*
 प *pa* फ *pha* ब *ba* भ *bha* म *ma* य *ya* र *ra* ल *la* व *va* or *wa*
 श *śa* ष *ṣha* स *sa* ह *ha* ङ *ṅa* ढ *ḍha* ञ *ña* ल *la* ल *ḷha*.

Visarga (:) is represented by *h*, thus क्रमः *kramaśaḥ*. Anuswāra (◌ं) is represented by *m*, thus सिंह *siṃh*, वंश *vaṃś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *baṅga*. Anunāsika or Chandra-bindu is represented by the sign ◌̣ over the letter nasalized, thus मे *mẹ̄*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا <i>a</i> , etc.	ح <i>j</i>	د <i>d</i>	ر <i>r</i>	س <i>s</i>	ع <i>‘</i>
ب <i>b</i>	ج <i>ch</i>	ذ <i>ḍ</i>	ز <i>z</i>	ش <i>sh</i>	غ <i>gh</i>
پ <i>p</i>	ح <i>h</i>	ذ <i>z</i>	ز <i>z</i>	ص <i>s</i>	ف <i>f</i>
ت <i>t</i>	خ <i>kh</i>		ژ <i>zh</i>	ض <i>ḍ</i>	ق <i>q</i>
ث <i>ṭ</i>				ط <i>ṭ</i>	ک <i>k</i>
ث <i>s</i>				ظ <i>ẓ</i>	گ <i>g</i>
					ل <i>l</i>
					م <i>m</i>
					ن <i>n</i>
					when representing <i>anunāsika</i> in Dēva-nāgarī, by ◌̣ over nasalized vowel.
					و <i>w</i> or <i>v</i>
					ه <i>h</i>
					ی <i>y</i> , etc.

Tanwin is represented by *n*, thus فاورن *fauran*. Alif-i maqṣūra is represented by *ā*;—thus, داوآ *da‘wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus, بندا *banda*. When pronounced, it is written,—thus, گنآ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *banā*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh’tā*, pronounced *dēkhtā*; (Kāś-mīrī) चह *chāh*; कर् *kar*, pronounced *kor*; (Bihārī) देखथि *dēkhatḥi*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Puṣṭō (چ), Kāśmīrī (چ, च), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Puṣṭō (ج), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmīrī چ (च) is represented by *ñ*.
- (d) Sindhī ڄ, Western Panjābī (and elsewhere on the N.-W. Frontier) ڄ, and Puṣṭō چ or چ are represented by *ɳ*.
- (e) The following are letters peculiar to Puṣṭō :—
 چ *t*; چ *ts* or *dz*, according to pronunciation; چ *q*; چ *r*; چ *zh* or *g*, according to pronunciation; چ *sh* or *kh*, according to pronunciation; چ or چ *n*.
- (f) The following are letters peculiar to Sindhī :—
 ڀ *bb*; ڙ *bh*; ٺ *th*; ٽ *t*; ٺ *th*; ڻ *ph*; ڄ *jj*; ڄ *jh*; ڄ *chh*;
 ڄ *ñ*; ڄ *dh*; ڄ *q*; ڄ *q̇*; ڄ *q̈*; ڄ *k*; ڄ *kh*; ڄ *gg*; ڄ *gh*;
 ڄ *n*; ڄ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

<i>ā</i> ,	represents the sound of the <i>a</i> in <i>all</i> .
<i>ă</i> ,	" " " <i>a</i> in <i>hat</i> .
<i>ě</i> ,	" " " <i>e</i> in <i>met</i> .
<i>ō</i> ,	" " " <i>o</i> in <i>hot</i> .
<i>e</i> ,	" " " <i>é</i> in the French <i>était</i> .
<i>o</i> ,	" " " <i>o</i> in the first <i>o</i> in <i>promote</i> .
<i>ö</i> ,	" " " <i>ö</i> in the German <i>schön</i> .
<i>ü</i> ,	" " " <i>ü</i> in the " <i>mühe</i> .
<i>th</i> ,	" " " <i>th</i> in <i>think</i> .
<i>dh</i> ,	" " " <i>th</i> in <i>this</i> .

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I am indebted to Dr. Sten Konow of Christiania, Norway, for the preparation of this volume. The proofs of the Dravidian section have been kindly examined by Mr. V. Venkayya, Government Epigraphist, Madras. As Editor of the series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in it.

GEORGE A. GRIERSON.

INTRODUCTION.

About one-fifth of the total population of India speak languages belonging to the Muṇḍā and Dravidian families. These forms of speech have been called by anthropologists the languages of the Draviḍa race.

If we exclude the north-eastern districts from consideration, the population of the Indian peninsula can be said to represent two distinct anthropological types—the Aryan and the Dravidian. The latter has been described as follows by Mr. Risley :—

Draviḍa race.

‘ In the Dravidian type the form of the head usually inclines to be dolichocephalic, but all other characters present a marked contrast to the Aryan. The nose is thick and broad, and the formula expressing its proportionate dimensions is higher than in any known race, except the Negro. The facial angle is comparatively low; the lips are thick; the face wide and fleshy; the features coarse and irregular. The average stature ranges in a long series of tribes from 156·2 to 162·1 centimetres; the figure is squat, and the limbs sturdy. The colour of the skin varies from very dark brown to a shade closely approaching black . . . The typical Dravidian . . . has a nose as broad in proportion to its length as the Negro.’

The hair is curly, and in this respect the Dravidians differ from the Australians, with whom they agree in several other characteristics.

The Dravidian race is not found outside India. It has already been remarked that the Australians share many of the characteristics of the Dravidians. Anthropologists, nevertheless, consider them to be a distinct race. The various Mōn-Khmēr tribes and the Sakeis of Malacca agree with the Dravidians in having a dolichocephalic head, a dark colour of the skin, and curly hair. They are not, however, considered to be identical with them.

Distribution of the race.

Archæologists are of opinion that the various stone implements which are found from Chota Nagpur on the west to the Malayan peninsula on the east are often so similar in kind that they appear to be the work of one and the same race. Attention has also been drawn to analogous customs found all over the same area, and to other coincidences. It will be mentioned later on that philological reasons can likewise be adduced to support the supposition of a common substratum in the population of parts of Nearer India, Farther India, and elsewhere. We cannot decide whether the Dravidian race is directly descended from that old substratum. At all events, the race is commonly considered to be that of the aborigines of India, or, at least, of Southern India.

The various groups into which anthropology divides men are nowhere pure and unmixed. There are also within the Dravidian race great fluctuations in the shape of the skull, the form of the nose, the darkness of the skin, and so forth. It seems therefore necessary to conclude that, in the course of time, numerous racial crossings have taken place.

The probability of such a conclusion is enhanced by a consideration of the languages spoken by the Dravidian race. According to the eminent German philologist and ethnologist Friedrich Müller, they are the Muṇḍā dialects, Singhalese, and the Dravidian languages proper. Müller's classification of the languages of the world is based on principles which differ widely from those adopted by former writers on the subject, and it will be necessary to give a short explanation of his methods in order to ascertain how much importance he himself would attach to the fact that several languages of different origin are, in his system, classed together within one and the same group.

According to Müller, man can only have developed a real language after having split up into races, and the various languages in actual use must therefore be derived from different racial bases. Nay, it seems even necessary to assume that the individual race had often split up into further sub-divisions before developing a language of its own. All the languages of one race are not, therefore, necessarily derived from the same original.

Among the languages of the Dravidā race Singhalese occupies a position of its own and does not appear to have anything to do with the rest. It is an Aryan dialect and has been brought to Ceylon from India at a very early period. There seem to be traces of a non-Aryan substratum, under the Aryan superstructure, but we are not as yet in a position to judge with certainty as to the nature of this substratum.

With regard to the remaining languages of the race, opinion has been divided, some scholars thinking it possible to derive the Muṇḍā and Dravidian forms of speech from the same original, and others holding that they have nothing to do with each other. The latter opinion seems to be commonly held by scholars in Europe.

The Rev. F. Hahn, on the other hand, in his *Kurukh Grammar*, Calcutta, 1900, pp. 98 and ff., maintains that there is a strong Dravidian element in Muṇḍārī grammar. Muṇḍārī is a typical Muṇḍā language, and the view advocated by Mr. Hahn accordingly leads up to the suggestion of a connexion between the Muṇḍā and Dravidian forms of speech, *i.e.*, among all the principal languages of the Dravidian race. This theory is *a priori* very probable. An examination of Mr. Hahn's arguments will, however, show that it cannot be upheld.¹

He commences by giving a list of words which are common to the Muṇḍā Muṇḍārī and to the Dravidian Kurukh. He does not attach much importance to such cases of coincidence in vocabulary, and rightly so. In the first place, Kurukh has largely borrowed from Muṇḍārī, and in the second place, it is only to be expected that many words should be common to the two families. Even if we assume that the Dravidian race of the present day consists of two originally different elements, the Muṇḍās and the Draviḍas, it must have been formed or rather must have developed in such a way that the two original races were mixed together. The result of such a mixture must inevitably be that the languages of both races influenced each other in vocabulary. Moreover, the list published

¹ My non-acceptance of Mr. Hahn's conclusions must not be taken as suggesting that I have anything but the greatest respect for the modesty and learning displayed in his *Kurukh Grammar*. Indeed, it is the fact that these conclusions are supported by his authority that has compelled me to enter into details in giving my reasons for differing from him. Otherwise the question could have been dismissed in a few words.

by Mr. Hahn contains several Aryan loan-words and also some words where the analogy is only apparent. Compare Munḍārī *eṅgā*, mother, but Kurukh *iṅg-yō*, my-mother, in which the word *iṅg* means 'my.'¹

I therefore pass by the asserted correspondence in vocabulary. It seems to me that a thorough comparison of Munḍā and Dravidian vocabulary will show that the common element is unimportant.

Mr. Hahn further mentions some points where he finds a correspondence between Munḍā and Dravidian grammar: It will be necessary to extend the investigation to other features also, in order to show the true relationship existing between the two families. Mr. Hahn's arguments can then be referred to in their proper place.

Phonology.—The most striking feature of Munḍā phonology is the existence of the so-called semi-consonants. There is nothing corresponding to these in Dravidian languages. On the other hand, the interchange between soft and hard consonants in Dravidian is not a feature of the Munḍā forms of speech.

Formation of words.—The Munḍā languages like the Dravidian ones make use of suffixes. The same is, however, the case in all Indian, and in many other, languages, and it is, moreover, possible or even probable that the use of suffixes in Munḍā is largely due to the influence of Dravidian or Aryan forms of speech. The Dravidian languages have nothing corresponding to the Munḍā infixes.

Nouns.—Dravidian nouns are of two kinds, *viz.*, those that denote rational beings, and those that denote irrational beings, respectively. The two classes differ in the formation of the plural, and also in other respects. The state of affairs in Munḍā is quite different. Here we find the difference to be between animate and inanimate nouns: quite another principle of classification, pervading the whole grammatical system. Both classes, moreover, denote their plural in the same way. Further, Dravidian languages often have different forms for the masculine and feminine singular of nouns denoting rational beings, while the Munḍās make no difference whatever.

Dravidian languages have two numbers, the singular and the plural. The Munḍā dialects have three.

The formation of cases is quite different in the two families. The Dravidian languages have a regular dative and an accusative, while the cases of the direct and indirect object are incorporated in the verb in Munḍā. The suffix *kē*, which is used to denote the direct and the indirect object in some mixed dialects of Munḍārī, is a foreign element. In the face of such facts the comparison of the Kurukh ablative suffix *tī* with Munḍārī *tē*, which is not a real ablative suffix, is of no avail, even if the Kurukh *tī*, *ntī*, should prove to be different in its origin from Tamil *iṇṇā*, Kanarese *inda*, Tulu *edd*.

In this connexion it should also be noted that the Munḍā languages do not possess anything corresponding to the Dravidian oblique base.

Adjectives.—Adjectives are of the same kind in both families. The same is, however, the case in almost all agglutinative languages.

Numerals.—No connexion whatever can be traced between the Munḍā and Dravidian numerals. Moreover the principles prevailing in the formation of higher

¹ *Yō* mother, is a very common word in many languages. It also occurs in Santālī under the form of *ayō*. Like so many other terms of relationship it is a nursery word and cannot be adduced as a proof of relationship between such languages as possess it.

numbers are different in the two families. The Dravidas count in tens, the Muṇḍās in twenties.

Pronouns.—The pronoun *iñ*, *iñg*, I, in Muṇḍā dialects has been compared by Mr. Hahn with the Kurukh *ēn*, oblique *eñg*. It will, however, be shown in the introduction to the Dravidian family that the base of the Dravidian word for 'I' is probably *ē*, while the essential part of the Muṇḍā pronoun is *ñ* or *ṇ*.

Mr. Hahn further remarks that both families have different forms for the plural of the personal pronoun of the first person according to whether the party addressed is included or not. It will be pointed out in the introduction to the Dravidian family that it is very questionable whether this is originally a feature of the Dravidian forms of speech. Moreover, the use of two different forms for 'we' occurs in other families which have nothing to do with the Muṇḍās and Dravidas, e.g., in the Nuba languages, the Algonquin languages, etc.

Mr. Hahn further compares Kurukh *ēkā*, who? with Muṇḍārī *oko*. But the base of *ē-kā* is *ē* or *ī*, as is clearly shown by other Dravidian forms of speech.

No conclusion whatever can be drawn from the absence of a relative pronoun in both families. The same is, as is well known, the case in numerous languages all over the world.

Verbs.—Every trace of analogy between the Muṇḍā and Dravidian families disappears when we proceed to deal with the verbs. Mr. Hahn compares some suffixes in Kurukh and Muṇḍārī. It is not necessary to show in detail that his comparisons will not stand a close examination. I shall only take one typical instance. He compares the Muṇḍārī suffix of the simple past tense passive *jan*, which corresponds to Santālī *en*, with Kurukh *jan*, which is the termination of the first person singular feminine of such verbs as end in *n*. The *j* of the Kurukh tense is softened from *ch*, as is clearly shown by connected dialects. The *j* of Muṇḍārī *jan*, on the other hand, is derived from *y* in *yan* = Santālī *en*. The final *n* of Kurukh *jan* is the personal termination of the first person singular, and is dropped in other persons; the *n* of Muṇḍārī *jan* is the sign of the passive and runs through all persons.

The rest of Mr. Hahn's comparisons are of the same kind and can safely be left out of consideration.

On the other hand, the whole conjugational system is quite different in the Dravidian and in Muṇḍā languages. The Dravidian system is very simple, only comprising two or three tenses; in Muṇḍā we find an almost bewildering maze of conjugational forms. The Dravidian verb can be characterized as a noun of agency; the Muṇḍā verb is an indefinite form which may be used at will as a noun, an adjective, or as a verb. The most characteristic features of the Muṇḍā verb, the categorical *a* and the incorporation of the direct and the indirect object in the verb, are in absolute discord with Dravidian principles. The Muṇḍā languages, on the other hand, do not possess anything corresponding to the Dravidian negative conjugation.

It is not necessary to go further into detail. The two families only agree in such points as are common to most agglutinative languages, and there is no philological reason for deriving them from the same original.

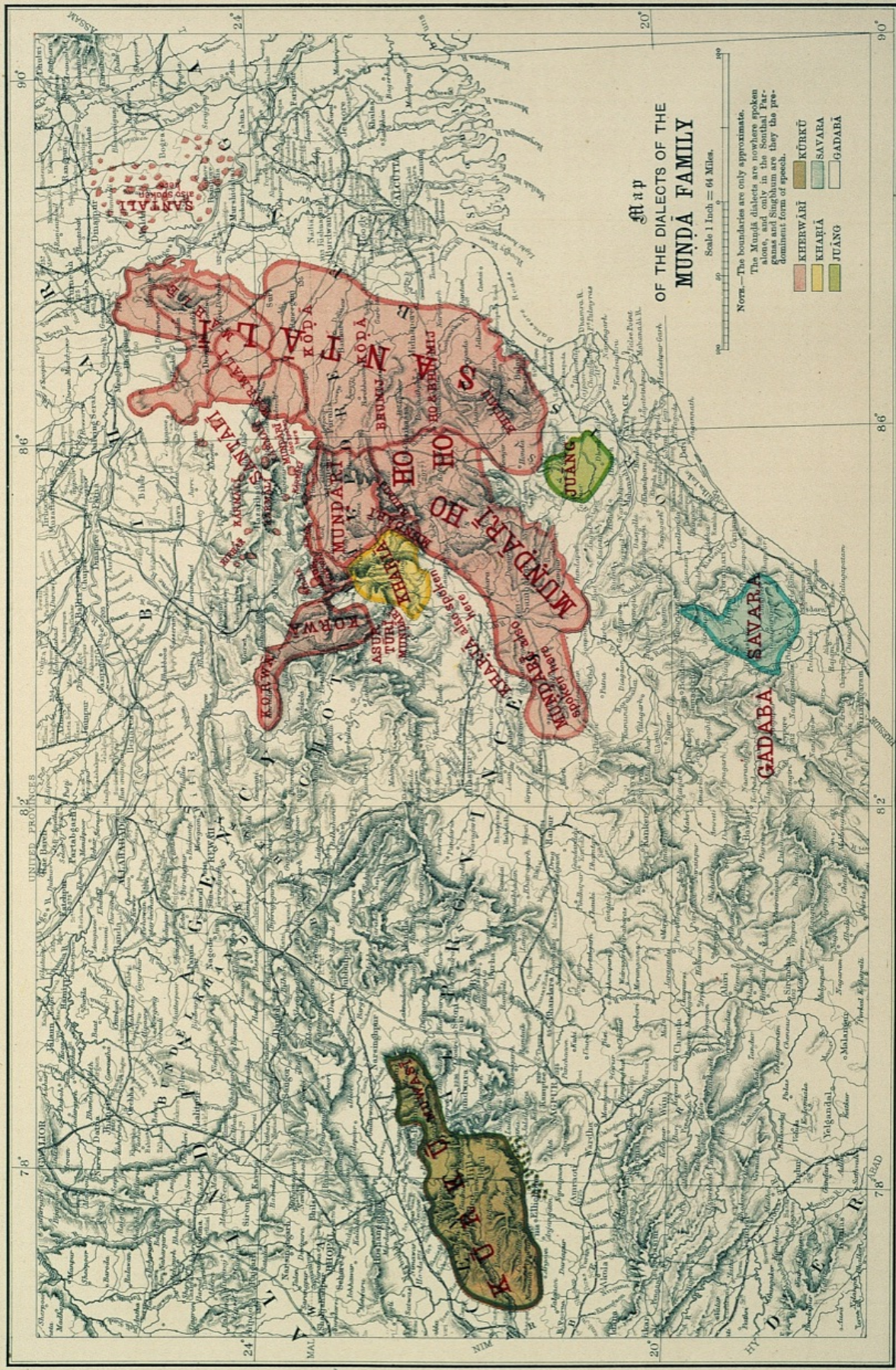
On the other hand, the Muṇḍās and the Draviḍas belong to the same ethnic stock.

History.

It has, however, already been remarked that the physical type is not uniform throughout. If we are allowed to infer from this fact that the Dravidian race is a mixed one and consists of more than one element, the philological facts just drawn attention to seem to show that the chief components of the actual race are the Muṇḍās on the one hand and the Draviḍas on the other. The Muṇḍās are everywhere found in the hills and jungles, *i.e.* in surroundings in which we might reasonably expect to find the remnants of aboriginal races. We cannot, however, now decide if the dialects spoken by them at the present day are derived from the language of those aborigines, and there are, moreover, no traces of their having at any time been settled in the south. With regard to the Draviḍas, some authorities believe that they arrived in India from the south, while others suppose them to have entered it from the north-west where a Dravidian language is still spoken by the Brāhūis of Baluchistan. The Brāhūis do not belong to the Dravidian race, but are anthropologically Eranians, *i.e.* they have merged into the race of their neighbours. It is possible that the same is the case with the Dravidian tribes of the south wherever they came from, but anthropology only tells us that the Dravidian race comprises Muṇḍās and Draviḍas, and we have no information to show that the Draviḍas are not the aboriginal inhabitants of the south.

Philology does not tell us much about the question. It will be shown later on that the Muṇḍā languages agree in so many points with various forms of speech in Farther India, the Malay peninsula, and the Nicobars, that there must be some connexion between them all. The Dravidian languages, on the contrary, form an isolated group. There are no traces of connected forms of speech in the surrounding countries. Comparative philologists agree that the Muṇḍā languages, Khassi, Mōn-Khmēr, Nancowry, and the speech of the aboriginal races of the Malay peninsula contain a common substratum, which cannot be anything else than the language of an old race which was once settled in all those countries. No traces of that common stock can be shown to exist in the Dravidian forms of speech, and from a philological point of view, it therefore seems probable that the Dravidian *languages* are derived from the speech of an aboriginal Dravidian population of Southern India, while the Dravidian *race* at some remote period has received an admixture of tribes belonging to the same stock as the Mōn-Khmērs of Farther India.

The question of the origin and the old distribution of the Dravidian race cannot, however, be solved by the philologist. It is a subject which properly belongs to the domain of anthropology, and of anthropology alone. The denomination of the race is that given by anthropologists, and from the point of view of the philologist it is just as unsuitable as, if not more unsuitable than, the name Aryan which is used by some to denote the old people whose language is the origin of the various Indo-European tongues. For our present purpose it is sufficient to state that the languages of the Muṇḍās and the Draviḍas are not connected but form two quite independent families. They will accordingly be described as such, and I now proceed to give a more detailed account of the Muṇḍā family.



Map
OF THE DIALECTS OF THE
MUNDA FAMILY

NOTE.—The boundaries are only approximate.
The Munda dialects are nowhere spoken
alone, but are in contact with the
Hindustani and Singhbhoi are they the pre-
dominant form of speech.

- KHERWARI
- KURKU
- KHARIA
- SAVARA
- JUANG
- GADABA

Scale 1 inch = 64 Miles.

PART I.

MUNḌĀ FAMILY.

INTRODUCTION.

The Munḍā family is the least numerous of the four linguistic families which divide among themselves the bulk of the population of India. The number of speakers is only about three millions.

The Munḍā family has been known under various names. Hodgson classed the languages in question under the head of Tamulian. Hō, Santālī, Bhumij, Kurukh, and Munḍārī are, according to him, 'dialects of the great Kōl language.' The word Kol or Kolh is a title applied by Hindūs to the Hōs, Munḍāris, and Orāṣs, and sometimes also to other tribes of the Munḍā stock. Among the Santāls the corresponding word *kālḥā* is used to denote a tribe of iron smelters in the Sonthal Parganas and neighbourhood. It is probably connected with caste names such as Kōlī, but we do not know anything really certain about the original meaning of the word. *Kōla* occurs as the name of a warrior caste in the Harivamśa. The word *kōla* in Sanskrit also means 'pig,' and some authorities hold that this word has been used by the Aryans as a term of abuse in order to denote the aboriginal tribes. According to others 'Kol' is the same word as the Santālī *hār*, a man. This word is used under various forms such as *hār*, *hārā*, *hō*, and *kōrō* by most Munḍā tribes in order to denote themselves. The change of *r* to *l* is familiar and does not give rise to any difficulty. It is even possible that the Aryans who heard the word *hār* or *kōr* confounded it with their own word *kōla*, a pig. The Santālī form *kālḥā* must in that case have been borrowed back again from the Aryans.

The name Kol has the disadvantage that it is not used in India to denote all the various tribes of the Munḍā family. On the other hand, it is also applied to the Orāṣs who speak a Dravidian dialect. It is therefore apt to be misunderstood. As has already been remarked, Hodgson used the name to denote Hō, Santālī, Bhumij, Kurukh, and Munḍārī. He was followed by Logan, who, however, excluded Kurukh. Logan also followed Hodgson in considering the Munḍā languages as a Dravidian group, which he called North Dravidian. Both he and Hodgson, accordingly, laboured under the illusion that the languages of Munḍās and the Dravidas were derived from the same original.

The late Professor Max Müller was the first to distinguish between the Munḍā and Dravidian families. He says:—

'I can see indeed many coincidences between Uraon, Rajmahali, and Gondi on one side, and Sinhbhum (*i.e.* Hō), Sontal, Bhumij, and Mundala words on the other, but none whatever between these two classes. I, therefore, suppose that in the dialects of the last four tribes, we have traces of a language spoken in India before the Tamulian conquest . . . The race by which these dialects are used may have merged into the Tamulic in places where both have been living together for some time. Both are, therefore,

promiscuously called Koles. But historically as well as physiologically there is sufficient evidence to show that two different races, the Tamulic and an earlier race, came in contact in these regions, whither both fled before the approach of a new civilisation . . . These people called themselves "Munda," which, as an old ethnic name, I have adopted for the common appellation of the aboriginal Koles.'

The designation of the family as the 'Muṇḍā family' is thus due to Max Müller, and it has been retained in this Survey because it is that originally given by the scholar who first clearly distinguished the family from the Dravidian forms of speech, and because other names which have been proposed are objectionable for other reasons. It is not, however, a very appropriate denomination. The word Muṇḍā is used by foreigners to designate the Muṇḍās of the Ranchi district, *i.e.* only a section of the whole race. In Muṇḍārī it denotes the village chief and is also used as an honorific designation of landed proprietors, much in the same way as Māñjhī in Santālī. Muṇḍā therefore properly only applies to that section of the tribe who speak the Muṇḍārī language, and its use as a common designation of the whole family is only a conventional one.

The denomination Muṇḍā was not long allowed to stand unchallenged. Sir George Campbell in 1866 proposed to call the family Kolarian. He was of opinion that Kol had an older form Kolar which he thought to be identical with Kanarese *kallar*, thieves. There is absolutely no foundation for this supposition. Moreover, the name Kolarian is objectionable as seeming to suggest a connexion with Aryan which does not exist.

The name Kolarian has, however, in spite of such disadvantages become very widely used. Mr. Skrefsrud, and after him Professor Thomsen of Copenhagen, have brought a new name into the field, *viz.* Kherwarian or Kharwarian. Kherwār or Kharwār is according to Santālī tradition, the name given to the old tribe from which Santāls, Hōs, Muṇḍās, Bhumij, and so forth are descended. So far as I can see it includes the bulk of the family, and has great advantages as compared with other titles. It is not, however, quite free from objection. There are no indications of the southern and western tribes, such as Kharīā, Juāṅg, Savara, Gadabā, and Kūrkū, having ever been included in the Kherwār tribe, and there seems to be little reason for replacing one incorrect name by another which is less incorrect, it is true, but is still not quite appropriate. The name Kherwārī will therefore in this Survey be reserved for the principal Muṇḍā language which is known as existing in several slightly varying dialects such as Santālī, Muṇḍārī, Hō, and so forth.

If we were to coin a new term for the family, the analogy of the denomination Dravidian might suggest our adopting a Sanskrit name. In Sanskrit the common name for the Muṇḍā aborigines seems to be Nishāda. The Nishādas are identified with the Bhillas. They are found to the south-east of Madhyadeśa and in the Vindhya range. Their country is said to begin at the place where the river Sarasvatī disappears in the sands. In other words, the Nishādas lived in the desert and in the hills to the south and east of the stronghold of the Aryans, *i.e.* in districts where we now find Muṇḍā tribes of their descendants. Compare Wilson's *Viṣṇu Purāṇa*, pp. 100 and f.

It would, however, only mean adding to the confusion which already exists if we were to propose a new name for the family, and the denomination introduced by Max Müller when he first showed that the languages in question formed one distinct group, will be adhered to in these pages.

The principal home of the Muṇḍā languages at the present day is the Chota Nagpur Plateau. Speakers are further found in the adjoining districts of Madras and the Central Provinces, and in the Mahadeo Hills. They are almost everywhere found in the hills and jungles, the plains and valleys being inhabited by people speaking some Aryan language.

The Muṇḍā race is much more widely spread than the Muṇḍā languages. It has already been remarked that it is identical with the Dravidian race which forms the bulk of the population of Southern India, and which has also contributed largely to the formation of the actual population of the North. It is now in most cases impossible to decide whether an individual tribe has originally used a Muṇḍā or a Dravidian form of speech. The two racial groups must have merged into each other at a very early period. One dialect, the so-called Nabāli, still preserves traces of a manifold influence. It appears to have originally been a Muṇḍā form of speech, but has come under the influence of Dravidian languages. The result is a mixed dialect which has, in its turn, come under the spell of Aryan tongues, and which will probably ere long become an Aryan language. The same development has probably taken place in many other cases. The numerous Bhil tribes occupy a territory of the same kind as that inhabited by the Muṇḍās. Their various dialects show some traces of Dravidian influence, and it seems allowable to infer that these are the result of the same development the first stage of which lies before us in Nahāli. It is also probable that the tribes who speak various broken dialects in Western India, such as Kōlī and so forth, have originally used a Muṇḍā form of speech. It is not, however, now possible to decide the question.

There are, on the other hand, several Aryanised tribes in Northern India who have certainly once spoken some Muṇḍā dialect. Such are the Cheros in Behar and Chota Nagpur, the Kherwārs, the Savaras who have formerly extended so far north as Shahabad, many of the so-called Rājbanis, and so forth. Traces of an old Muṇḍā element are apparently also met with in several Tibeto-Burman dialects spoken in the Himalayas. Compare the remarks in Vol. iii, Part i of this Survey. At all events, Muṇḍā languages must once have been spoken over a wide area in Central India, and probably also in the Ganges valley. They were, however, early superseded by Dravidian and Aryan forms of speech, and at the present day, only scanty remnants are found in the hills and jungles of Bengal and the Central Provinces.

It is no longer possible to decide to what extent the Muṇḍā languages can have influenced the other linguistic families of India. Our knowledge of them only dates back to the middle of the last century. Attention will be drawn to a few facts in the introduction to the Dravidian family which apparently point to the existence of a Muṇḍā element in Dravidian grammar. The whole matter is, however, beyond the limit of our observations, as the Muṇḍā influence must have been exercised at a very early period. In the case of Aryan languages, the Muṇḍā influence is apparently unimportant. Professor Thomsen is of opinion that such an influence has probably been at play in fixing the principle regulating the inflexion of nouns in Indo-Aryan vernaculars. It is, however, more probable that it is Dravidian languages which have modified Aryan grammar in such characteristics, and that the Muṇḍā family has thus, at the utmost, exercised only an indirect influence through the Dravidian forms of

Muṇḍā element in Dravidian and Aryan languages.

speech. There is, however, one instance where Munḍā principles appear to have pervaded an Aryan language, *viz.* in the conjugation of the Bihārī verb. Though the different forms used to denote an honorific or non-honorific subject or object and the curious change of the verb when the object is a pronoun of the second person singular can be explained from Aryan forms, the whole principle of indicating the object in the verb is thoroughly un-Aryan, but quite agrees with Munḍā grammar. The existence of a similar state of affairs in Kāśmīrī and in Shīnā must, of course, be accounted for in a different way.

It has already been remarked that the Munḍās and Dravīḍas are considered by anthropologists to belong to the same race, but that their languages are not connected. Within India proper the Munḍā dialects form an isolated philological group. In Farther India and on the Nicobar Islands, on the other hand, we find a long series of dialects which in so many important points agree with the Munḍā languages that it seems necessary to assume a certain connexion. These languages include the so-called Mōn-Khmēr family, the dialects spoken by the aboriginal inhabitants of the Malayan Peninsula, and Nicobarese.

A short account of the Mōn-Khmēr family has been given above, in Vol. ii, pp. 1 and ff. A list of authorities will be found in the same place. The family comprises several languages and dialects, and some of them differ considerably from the others. This is for instance the case with Anamese, which is even considered by some not to be a member of the family. It must have branched off at a very early period and has later on come under the influence of Chinese. Similarly the Cham dialect of the old Kingdom of Champa has been largely influenced by Malay, and has even borrowed the Malay numerals. In spite of all this, however, there are so many points of analogy between all the dialects that they must be classed together as one family.

The Mōn-Khmēr dialects had long been considered as connected with the Tibeto-Chinese languages. Professor Kuhn has, however, shown that they form a separate family, and that connected forms of speech are found among the polysyllabic languages of Nearer and Farther India. Even anthropologically the speakers of Mōn-Khmēr dialects differ from the Chinese.

The word Mōn has long ago been compared with Munḍā, and nobody now doubts that there is a connexion between the Mōn-Khmēr and the Munḍā languages. It has already been remarked that 'Munḍā' is an Aryan word. It cannot therefore have anything to do with 'Mōn,' but that does not affect the argument. Pater W. Schmidt has been good enough to inform me that an older form of *Mōn* is *Man*.

The first to draw attention to the connexion between the Munḍā languages and the Mōn-Khmēr family was Logan in his series of articles on the *Ethnology of the Indo-Pacific Islands*, in the *Journal of the Indian Archipelago*. 'Kol' is dealt with on pp. 199 and ff. of Vol. vii (1853). He was followed by F. Mason, in a paper on the Talaing language contributed to the fourth volume of the *Journal of the American Oriental Society* (1854). Mason tried to show that many Mōn words corresponded to others in use in Kolh (*i.e.* Munḍārī), Gōṇḍī, Kurukh, and Malto. His comparisons are not convincing. His word lists were, however, reprinted in the *British Burma Gazetteer*

and also in the seventeenth volume of the French *Revue de linguistique* (pp. 167 and ff.).

The comparative tables of numerals and pronouns published by Max Müller in his letter on the classification of Turanian languages were made use of by the German Professor W. Schott for a comparison of the numerals and pronouns in Muṇḍārī and Anamese.

Sir A. Phayre followed Dr. Mason, and he also found his theory confirmed by the resemblance between the stone implements, the so-called shoulder-headed celts, found in Pegu and in Chota Nagpur.

Other scholars such as Haswell and Forbes did not believe in the theory of a connexion. Forbes thought that there might have been intercourse, but no racial affinity, between Mōns and Muṇḍās.

A full discussion of the correspondence between Mōn-Khmēr and Muṇḍā vocabulary was given by Professor E. Kuhn in the paper mentioned under authorities below. He sums up his results as follows:—

‘There are unmistakable points of connexion between our monosyllabic Khasi-Mōn-Khmēr family and the Kolh languages, Nancowry, and the dialects of the aborigines of Malacca. It would be rash to infer at once from this fact that it has the same origin as those eminently polysyllabic languages. It seems, however, certain that there is at the bottom of a considerable portion of the population of Further and Nearer India a common substratum, over which there have settled layers of later immigrants, but which, nevertheless, has retained such strength that its traces are still clearly seen over the whole area.’

The relationship existing between the Mōn-Khmēr languages and the dialects spoken by the wild tribes on the Malay Peninsula has lately been separately dealt with by Pater W. Schmidt. The result of his very careful and detailed studies is that the dialects in question, the so-called Sakei and Semang, must be considered as really belonging to the Mōn-Khmēr family.

We shall now turn to the relationship existing between the Muṇḍā and the Mōn-Khmēr languages.

Phonology.—The phonetic systems agree in several points. Thus both families possess aspirated hard and soft letters. Both avoid beginning a word with more than one consonant, and so forth. The most characteristic feature of Muṇḍā phonology are the so-called semi-consonants *k'*, *ch'*, *t'*, *p'*. They are formed in the mouth in the same way as the corresponding hard consonants *k*, *ch*, *t*, and *p*, but the sound is checked, and the breath does not touch the organs of speech in passing out. The sound often makes the impression of being slightly nasalised, and we therefore find writings such as *tn* or *dn* instead of *t'*; *pm* or *bm* instead of *p'*, and so forth. Some corresponding sounds exist in Sakei and connected languages. In the Mōn-Khmēr forms of speech final consonants are, as a general rule, shortened in various ways. Similarly in Cham final *k*, *t*, *p*, and *h* are not pronounced, or their enunciation is at least checked so that only a good observer can decide which

sound is intended. As examples from the Mōn-Khmēr languages, we may quote Khmēr *tāk*, Bahnar *tah*, to lay down; Khmēr *tūch*, like; Bahnar *hadoi*, in the same way; Khmēr *tāp*, Bahnar *tām*, to perforate, etc. It is impossible not to compare these sounds with the Muṇḍā semi-consonants.

Formation of words.—It is difficult to compare the formation of words in the Muṇḍā and Mōn-Khmēr families. Nobody has as yet attempted to give a thorough analysis of the vocabulary of the Muṇḍā dialects, and I have not had access to sufficient materials for a thorough study of the Mōn-Khmēr languages.¹ We can, however, already point out some characteristics in which both families agree. The most important one is the common use of infixes. Compare Khmēr *kal*, to support; *kh-n-al*, support: Stieng, *sa*, eat; *sč-p-a*, food, and so forth. I may further mention the reduplication of the base or of its first letters, and the use of prefixes, though we are not as yet sufficiently acquainted with the rôle which those latter additions play in the formation of Muṇḍā words.

Vocabulary.—The vocabulary of both families often agrees in a very striking manner. Attention has long ago been drawn to the conspicuous similarity of the numerals. The short table which follows will be sufficient to illustrate the matter. Further details will be found in the works by Messrs. Kuhn and Schmidt mentioned under authorities:—

Santālī.	Kharā.	Savara.	Khmēr.
1. <i>mit'</i>	<i>moyod</i>	<i>bo, aboi, mi-</i>	<i>mūy.</i>
2. <i>bar</i>	<i>ubār</i>	<i>bāgu, bār-</i>	<i>bīr.</i>
3. <i>pā</i>	<i>upē</i>	<i>yāgi, yār-</i>	<i>pīy.</i>
4. <i>pon</i>	<i>i'pon</i>	<i>uñji</i>	<i>puon.</i>
5. <i>mārā</i>	<i>moloi</i>	<i>molloi</i>	<i>prā, Mōn p'sun.</i>
6. <i>turui</i>	<i>tiburu</i>	<i>tuḍru, turru</i>	<i>kron, Bahnar tōdrāu, Mōn t'rāu.</i>
7. <i>sae</i>	<i>gul</i>	<i>gul-ji</i>	<i>grul.</i>
8. <i>irāl</i>	<i>thām</i>	<i>tam-ji</i>	<i>kati, Anam tam, Sue thkol.</i>
9. <i>arā</i>	<i>tomsin</i>	<i>tim-ji</i>	<i>kansar, Bahnar tōxin, Palaung tim.</i>
10. <i>gāl</i>	<i>gol</i>	<i>gal-ji</i>	<i>uai, Lemet kel.</i>

It is not necessary to enter into a detailed discussion of the forms given in the table. The striking agreement leaps at once to the eye.

With regard to pronouns we cannot expect to find corresponding forms throughout. The old personal pronouns are so commonly replaced by complimentary nouns in all the languages of Farther India that it would often be useless to make a comparison. Some striking instances, however, are still available which show that the two families have

¹ Pater W. Schmidt's masterly treatment of the phonology of these forms of speech could not be utilized for this introduction.

here also preserved important traces of a common origin, or, at all events, of a common substratum. Compare the table which follows:—

	I	We two		We	
		exclusive.	inclusive.	exclusive.	inclusive.
Santāli	<i>iñ</i>	(a) <i>liñ</i>	(a) <i>lañ</i>	(a) <i>lä</i>	(a) <i>bon</i>
Bahnar	<i>iñ</i>	<i>ñi</i>	<i>ba</i>	<i>ñon</i>	<i>bön</i>

There is no difficulty in comparing Santāli *liñ*, I and he, with Bahnar *ñi*. Compare Santāli *ñäl*, Muṇḍārī *lel*, see.

The personal pronouns are often suffixed in both families in order to supply the place of possessive pronouns.

We can further compare the demonstrative bases *ni* and *no* in Santāli with Bahnar *ne*, this; *no*, that, and so on.

There is also a considerable proportion of the vocabulary which is common to both families. It will be sufficient to give a few instances.

I.—Parts of the body.

Back.—Santāli *dea*, Khaṛiā *kuṇḍabn*, Savara *kiṇḍoñ*; Bahnar *kedu*.

Blood.—Santāli *māyām*; Stieng *maham*.

Eye.—Santāli *māt'*; Bahnar, etc., *mat*.

Foot.—Santāli *jaṅga*, Juāng *ijiñ*; Bahnar *jōñ*; Stieng *joñ*.

Hand.—Santāli *ti*; Bahnar, etc., *ti*.

Nose.—Santāli *mũ*, Bahnar, etc., *muh*.

II.—Animals.

Bird.—Santāli *sim*; Bahnar *sēm*, Mōn *chẽ*.

Crab.—Santāli *kaṭkām*; Bahnar *kōtam*.

Dog.—Savara *kinsor*; Huei, Sue, etc., *śor*.

Fish.—Kūrku *kākū*; Bahnar, etc., *ka*.

Peacock.—Santāli *marak'*; Mōn *mrāk*.

Snake.—Santāli *biñ*; Bahnar *bih*, Stieng *bẽh*.

Tiger.—Santāli *kul*, Muṇḍārī *kulā*, Mōn, Bahnar *kla*, Kuy *khola*.

III.—Objects of nature.

Earth.—Santāli *át*; Muṇḍārī *ote*; Mōn *ti*.

Mountain.—Santāli *buru*; Kuy *brōu*, *brau*.

Forest.—Santāli *bir*; Khmēr *bréi*, Bahnar, etc., *bri*.

Salt.—Santāli *bu-lu-ñ*; Stieng *bõh*, Bahnar *boh*.

Sun.—Santāli *siñ*; Palaung *señei*, Selong *señ*.

Wood.—Santāli *bir*; Bahnar, etc., *bri*.

Water.—Santāli *dak'*; Bahnar, etc., *dak*.

IV.—Miscellaneous.

Die.—Santāli *gách'*; Khmēr *kh-m-och*, corpse.

Drunk.—Santāli *bul*; Bahnar, Khmēr *bul*.

Eat.—Santāli *jám, jo*; Bahnar *śa*, Mōn *cha*, Proons *choñ*.

Lie down.—Santāli *gitch'*; Mōn *stik*.

Child.—Santāli *hán*, Kūrkū *kōn*; Mōn, Anam, etc., *kōn*.

Name.—Santāli *ñu-tu-m*, Korwā *yum*, Savara *ñim*, Kūrkū *jūmū*; Mōn *ymu*, Khmēr *jhmōh*.

Not.—Santāli *ban*; Rengao *bi*.

The preceding remarks will have been sufficient to show that the general frame-work of both families is so analogous that there must be a close connexion. The inflexional system and the structure of sentences, on the other hand, differ in both. I do not think that much importance should be attached to the fact that the modern order of words is different. The same is the case in two so closely connected groups of one and the same family as Tai and Tibeto-Burman. It is more important that the conjugation of verbs is quite different. It should, however, be borne in mind that we do not know much about the history of the Munda and Mōn-Khmēr languages. We cannot any more consider them as unmixed forms of speech, and the different conjugational system can very well be due to foreign influence.

The Mōn-Khmēr languages are monosyllabic and the Munda family polysyllabic. That is not, however, a sufficient reason for separating the two families. It is only the bases in Mōn-Khmēr that are monosyllabic. Polysyllabic words are of common occurrence, just as is the case in Sakei and Semang, and it is very probable that further research will show that the bases of Munda words are likewise monosyllabic.

The most probable solution of the whole problem seems to be that the Munda and the Mōn-Khmēr languages are derived from one and the same base. Each group has, however, had an independent history of its own, under the influence of various foreign elements. It seems probable that the Munda languages have developed the tendencies of the common parent tongue with the greatest fidelity. The tribes speaking them have led a more secluded existence than the Mōn-Khmērs. The old history of both groups is, however, as yet lost in the mist of antiquity.

It has already been remarked that the aboriginal languages of the Malay Peninsula are so closely related to Mōn-Khmēr that Pater Schmidt, the latest and best authority on the subject, does not hesitate to consider them as a branch of that family. They are spoken by the Sakei and Semang tribes. The Sakeis are also anthropologically connected with the Mōn-Khmēr tribes. The Semangs, on the other hand, are Negritos, and Pater Schmidt is probably right in supposing that they have abandoned their original speech and adopted a foreign one. The oldest population of the Malay Peninsula were probably all Negritos, and the Sakeis are therefore perhaps later immigrants. According to Forbes, 'the earliest Mōn traditions speak of a race, called Beloos (monsters) whom the Mōn and Burman races found occupying the sea-coast.' It is possible that the 'Beloos' were Negritos. We do not, however, know anything certain about them or their history.

It is not necessary to enter into details with regard to the dialects of the Sakeis and Semangs. Most of the remarks already made about the Mōn-Khmērs apply equally to them.

According to Colonel Sir Richard Temple, 'the Nicobarese speak one language in six dialects so different as to be mutually unintelligible to the ear. These six dialects are, from North to South, Car-Nicobar, Chowra, Teressa, Central, Southern and Shom Pen.' The same authority sums up the results of his enquiries into the philological position of Nicobarese as follows:—

'The Nicobarese have been on the same ground for at least 2,000 years, and they have a tradition of a migration from the Pegu-Tenasserim Coast. They have been quite isolated from the coast people, except for trade, for all that period. Their language has been affected by outside influences almost entirely only in trade directions, and then not to a great degree. It has been subjected to internal change to a certain degree by the effects of tabu. Yet we find roots in the language of the kind that remain unchanged in all speech, which are apparently beyond question identical with those that have remained unchanged in the dialects of the wild tribes of the Malay Peninsula; these very roots owe their existence among the wild tribes to the effect on them of the influence of the Indo-Chinese languages, civilised and uncivilised. Considering then the long isolation of the Nicobarese, it is a fair inference that these islanders probably preserve a form of the general Indo-Chinese speech that is truer to its original forms than that of any existing people on the Continent.'

When writing the above, Sir R. Temple was unacquainted with Pater Schmidt's studies. We now know that the wild tribes of the Malay Peninsula, the Sakeis and Semangs, speak a language which seems to be radically connected with Mōn-Khmēr. In the case of the Sakeis, it is probably the original language of the tribe, while the Semangs have adopted it from others. The many points of connexion between Nicobarese and those forms of speech therefore point to a similar state of affairs.

Results of this part of the enquiry. We may therefore sum up the preceding remarks as follows:—

The Munda, the Mōn-Khmēr, the wild tribes of the Malay Peninsula, and the Nicobarese all use forms of speech which can be traced back to a common source, though they mutually differ widely from each other. Each of the tribes has had a development of its own, and each dialect has, in each case, struck out on independent lines. Their development has also been influenced from without, in consequence of race mixture with outsiders. We cannot, however, any more trace the various stages in that development, because the old history of the tribes in question is not known to us. Pater W. Schmidt divides all these languages into three main branches, viz.:—

- I. Khassi; Wa angku, Rieng, Palaung, and Danaw; Nicobarese;
- II. Semang, Tembe, Senoi and Sakei;
- III. Mōn-Khmēr languages, Anamese, Bersisi, and Munda.

Professor Vilhelm Thomsen of Copenhagen, in his paper *On the position of the Kherwarian Languages*, has tried to show that there is some connexion between the Munda dialects and Australian languages. He says:—

'I desire to draw attention to a series of very remarkable coincidences between them (i.e. the Munda languages) and several of the . . . aboriginal languages in the southern part of the Australian continent, such as Dippil and

Turrubul in Southern Queensland; Kamilaroy, 'Wiradurei, Lake Macquarie, Wodi-Wodi, and others in New South Wales; the languages spoken on the Encounter Bay and about Adelaide, and also the Parnkalla spoken to the west of Spencer's Gulf in South Australia; and lastly several languages of West Australia. These South-Australian languages cannot, notwithstanding the great difference existing between them, be separated from each other, but they must be supposed to have some common origin. The points of analogy which have been supposed to exist between them and the Dravidian languages, must certainly be dismissed. Compare Friedrich Müller, *Grundriss der Sprachwissenschaft*, Vol. ii, Part i, pp. 95 and ff. On the other hand, I think there is unquestionably a certain connexion between the Australian and Kherwarian languages.

It is not only possible to point to similarity in vocabulary, but especial stress should be laid on the fact that the analogy extends to the principles according to which the languages are built up and to the relations and ideas which have found their expression in the grammatical forms. There seems also to be an unmistakable similarity in some details of these forms, if it is permissible to draw any conclusions in this respect so long as we are quite ignorant of the phonetical development of the languages. We cannot, however, expect to find any obvious analogy throughout in grammatical details, the less so when we remember how much the Australian languages themselves differ from each other in this respect.'

Professor Thomsen thinks that these similarities must be explained by the supposition that Indian Muṇḍās, or some closely connected tribe, emigrated towards the east and south-east, 'say to New Guinea, where von der Gabelentz thinks that they have left traces in the languages on the Maclay coast, but especially to the south of the Australian continent, where the languages still are of a kind similar to the Kherwarian, though crossings and intermixtures, of which nothing can as yet be known, have no doubt also taken place here.'

A similar theory has been propounded by G. von der Gabelentz in his book *Die Sprachwissenschaft*. Leipzig, 1891, pp. 274 and f. He says:—

'We are probably justified in speaking of a Kolarian-Australian family of languages.'

Von der Gabelentz has not adduced any facts in support of this view. It is possibly based on a comparison of materials which are not accessible to me. Professor Thomsen, on the other hand, gives some details, and it will be necessary to examine them.

His first argument is based on some correspondence in vocabulary, and he here enters into details, as follows:—

'Santāli *iñ*, I; Muṇḍārī *iñ*, *aiñ*, correspond to forms containing an *ñ* in all Australian languages; thus Dippil, Turrubul, Kamilaroy, Adelaide, Parnkalla *ñai*, etc.

Santāli *aliñ*, Muṇḍārī *aliñ*, we two (*i.e.* he and I) correspond to Dippil *ñu-liñ*, *a-len*; Kamilaroy *ñu-le*; Wiradurei *ñu-li*; Lake Macquarie (oblique) *ñu-lin* (thou and I; *ñalin-pon*, he and I); Adelaide, Parnkalla *ñu-di*; West-Australian *ñu-li*.

Santāli *alā*, we, = Turrubul *nu-le*; Adelaide *na-dla*, etc.

Santāli *uni*, *nui*, he, she, it (animate beings) *ona*, *noa* (inanimate), should be compared with Lake Macquarie *noa*, he, that; *uni*, *unoa*, this; Dippil *unda*, Turrubul *wunāl*, he, etc.'

Professor Thomsen further compares Santāli *māt'*, eye, with Kamilaroy, Wiradurei *mil*, Wodi-Wodi *mēr*; Santāli *mu*, nose, with Kamilaroy, Dippil *mūrū*, Turrubul *mūro*; Santāli *jaŋga*, foot, with Wiradurei *dinaŋ*, Kamilaroy *dina*, Dippil *dzhinun*; Santāli *hār*, man, with Lake Macquarie *kore*, Encounter Bay *korn* (compare Kūrū *kōrō*); Santāli *baŋ*, not, with Dippil *ba*. We may add Santāli *alāŋ*, Turrubul *tuluŋ*, Lake Macquarie, Wodi-Wodi *tulun*, tongue.

With regard to numerals Professor Thomsen compares Santāli *mit'*, *mit'-taŋ*, one, with Wodi-Wodi *mituŋ*, Kamilaroy *māl*; Santāli *bār*, two, with Lake Macquarie *buloāra*, Kamilaroy, Dippil, Wodi-Wodi *bulār*.

I now proceed to an examination of these comparisons and begin with the numerals.

The similarity between Munḍā and Australian numerals is not very striking. Few Australian languages possess more than the three first numerals. The form for 'one' differs in most of them. Compare Lake Macquarie *wakoł*, Wiradurei *numbai*, Kingki *piēya*; Turrubul *kunar*, Dippil *kalim*, Encounter Bay *yamalaitye*, Adelaide *kuma*, West Australian *kain*, *gain*, and so forth. Even Kamilaroy *māl* and Wodi-Wodi *mituŋ* do not exactly correspond to Santāli *mit'*, the initial *m* of which word is an old prefix and at all events there can be no question of comparing the Australian word for 'one' in general with *mit'*.

With regard to 'two', most Australian languages possess forms beginning with a *b*. Thus, Lake Macquarie *buloāra*, Wiradurei *bula*, Kamilaroy, Dippil, and Wodi-Wodi *bulār*, Wailwun *bulugur*, Kingki *būdela*, Turrubul *būdēlā*, Lake Tyers *būlūman*, Lake Hindmarsh *pullet*, River Yarra *bolowin*, Jajowerong *būlaitsh*, Witouro *bullait*, Toungurong *bullarbīl*. The base seems to be *bula*, *bulo*, or something like that. The similarity with Munḍā *bār* is far from being evident, even if *b* is not an old prefix (compare Lemet *ar*; Khassi *ār*) but belongs to the base.

It cannot, however, be denied that a sort of similarity exists between the two first numerals in Munḍā and some Australian languages. It would be very rash to infer anything about their mutual relationship from this fact. A much more striking analogy can be found between the numerals in languages where community of origin is quite out of the question. Compare, for example, *ek*, one, in the language of the Mixteques in America, with the Hindōstānī *ēk*. Forms corresponding to Santāli *mit'*, one; *bār*, two, are found in some Negro languages of Africa. Compare Herero *mue*, one; *vari*, two; Maba *bar*, two.

Moreover, every trace of analogy between Munḍā and Australian languages ceases when we go beyond two. I therefore think we are forced to the conclusion that the analogy in the case of the two first numerals is only apparent.

The same is, so far as I can see, the case with regard to pronouns.

The pronoun 'I' has forms containing an *n* in many languages. Thus in Melanesian *nu*, *n*, in Mande (Africa) *n*, Bullom (Africa) *yaŋ*, and so forth. The pronominal suffixes of the first person in Australian languages, on the other hand, show that *n* is not

essential to the pronoun. Compare Wiradurei *na-du*, I, to which correspond the suffixed forms *du* and *tu*. Similarly in Encounter Bay, 'I' is *nā-pe* or *nā-te*, and the corresponding suffixes are *ape*, *ap*, *an*, *ate*.

The forms of the dual and plural of the pronoun of the first person unquestionably bear some similarity to the corresponding Munda forms. In the Munda languages the bases of these forms are, however, *liñ*, *lin*, and *le*, while *lin*, *li*, and *le* in the Australian languages appear to be suffixes of number. Compare Lake Macquarie *bu-la*, you two, Encounter Bay *nur-le*, you two, and so forth.

The apparent similarity between the forms for 'we two' and 'we' is more than outweighed by the fact that the Australian languages do not appear to distinguish between forms including and such as exclude the party addressed in the dual and plural of the personal pronoun of the first person. Professor Thomsen, it is true, mentions *na-lin*, thou and I; *nalín-pon*, he and I, from the dialect spoken at Lake Macquarie. The latter form, however, contains the ordinary dual *nā-lin*, and the pronoun of the third person singular. It will be seen that the principle is quite different.

Moreover, the parallelism between Munda and Australian languages ceases to exist when we consider the forms for 'thou.' Melanesian, on the other hand, has forms, such as *mu*, *m*, which correspond to the Munda *am*. Compare also Bullom (Africa) *mun*, *moa*, thou.

Bases corresponding to Santālī *uni*, *nui*, *ona*, *noa*, this, do occur not only in Australian languages, but also in the Melanesian *na*, *n*, he, and in many other languages, including the Aryan dialects of India.

I therefore think that no conclusion whatever can be based on the apparent similarity in pronouns and numerals between the Munda languages on the one hand and the Australian on the other.

If we turn to the other words compared by Professor Thomsen the result will be the same. The similarity is, in most cases, far from being striking. I omit from consideration the words for 'nose' and 'foot' in which no one will, I think, deny that the analogy is very small indeed.

For 'eye' we find the forms *mīl* and *mēr* which Professor Thomsen compares with Santālī *māṭ*. This latter word, however, more closely resembles forms such as *mata*, *mat*, *meta*, *eme*, and so forth, in numerous Oceanic languages. Compare also *mik*, and *mit*, or *mih*, i.e. *mit* in several Tibeto-Burman forms of speech.

'Man' is *kore* in Lake Macquarie and *korn* in Encounter Bay. This word of course resembles Santālī *hār*, Kūrkū *kōrō*, man. But so does also Fülbe *gorko* which hails from Africa. Moreover, the base of Kūrkū *kōrō* is probably *rō*, and *kō* an old prefix. Compare Khasi *brīw*, man, which contains another prefix *b*. Forms such as Kamilaroy *giwir*, Wiradurei *gibir*, Victoria *kūl-int*, man, render the probability of a connexion with the Munda word for 'man' very slight.

Nor can any importance be attached to the similarity between Dippil *ba*, Santālī, *bañ*, not, when we consider Lake Macquarie *kora*, Wiradurei *karia*, Kamilaroy *kāmīl*, Adelaide *yako*, West Australian *bart*, not, and when we remember that *ba*, not, also occurs in far-off African languages such as Hausa.

An examination of the points in which the vocabularies of the Munda and the Australian languages have been supposed to agree therefore shows that such analogy

as seems to exist is too questionable to be made the basis of any conclusion. It would be necessary to point out many more cases of unquestionable similarity in order to make the supposition of a connexion probable.

Professor Thomsen's opinion, that there is a connexion between the two families, is, however, less based on a comparison of vocabulary than on the analogy which he finds between the grammatical principles prevailing in both. He has not pointed to any definite facts in support of his view, and we must therefore base the remarks which follow on such materials as are available.

Like the Munḍā languages, the Australian forms of speech do not clearly distinguish between noun and verb. The same is, however, the case in so many languages all over the earth that no conclusions can be drawn from such analogy.

Phonology.—The phonetical system of Australian languages is extremely simple. There are no aspirates, no sibilants, no *h*, and probably originally no soft mutes such as *g*, *d*, or *b*. There is, more especially, nothing to correspond to the semi-consonants which are so characteristic of Munḍā languages. These sounds have, on the other hand, though without just cause, been compared with the so-called 'clicks' of African languages.

Formation of words.—The Australian languages use suffixes in order to form new words. So far as we can see, they have nothing corresponding to the Munḍā infixes. This point is of some importance as affecting the whole structure of the language.

Nouns.—Australian languages do not distinguish between animate and inanimate nouns, as do the Munḍā forms of speech and many other linguistic families.

In Munḍā, there are three numbers. The same is the case with regard to pronouns in Australia. In the case of nouns, on the other hand, most Australian languages do not distinguish number. In Adelaide and Encounter Bay, however, there are three numbers as in Munḍā. The dual suffixes are *rla* or *dla* in Adelaide and *enk* in Encounter Bay, and those of the plural *na* and *ar*, respectively. Compare the suffixes of the pronoun of the third person, dual *enk*, plural *ar* in Encounter Bay. The numbers are, accordingly, indicated in the same way as in Munḍā. Compare, however, also Encounter Bay *n̄ng-enk*, two; *nepald-ar*, *maltai-ar*, three.

There are no separate suffixes to denote the subject and the object. This is, however, so generally the case in many languages that no conclusion can be based on the fact. The Australian languages, on the other hand, in one important point differ from the Munḍā forms of speech, *viz.*, in possessing a separate suffix denoting the agent. Thus, *wākun-to minarīn tatan*, crow-by what eats? what is the crow eating? According to Professor Fr. Müller this is a characteristic feature of all Australian languages. The similarity between this suffix *to* and the Munḍā *te* is probably only apparent. The same is the case with the West Australian genitive suffix *ak*, *aŋg*, or, after vowels, *rak*, *raŋg*, as compared with Santālī *ak'*, *aŋ*, *reak'*, *reaŋ*. The corresponding form in most Australian languages is *ku*. Such analogies become insignificant when we compare the genitive suffix *ka*, *ga*, in the language of the Bushmen, and *aŋg*, *nak*, in Maba, both of which belong to Africa.

Some remarks have already been made regarding numerals and pronouns. In this connexion I shall only point out that the Australian numerals do not go further than 'three' and accordingly do not possess anything corresponding to the principle prevailing

in Muṇḍā and several other linguistic families of counting in twenties. There are further, no double sets of the dual and the plural of the pronoun of the first person. I may add that the bases of the interrogative pronouns are quite different. Compare Turrubul *nan-dū*, who? *minā*, what? and similar forms in all other dialects.

Verbs.—The Australian languages possess a richly varied system of verbal forms. In this respect they agree with the Muṇḍā dialects, but also with languages of other families such as Turkish. Some of the tense-suffixes apparently resemble those in use in the Muṇḍā family. Thus the present suffix *an* in Lake Macquarie, *in*, *un*, *ēn* in Encounter Bay can apparently be compared with the Santālī suffixes *en*, *an*. The suffix *ē* or *i* of the past in Wiradurei, Kamilaroy, Turrubul, and Adelaide bears some resemblance to Santālī *et'*; the pluperfect suffixes *ā-kean* in Lake Macquarie and *lain*, *lēn* in Kamilaroy might be connected with Santālī *akan* and *len*, respectively. It would, however, be rash to lay any stress on such analogy in sound.

We find reflexive and reciprocal bases and so forth, but they are formed in a way quite different from that prevailing in Muṇḍā, and the whole structure of the verb is, so far as I can see, quite different.

The passive is formed by adding the pronominal suffixes denoting the object and is not an independent form, as is the case in Muṇḍā.

There is nothing corresponding to the categorical *a*, and participles are, at least in Kamilaroy, formed by adding suffixes to the tense bases.

The subject is indicated by adding pronominal suffixes, which in Encounter Bay are sometimes added to preceding words. Thus, *yāp-ap el-in*, fuel-I go, I go after fuel. A similar construction is, however, also found elsewhere. Compare the African Hottentot *tsi-b ma*, and-he gives. It has already been remarked that there is a separate pronominal suffix denoting the agent, a state of affairs which is quite foreign to the Muṇḍā languages.

The object is often indicated by adding pronominal suffixes. Thus, *nolk-ur-an-el*, bit-me-by-him, he bit me; *memp-ir-an-el*, struck-me-by-him, he struck me, in Encounter Bay. In the Muṇḍā languages, on the other hand, infixes are used instead, while the language of the Hottentots in this respect agrees with Australian; thus, *mu-bi-b*, see-him-he, he sees him; *ma-do-gu-b*, give-you-them-he, he gives them to you. Moreover, there is nothing to correspond to the various infixes denoting the indirect object or the genitive which are so characteristic a feature in Muṇḍā languages.

The various forms corresponding to our verbal tenses are further often based on principles which are not found to prevail in the Muṇḍā family. Thus the Wiradurei possesses five different forms which can be translated as a perfect. Thus, *būm-al-guain*, have struck; *būm-al-āwan*, have just struck; *būm-al-nārin*, have struck to-day; *būm-al-gurāni*, have struck yesterday; *būm-al-gunan*, have struck a long time ago.

The result of the preceding remarks has not been to corroborate the hypothesis of a close connexion between the Australian and the Muṇḍā languages. Such analogy as exists concerns general features which recur in the most different languages all over the world. Our knowledge of the Australian languages is very limited, and I have not been in a position to make use of all that has been written about them. It is therefore possible that Messrs. Thomsen and von der Gabelentz would be able to support their theory with facts which I do not know. So far, however, nothing has been adduced

which proves the existence of a connexion between the two groups of languages, or which even makes it probable.

It is, of course, possible that further researches may adduce new facts which will prove Professor Thomsen to have been right. In that case the explanation will probably be found to be that given by him, that the analogy must be due to the influence of the language of immigrants from India or Australonesia to Australia.¹

The Munḍā family comprises several dialects. The table which follows shows their names and the estimated number of speakers. Revised figures, based on the returns of the last Census, have been added in a third column :—

Name of dialect.	Estimated number of speakers.	Census of 1901.
Santālī	1,614,822	1,795,113
Munḍārī	406,524	460,744
Bhumij	79,078	111,304
Birhār	1,234	526
Kōḍā	8,949	23,873
Hō	383,126	371,860
Tūrī	3,727	3,880
Asurī	19,641	4,894
Korwā	20,227	16,442
Kūrkū	111,684	87,675
Khariā	72,172	82,506
Juāṅg	15,697	10,853
Savara	102,039	157,136
Gadabā	35,833	37,230
TOTAL	2,874,753	3,164,036

Santālī, Munḍārī, Bhumij, Birhār, Kōḍā, Hō, Tūrī, Asurī, and Korwā are only slightly differing forms of one and the same language. All those tribes are, according to Santālī traditions, descended from the same stock, and were once known as Kherwārs or Kharwārs. The Kherwārs of the present day, a cultivating and landholding tribe of Chota Nagpur and Southern Behar, have probably the same origin. The dialects spoken by the tribes just mentioned will in this Survey be collected under the head of Kherwārī. Kherwārī is the principal Munḍā language, its dialects having been returned by full 88 per cent. of all the speakers of Munḍā tongues. Kherwārī is also the only Munḍā form of speech which has remained comparatively free from the influence of neighbouring languages. The vocabulary is to some extent Aryan, and some of the usual suffixes

¹ I cannot in this place enter into the question of the relationship between our Munḍā-Mōu-Khmēr family and the languages of Australonesia (Indonesian, Melanesian, Polynesian). I am convinced that Pater W. Schmidt is right in classing all these forms of speech together into one great family, but I am not as yet in a position to prove the connexion.

are apparently taken from the same source. The whole character of the language has, however, been preserved with great fidelity, though Aryan principles have of late begun to influence the grammar also. Kherwārī can therefore be considered as the typical representative of the Munda family.

The remaining dialects are spoken by comparatively small tribes. They have all been largely influenced by Aryan languages, and, in the case of Savara and Gadabā, also by Dravidian forms of speech.

Kürkū, Khariā, and Juāng agree in one important point. They often use a *k* where Kherwārī has an *h*. Thus Kherwārī *hān*, Kürkū *kon*, a child. Savara and Gadabā have *on*. Attention has already been drawn to the fact that the Mōn-Khmēr languages possess the same word in the form *kon*. It therefore seems probable that Kherwārī in this respect represents a later stage of phonetical development.

Savara is most closely related to Khariā. It has, however, been largely influenced by Telugu, and it is now a mixed form of speech. This is also the case with Gadabā, where Aryan and Dravidian elements have to a certain extent overgrown the Munda forms and grammatical principles.

Some of the most characteristic features of the Munda languages, or at least of its best known representative, will be mentioned in the introduction to Santālī. It will, however, be of interest in this place to make some short remarks on the general character of the family.

Phonology.—The phonetical system of the Munda languages is very richly developed. It will be shown below under the head of Santālī how that language abounds in vowels. The same is probably the case in other Munda dialects, though we have not so full and trustworthy information about them as in the case of Santālī. In that language, and in Mundaī, and apparently also in Kürkū, there are moreover distinct traces of the working of that well-known law of harmonic sequence which affects the vowels of consecutive syllables so as to make them agree with each other in sound. The details will be found under the head of Santālī.

The Munda languages also possess a richly developed system of consonants. Hard and soft consonants are freely used, and both classes can be aspirated. In Aryan loan-words, however, the aspiration is often dropped.

In addition to the consonants known from Aryan languages, we also find a set of semi-consonants. The details will be found under the head of Santālī. These semi-consonants form a very characteristic feature of the Munda languages. The materials collected for the purposes of this Survey have not, however, been prepared by scholars with a phonetical training. We cannot, therefore, expect to find these peculiarly difficult sounds noted with accurate correctness in the specimens printed in this volume. It is, on the whole, not possible to form an adequate idea of the phonetical system of the Munda languages from the materials available. It is only the specimens of Santālī and its dialects forwarded from the Sonthal Parganas which are quite trustworthy in this respect.

The semi-consonants correspond to the so-called abrupt tone of Indo-Chinese languages. Similar sounds appear to exist in Sakei and Semang, and probably also in most Mōn-Khmēr languages.

No Santālī word can begin with more than one consonant. The same rule apparently holds good in other Munda dialects.

Formation of words.—Words are formed from bases or other words by means of reduplication or by adding affixes. The numerous Aryan loan-words are, in this respect, treated as indigenous Muṇḍā words. The whole root or its first elements can be doubled, and in this way the meaning is intensified in various ways. In this connexion I may also mention the very common jingles such as Santālī *chas-bas*, cultivation; *sojhe-mojhe*, straight away (*sojhē* is a Bihārī loan-word).

With regard to affixes, we are very unsatisfactorily informed about the use of prefixes. It is, however, probable that they have played a considerable rôle in the history of Muṇḍā words. Compare Santālī *a-lañ*, Kūrkū *lañ*, tongue; Santālī *a-ñu*, to give to drink; Santālī *mo-cha*, Kūrkū *chā-bū*, mouth; Santālī *a-kriñ*, to give to buy, to sell; *kiriñ*, buy; Savara *kin-sor*, dog; *kim-pon*, belly; *tim-ji*, nine; Khariā *ro-moñg*, nose, etc.¹

The most important means of modifying the meaning of a root is, however, the insertion of infixes. Compare the Muṇḍārī *ma-na-rañ*, greatness, from *marañ*, great; *ma-pa-rañ*, very great, and so forth.

Suffixes do not appear to play any prominent rôle in the formation of Muṇḍā words. Such as are in common use are pronominal.

The Muṇḍā languages belong to that class which possesses a richly varied stock of words to denote individual things and ideas, but is extremely poor in general and abstract terms. Thus there are in Santālī at least twelve verbs which can be translated 'to carry.' Compare *dipil*, to carry on the head; *gugu*, to carry on the back; *hāo*, to carry astride the hip; *hārmāt*, to carry under the arm, and so forth. Such verbs denote the various ways of carrying, and there is no general term simply meaning 'to carry.' In a similar way nouns denoting relationship are seldom conceived in the abstract, but a pronominal suffix restricting the sphere of the idea is usually added. Thus, Santālī *eñga-ñ*, my mother; *eñga-t*, his mother; but seldom *eñga*, in the meaning of mother, alone.

Classes of words.—The various classes of words are not clearly distinguished. The same base can often be used as a noun, an adjective, or a verb. Spoken language, of course, is not composed of words but of sentences, and the meaning of each individual word is only apparent from the context. The Muṇḍā words simply denote some being, object, quality, action, or the like, but they do not tell us how they are conceived. It is for instance only after inspection of the context that we can decide whether a word denoting the idea 'to give' means 'giving,' or 'given.'

Inflexional system.—The Muṇḍā inflexional system in many respects differs from that prevailing in Aryan and Dravidian languages.

Nouns.—Nouns do not differ for gender. The natural gender is distinguished by using different words or by adding words meaning 'male,' 'female,' respectively. There is, however, a feminine termination *i* used in a few words; thus Santālī *kōṛā*, boy; *kūṛi*, girl. Such instances are, however, due to Aryan influence.

Nouns, on the other hand, can be divided into two classes, *viz.*, those that denote animate beings, and those that denote inanimate objects respectively.

¹ The personal pronouns possess suffixed forms of the genitive; thus, *apu-ñ*, my father. According to Pater W. Schmidt a suffixed genitive without any case mark is only used in such languages as form their inflexional forms by means of prefixes. See his paper in *Mitteilungen der Anthropologischen Gesellschaft in Wien*, xxxiii, 1903, p. 381.

There are three numbers, the singular, the dual, and the plural. The suffix of the dual is *kin* or *kīn*, and that of the plural *kō* or *kū*, in all dialects of Kherwārī and in Kūrkū. Those suffixes can therefore be considered as the common property of the whole family. In Juāng and Khaṛiā the suffix of the plural is *ki*, to which corresponds Savara *ji*. This *ki* or *ji* is probably the old dual suffix. Khaṛiā has formed a new dual suffix *kijār*, which is clearly derived from *ki* by adding *ār*. This *ār* is probably the numeral *bār*, two. Compare *ambār* and *amār*, you two. Juāng and Savara have apparently no dual suffix. The same is the case with Gadabā.

The Munḍā languages do not possess anything corresponding to the cases of the direct and indirect objects. These relations find their expression in the verb. In this respect we may compare Munḍā with, for instance, the so-called incorporating languages of America. In the minor dialects, however, Aryan suffixes of the dative and the accusative are gradually being introduced.

The various relations of time and space are indicated by adding postpositions.

The genitive is an adjective. In the most typical Munḍā languages it has various forms according to whether it qualifies an animate or an inanimate noun.

Numerals.—The first ten numerals in Santālī, Khaṛiā, and Savara have been given in the table on p. 12. The Santālī numerals are typical of all the dialects of the so-called Kherwārī. The table which follows registers the forms in use in the other dialects:—

	Santālī.	Kūrkū.	Khaṛiā.	Juāng.	Savara.	Gadabā.
1	<i>mīt'</i>	<i>mīā</i>	<i>moyod</i>	<i>min ; eka</i>	<i>bo</i>	<i>mui-rō</i>
2	<i>bār-eā</i>	<i>bār-iā</i>	<i>baria</i>	<i>ban ; dui</i>	<i>bāgu</i>	<i>bār-jū</i>
3	<i>pā-ā</i>	<i>āpi-ā</i>	<i>upe</i>	<i>tin</i>	<i>yāgi</i>	<i>ig-rō</i>
4	<i>pōn-eā</i>	<i>upūn-ia</i>	<i>i'pon</i>	<i>chāri</i>	<i>uñji</i>	<i>uun-rō</i>
5	<i>māñā</i>	<i>monoiyā</i>	<i>moloī</i>	<i>pāñch</i>	<i>molloi</i>	<i>manlei</i>
6	<i>turūi</i>	<i>turūiyā</i>	<i>tiburu</i>	<i>chhao</i>	<i>tuḍru</i>	<i>tīr</i>
7	<i>ēāe</i>	<i>yēya</i>	<i>gul</i>	<i>sāta</i>	<i>gul-ji</i>	<i>sāt</i>
8	<i>irāl</i>	<i>ilār-iya</i>	<i>tham</i>	<i>āṭha</i>	<i>tam-ji</i>	<i>āṭh</i>
9	<i>ārā</i>	<i>ārē-ya</i>	<i>tomsin</i>	<i>nao</i>	<i>tīm-ji</i>	<i>nou</i>
10	<i>gāl</i>	<i>gel-ya</i>	<i>gol</i>	<i>daso</i>	<i>gal-ji</i>	<i>das</i>
20	<i>isī</i>	<i>īsā</i>	<i>bīs ; kori</i>	<i>koḍi</i>	<i>koḍi</i>	<i>bīs</i>

It will be seen that Juāṅg and Gadabā have adopted Aryan forms. The same is, to a great extent, also the case in other dialects. Thus the Aryan forms are commonly used in all business transactions. Khariā and Savara differ from the rest in the numerals seven, eight, and nine. A comparison of the table on p. 12 will show that in this respect they agree with Mōn-Khmēr.

Higher numbers are counted in twenties.

Pronouns.—The materials available do not allow us to give a full list of the personal pronouns in all Muṇḍā languages. The details will be found under the head of the various dialects. It has already been remarked that Juāṅg, Savara, and Gadabā have apparently abandoned the use of the dual.

The dual and plural of the personal pronoun of the first person have two forms, one excluding, and one including, the party addressed. Khariā has here, as in the case of nouns, partly adopted new forms. With regard to Juāṅg, Savara, and Gadabā, our information is insufficient.

Kherwāri has a long series of pronominal suffixes and infixes. The details will be found under the head of Santālī. Other dialects have only preserved traces of these affixes.

Verb.—The nature of the typical Muṇḍā verb will be discussed in some detail under the head of Santālī. In this place I shall only mention that Aryan principles have largely influenced the verbs of the minor dialects.

For further details the student is referred to the remarks in the introduction to Santālī and under the head of the various dialects.

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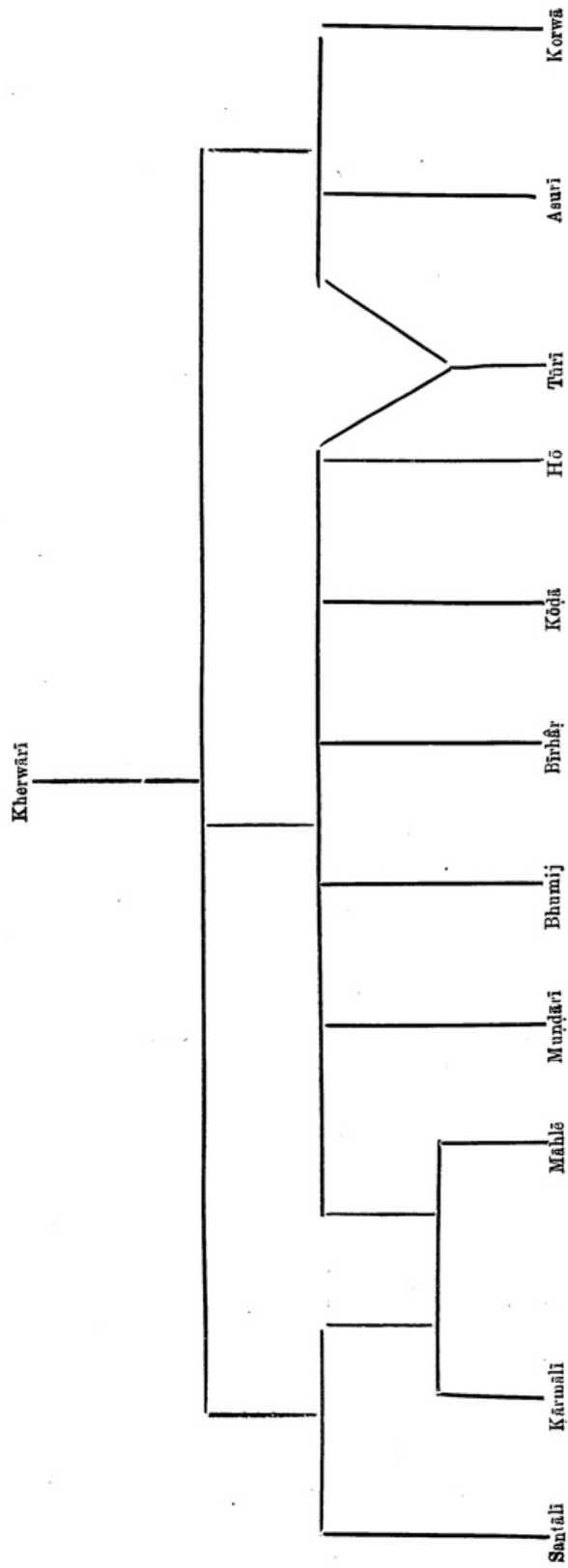


Table indicating the relationship of the different Kherwārī dialects.

KHERWĀRĪ.

About eleven-twelfths of all Muṇḍās, in the wider sense of the term, speak slightly varying dialects of one language, which I have called Kherwārī, *i.e.* the language of the Kherwārs. The Kherwārs or Kharwārs are now a cultivating and landholding tribe of Chota Nagpur and Southern Behar who are quite Aryanized. In the traditions of the Santāl people, however, the denomination Kherwār or Kharwār is used to denote the common stock from which the Santāls, the Muṇḍārīs, the Hōs, etc., have sprung. It has already been mentioned in the general introduction to the Muṇḍā Family that some scholars have therefore proposed to call the whole family Kherwarian. It has also been pointed out that the Linguistic Survey has not adopted this use of the word Kherwarian because we have no right to infer that all Muṇḍā tribes have ever been called Kherwārs and because the family has already become known under other names.

The name Kherwārī will, in this Survey, be used to denote those Muṇḍā dialects which used the word *hāp* or some similar word for 'man.' It might also be called the Eastern Muṇḍā language. The name Kol has also been applied to it, but this denomination is apt to give rise to ambiguity. In the first place, it is often used to denote all Muṇḍā dialects, in the second place it often occurs as a denomination of a group of dialects which does not include Santālī, the most important dialect of the language in question. The name Kherwārī has been adopted in deference to the Santālī traditions and to those eminent scholars who have proposed to call the whole family Kherwarian. The name has the great advantage of being new so that it cannot easily be misunderstood. The close relation between all dialects which are comprised under the name Kherwārī has long been recognized, but, so far as I am aware, they are now for the first time classed together as one distinct form of Muṇḍā language.

The Kherwārī language is spoken by more than 2½ million of people from Bhagalpur and the Sonthal Parganas in the north to the Orissa Tributary States in the south, and from Morbhanj in the east to Sambalpur in the west. The details will be found below under the various dialects. According to local estimates made for the purposes of this Survey and the more accurate figures returned at the last Census, the number of speakers may be put down, respectively, as follows:—

Name of dialect.	Estimated number of speakers.	Census of 1901.
Santālī	1,614,822	1,795,113
Muṇḍārī	406,524	460,744
Bhumij	79,078	111,304
Birhāp	1,234	526
Koḍā	8,949	23,873
Hō	383,126	371,860
Tūri	3,727	3,880
Asurī	19,641	4,894
Korwā	20,227	16,442
TOTAL	2,537,328	2,788,636

The most important form of Kherwārī is Santālī, and the principal features of the language will be described under the head of that dialect. It has two slightly different sub-dialects, Kārmālī and Māhlē, which connect Santālī with the Kol dialects proper, Muṇḍārī, Bhumij, Bīrhār, Kōḍā, and Hō. The remaining dialects, Tūrī, Asurī, and Korwā, are more closely related to Muṇḍārī than to Santālī. In some characteristics, however, they agree with the latter dialect as against the former. The Santāls, the Asurs, and the Korwās use the word Māñjhi as an honorific title to denote themselves. The name Māñjhi has been returned as denoting a dialect in Raigarh. It is a form of speech between Asurī and Korwā, and the figures will be shown under Asurī. Tūrī is more closely related to Muṇḍārī than are Asurī and Korwā. Korwā, on the other hand, may be considered as the link connecting Kherwārī with Khariā and the western and southern Muṇḍā dialects.

SANTĀLĪ.

Santālī is the most important of all the Muṇḍā languages. About 57 per cent. of all Muṇḍās have been returned under that form of speech. The total number of speakers is about $1\frac{3}{4}$ million of people.

Santālī literally means 'the language of the Santāls.' 'Santāl' is the name applied by foreigners to the tribe which has given its name to the Sonthal Parganas. Santāl is, according to Mr. Skrefsrud, a corruption of Sāṭāl or Sāṭār, the common name of the tribe used by Bengalis. The forms Santāl and Sontāl are only used by natives who have come into contact with Europeans. He derives the name from Sāṭ in Midnapore where the tribe is supposed to have been settled for several generations. The 'Soontarrs' are mentioned as a wild and unlettered tribe as early as 1798.¹

Santāls call themselves *hār-kō*, men, or *hār hāpān*, man child. When asked about their name and caste they usually apply the title *Māñjhi*, headman, to themselves. Their language has therefore sometimes been reported under various names such as *Hār*, *Hār rār*, i.e. the speech of the Hārs, *Māñjhi*, and so forth. Outsiders often also use *Pharsī* or *Parsi*² as a denomination of this form of speech. In Murshidabad the language is locally known as *Jaṅgālī*, forest language, or *Pahārīā*, mountain-language. In Bankura and Morbhanj it has been reported as *Thār*, i.e. language (that is 'the foreign language'), and in Bankura some speakers were returned in the Survey estimates under the head of *Khērā Korā*. It is, however, now reported that no such dialect exists in the district. The so-called *khārā khārās* of the Sonthal Parganas are related to the Jadopatiās. They are semi-Hinduized aboriginals.

All these secondary names are based on misunderstandings or on considerations which have nothing to do with language. They will, therefore, be discarded in the following pages, and the language will be styled Santālī throughout.

According to Santālī traditions, the tribe was once united with what are now the Muṇḍāris, the Hōs, and other small tribes. They assert that in those old times they were called Kherwārs or Kharwārs. Their traditional tales contain allusions to old wanderings from the west. These wanderings have probably taken place in relatively modern time. According to Mr. Risley, it is clear that a large and important Santāl colony was once settled in parganas Chai and Champa in Hazaribagh. The same authority further remarks :

'A tradition is noticed by Colonel Dalton of an old fort in Chai occupied by one Jaura, a Santāl Raja, who destroyed himself and his family on hearing of the approach of a Muhammadan army under Sayyid Ibrāhīm Alī alias Malik Bayā, a general of Muhammad Tughlak's, who died in 1353. This tradition, so far as it refers to the existence of a Santāl fort in Chai Champa, is to some extent corroborated by the following passage from the legends of the Southern Santāls collected by the Rev. J. Phillips, and published in Appendix G. to *Annals of Rural Bengal*, ed. 1868 :—" Dwelling there (in Chai Champa) they greatly multiplied. There were two gates, the Ahin gate and the Bāhini gate, to the fort of Chai Champa." If, moreover, the date of the taking of this fort by Ibrāhīm Alī were assumed to be about 1340 A.D., the subsequent migrations of which the tribal legends speak would fill up the time intervening between the departure of the Santāls from Chai Champa and their settlement in the present Santāl Parganās. Speaking generally, these recent migrations

¹ See the references given in Mr. Crooke's edition of Yule and Burnell's *Hobson-Jobson*.

² This word, which literally means 'Persian,' is used by speakers of Aryan languages all over Northern India to indicate a tongue which they do not understand. For instance, it is frequently applied to the secret argots of criminal tribes, much as we in England talk of 'Thieves' Latin.'

have been to the east, which is the direction they might *primā facie* have been expected to follow. The earliest settlements which Santāl tradition speaks of, those in Ahiri Pipri and Chai Champa, lie on the north-western frontier of the table-land of Hazaribagh and in the direct line of advance of the numerous Hindu immigrants from Behar. That the influx of Hindus has in fact driven the Santāls eastward is beyond doubt, and the line which they are known to have followed in their retreat corresponds on the whole with that attributed to them in their tribal legends.¹

From Hazaribagh the Santāls are stated to have wandered into Manbhum, and, further, into the Sonthal Parganas.

This explanation of the traditional legends agrees well with the fact that scattered settlements of Santāls are still found all over Hazaribagh.¹ Mr. Skrefsrud, it is true, thinks that the traditionary wanderings have taken place in a very remote past. According to him they imply an old immigration into India from the north-west while Colonel Dalton explains them as referring to an ancient wandering from Assam. A good deal of the traditionary accounts are concerned with the time previous to the stay at Chae Champa. All places in which they are supposed to have lived, from Hihīrī Pipīrī to their present home, are mentioned, and also some names from the most remote antiquity; compare p. 64 below. They are always repeated at the *Chāchō chhāṭiār*, the ceremony performed when a person is admitted as a member of grown up society.

It seems to me that Mr. Risley is right in refusing to attach high antiquity to the Santāl traditions. They are apparently influenced from various sources.²

Some remarks about the position of the Muṇḍā race will be found in the general introduction to this volume. See above, p. 5. In this place we are only concerned with the actual habitat of the Santāls.

Santālī is spoken over a strip of country extending for about 300 miles from the Ganges in the north to the Baitarani in the south. It comprises the south of Bhagalpur and Monghyr; the west of Birbhum and Burdwan; almost the whole of Bankura; the western corner of Midnapore; the greater portion of Morbhanj and Nilgiri; the north-west of Balasore; the north-east of Keonjhar; Dalbhum; Sarai Kala; Kharsawan; Manbhum; the Sonthal Parganas, and the east of Hazaribagh. There are further scattered settlements in the south-west of Murshidabad, in the central parts of the 24-Parganas, in the jungles in the south of Dinajpur and the adjoining tracts of Malda, Rajshahi, and Bogra, and in the south-west of Rangpur. Non-resident immigrants have further brought the language to Jalpaiguri and to Assam, where the Santāls are occupied as coolies in the tea-gardens.

Santālī is nowhere the only language, and only in the Sonthal Parganas is it the principal one. Minor Muṇḍā dialects are found side by side with Santālī, and Aryan

¹ According to local tradition Kherwārs ruled in comparatively modern times so far north as the district of Gayā. In the south of that district there are several old forts still attributed to the 'Kol Rājās.' See also the Rev. F. Hahn, on Dravidian and Kolarian Place names, in the Journal of the Asiatic Society of Bengal, Vol. lxxii (1903), Pt. III., pp. 91 and ff.

² Mr. Risley has drawn attention to the fact that the supreme god *Ṭhakur* of the Santāl traditions bears a Hindi name. The Aryan origin of the word *Ṭhakur* has been doubted, but no other possible derivation has been proposed. The word occurs in late Sanskrit in the form *ṭhakkura*. The form *ṭhakkura* shows that the word has been borrowed from Prākṛit. It has almost the same signification as *sthavira*, and is used as a respectful title. It should be derived from the base *sthā*, which in Prākṛit sometimes forms the present *ṭhakkāṣ*. The cerebral *ṭh* does not make this explanation improbable. Marāṭhī *ṭhāk'ṇē* shows that a Prākṛit present *ṭhakkāi* must have existed. Similarly, a form *ṭhēra* exists in addition to *thera*, the Prākṛit equivalent of *sthavira*.

tribes have, generally speaking, occupied the plains, just as the Santāls themselves have formerly ousted the Malto tribe from the lowlands and valleys and have confined them to the higher lands and the hills.

Santāli is a remarkably uniform language. There are only two dialects, and even these do not differ much from the standard form of speech.

Dialects.

They are the so-called Kārmāli, spoken by the Kālhā tribe in the Sonthal Parganas, Manbhum and Hazaribagh, and the dialect of the Māhlēs in the central and southern portion of the Sonthal Parganas and the adjoining parts of Birbhum and Manbhum. Both will be separately dealt with below.

Santāli has, to some extent, been influenced by the neighbouring Aryan languages. This influence is, however, mainly confined to the vocabulary, though we can also see how Aryan suffixes and Aryan syntax are beginning to make themselves felt, and some of the most usual postpositions are perhaps Aryan. Broadly speaking, however, the structure and the general character of the language has remained unchanged.

Bihārī is the Aryan language which has most largely influenced Santāli. In the east the language has now begun to come under the spell of Bengali, and in the south the influence of Oriyā is traceable. The different sources from which words have been borrowed influence to some extent the form in which they are adopted. Thus the short *a* is retained in words borrowed from Bihārī, but is pronounced as an *ā* in cases where the loan has been made from Bengali. In this way a slight difference is produced in the Santāli of the Bengali districts and that spoken in places where Bihārī is the principal Aryan language. The influence of Bengali is of a relatively modern date. On the other hand, it has of late years been gradually spreading.

This difference between Bengali-Santāli and Bihārī-Santāli, which only exists in a limited part of the vocabulary, cannot be seen from the specimens which follow. It would be necessary to have far more materials for comparison in order to account for it. The loss is not, however, great, the real language being the same in both cases.

The purest Santāli is spoken in the north, especially in the Sonthal Parganas and in Manbhum. The dialect spoken in Midnapore, Balasore, Singbhum, and the Orissa Tributary States is more mixed and shows signs of gradually yielding to Aryan influence.

The number of speakers in those districts where Santāli is spoken as a vernacular has been estimated as follows for the purposes of this Survey :—

Number of speakers.	
Burdwan	21,368
Birbhum	41,700
Bankura	96,911
Midnapore	118,062
Murshidabad	7,795
Monghyr	7,000
Bhagalpur	50,063
Sonthal Parganas	626,254
Balasore	893
Hazaribagh	72,535
Manbhum	144,820
Singbhum	59,212
Carried over	1,246,613

	Brought forward	1,246,613
Keonjhar		11,730
Morbhanj		154,806
Nilgiri		1,865
Sarai Kala		17,815
Kharsawan		2,957
Bonai		39
	TOTAL	1,435,825

According to local estimates Santālī was further spoken abroad in the following districts :—

Bengal Presidency—

24-Parganas	18,868
Rajshahi	5,652
Dinajpur	28,148
Jalpaiguri	3,275
Rangpur	905
Bogra	4,910
Malda	25,000
Sarguja	16
	86,774

Assam—

Cachar Plains	2,162
Sylhet	3,950
Goalpara	1,000
Kamrup	140
Darrang	1,900
Nowgong	1,100
Sibsagar	4,250
Lakhimpur	4,700
	19,202

TOTAL **105,976**

By adding these figures we arrive at the following grand total for the language :—

Santālī spoken at home	1,435,825
Santālī spoken abroad	105,976
TOTAL	1,541,801

The speakers in the 24-Parganas are immigrant settlers, mainly from Hazaribagh. Those in Rajshahi are immigrant settlers in the north, and those in Dinajpur immigrant settlers in the south. In Bogra the Santāls are found as immigrant settlers in the west. In Malda, where they have settled in the east, they have only been in the district for about 20 years. The speakers in the other district are stated to be non-resident immigrants.

The above figures include the speakers of the so-called Khērā Karā in Bankura (429), of the so-called Māñjhi in Keonjhar (26) and Morbhanj (1,551), of the so-called Thār in Bankura (123) and Morbhanj (1,306), and 39 speakers from the Bonai State who were reported to speak Tār, but regarding whom no further information has been available. Regarding the so-called Māñjhi of the Raigarh State see below pp. 145 and ff.

The revised figures for the two Santālī dialects Kārmālī and Māhlē will be given in detail later on. The total number of speakers has been put down at 44,060 for Kārmālī and 28,961 for Māhlē. The grand total for Santālī is accordingly as follows :—

Santālī proper	1,541,801
Kārmālī	44,060
Māhlē	28,961
TOTAL	<u>1,614,822</u>

At the last Census, of 1901, Santālī was returned from the following districts :—

A. SANTĀLĪ PROPER.

Bengal Presidency—

Burdwan	39,428
Birbhum	47,455
Bankura	98,521
Midnapore	146,018
Hooghly	9,061
Howrah	205
24-Parganas	3,655
Calcutta	4
Nadia	81
Murshidabad	12,508
Jessore	69
Khulna	83
Rajshahi	2,003
Dinajpur	64,767
Jalpaiguri	12,164
Darjeeling	1,608
Rangpur	5,025
Bogra	2,357
Pabna	252
Dacca	2
Faridpur	8
Chittagong	409
Chittagong Hill Tracts	74
Darbhanga	19
Monghyr	12,461
Bhagalpur	17,396
Purnea	5,315
Malda	37,398
Sonthal Parganas	648,847
Cuttack	1
Balasore	8,257
Puri	3
Hazaribagh	78,358
Ranchi	425
Palamau	362
Manbhum	181,687
Singbhum	74,595
Kuch Bihar	21
Orissa Tributary States	192,284
Chota Nagpur Tributary States	20,884
Hill Tippera	157

TOTAL BENGAL PRESIDENCY

1,724,227

	Brought forward	1,724,227
Assam—		
Cachar Plains		2,147
Sylhet		4,241
Goalpara		1,950
Kamrup		426
Darrang		2,890
Nowgong		668
Sibsagar		9,579
Lakhimpur		7,968
Lushai Hills		190
North Cachar		52
Naga Hills		12
Khasi and Jaintia Hills		5
Manipur		1
	TOTAL ASSAM	30,129
B. KĀRMĀLĪ.		17,342
C. MĀHLĒ		18,801
	TOTAL	1,790,499

To this total must probably be added 4,614 speakers of Jangli who were returned from Assam. This would bring the total up to 1,795,113.

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Santāli does not possess a written literature, but traditional legends are current among the people. Mr. Skrefsrud has collected many of them from the mouth of Kolean, an old Santāl sage. This collection, the so-called *hapram-ko-reak' katha*, the Tales of the Ancestors, has been published in 1887. See authorities above.

Santāli has been reduced to writing by European missionaries, and the Roman character has commonly been used in writing it. There are two Santāli translations of the New Testament. The Old Testament has lately been translated by the Rev. P. O. Boddington.

Santāli is a comparatively well known language. Mr. Skrefsrud's grammar, published in 1873, is still the leading authority, and unsurpassed in correctness and consistent orthography. It is arranged after the pattern of Indo-European grammars, and some parts of it, e.g. the conjugation of verbs, has become unnecessarily long and complicated. Mr. Heuman's grammatical sketch is entirely based on Mr. Skrefsrud's grammar, but is much simpler.

I shall in the following pages make a few remarks on Santāli. For further details the student is referred to the authorities mentioned above, and especially to the grammars of Messrs. Skrefsrud and Heuman.

Pronunciation.—Santāli has a richly developed system of vowels. All the vowels can be short as well as long. Long vowels are not marked in the best specimens, which follow the system of spelling agreed upon by the missionaries on the field. I have not therefore, made any attempt at introducing separate signs for them. Some specimens distinguish between short and long vowels, but in a very arbitrary way. Santāli has, in such specimens, usually been seen through Bengali spectacles. Thus the long *ā*, the sound of *a* in 'all', is written *a*, the short *a* of the German 'mann' occurs as *ā*, and so forth.

No fixed rules can be given with regard to the quantity of vowels. Short vowels are frequently lengthened when the meaning is emphasized; thus, *gāch'-en-ā-e*, he died, becomes *gāch'-en-ā-e* with a very much lengthened *ā*, if the loss and grief is emphasized. The vowels of monosyllabic words are usually long if the word does not end in a semi-consonant, in which case it is usually short. Thus *nāl*, see; *hār*, man; *nūm*, name; and likewise also *āp'*, to alight; *āt'*, to lose; but *mīt'*, one; *rak'*, call, and so forth. The long vowel of monosyllables is shortened when an accented syllable is added; thus, *nāl*, see, passive base *nālāk'*; *dāl*, strike, reciprocal base *dapāl*.

The vowels are pronounced as on the continent of Europe.

A is the sound of *a* in father and the corresponding short sound. *I* and *u* have the sounds of *i* in 'pin,' 'police,' and of *u* in 'full,' 'prune,' respectively.

E and *o* have two sounds each. *E* is the sound of either of the *es* in the German 'Segen'; *ä* that of *ä* in the German 'Nähe.' *O* has the sound of either of the *os* in 'promote,' and *ā* that of *a* in 'all.' *E* and *ä*, *o* and *ā*, respectively, are only distinguished in the specimens received from Messrs. Skrefsrud and Bodding. I have distinguished them throughout in accordance with the decisions of a conference of Santāl missionaries held some four years ago in order to decide upon the printing of Mr. Bodding's translation of the Old Testament. With regard to orthography it was agreed upon to distinguish between the open (*ä* and *ā*) and closed (*e* and *o*) vowel sounds in the bases of words, but not in suffixes and personal pronouns. This practice has been followed in the translations of the Bible issued by the Scandinavian Mission.

All the vowels can be nasalised and are then marked in the usual way, *ã*, *ẽ*, *ĩ*, and so forth.

There is still another set of vowels which Mr. Skrefsrud calls neutral and marks by putting a dot under the vowel, thus *ạ*, *ẹ*, *ị*, *ọ*, *ụ*. They may be compared with the short indistinct vowel sound which English *r* assumes in words such as 'here,' with the final *e* in German 'Ruhe,' and with the short *e* in French 'quatre-vingt.' The most common of these sounds, which partly play a prominent rôle in the language, is the neutral *ạ*. It is the only one which is regularly expressed in writing. It has a deep guttural sound. The neutral *ị* and *ụ* are only used as the second component of diphthongs beginning with *ạ*. The neutral vowels are apparently always due to the influence of an *i* or *u* in the preceding or following syllable. The influence of those sounds is even felt if they have themselves disappeared; compare *kōl*, old *kōil*, from Hindi *kōel*, cuckoo.

The diphthongs are numerous, viz., *ae*, *ao*, *aị*, *aụ*, *äo*, *iạ*, *iọ*, *iụ*, *äe*, *oạ*, *oẹ*, *uạ*, *uị*.

Harmonic Sequence.—There is a distinct tendency in Santālī to approach the sound of vowels in consecutive syllables to each other. The vowel affected by this tendency is sometimes the preceding and sometimes the following one. This tendency is known under the name of *harmonic sequence*, and it is familiar as occurring also in other languages. For instance it is a very characteristic feature of the Ural-Altaic forms of speech. Compare above, p. 22.

In Santālī the facts are as follows:—

Ị and *ụ* neutralize all vowels which come under their influence, but instead of the short or long *ạ*, *ẹ*, *ọ*, thus produced, we often find short or long *ẹ*, *ị*, *ụ*, respectively. Thus, *hūā hukā* and *hūē hukē*, jackal's cry; *kōrā*, boy; *kūrī*, instead of *kōrī*, girl: *parh-ao*, read, but *bujh-au*, understand: *kala*, deaf; fem. *kālī*: *ach'-ak'*, his; *iñ-ak'*, my: *ba-ko*, not they; *ba-ñ*, from *ba-iñ*, not I, and so forth. If an *ạ*, *ẹ*, or *ọ* must be retained in the neighbourhood of an *ị* or *ụ*, those latter sounds must be changed; thus, *dāl-ēñ-kan-ā-e* instead of *dāl-iñ-kan-ā-e*, he is striking me.

When followed by *ạ* or *ọ*, *ẹ* is generally substituted for *ạ̈* and *ọ* for *ạ̄* in the demonstrative bases *ān*, this; *ān*, that. Compare *ān-tā*, just there; but *en-ka*, just so; *en-ko*, these: *ān-lā*, there; but *on-ka*, thus. The pronominal bases *ān*, *ān* accordingly become *en*, *on*, respectively, and they are further replaced by *in*, *un*, respectively, in words such as *in-i*, this very; *un-i*, this. Compare the preceding rule. In a similar way *ẹ̃* is substituted for the *ạ̈* in the suffix *rạ̈*, in the genitive suffix *rēak'*, etc.

The vowels of dissyllabic words will, accordingly, usually be found to agree with each other. If one of the syllables contains an *i* or *u*, the other usually contains a neutral or closed (*e* or *o*) vowel, and *vice versâ*. If one of the syllables contains an *ā* or *ā*, the other syllable cannot as a rule contain an *e* or *o*, and *vice versâ*. Thus the passive suffix *ok'* becomes *āk'* after *ā* and *ā*. Compare *dal-ok'*, to be struck; but *sān-āk'*, to go. In some isolated cases this *ok'* becomes *uk'* after *i* and *u*; thus, *hij-uk'*, come; *guj-uk'*, die. In a similar way, the pronominal suffix *ā*, he, she, becomes *e* after *a* or *o*, and *i* (originally *ē* or *ī*) after *ā* or *u*; thus, *dal-a-e*, he strikes; *haṇḍa-i utu-le'-a*, bamboo-shoots-she curried, she has made curry of bamboo shoots. There are many exceptions to these rules, especially when the vowels of both syllables are long, and in words recently borrowed from Bengali or Bihāri; thus, *ār-ā*, nine; *sādām*, horse; *sirā sārā*, bruised, bloody; *nār-kār*, cocoa, etc. It should further be remarked that no hiatus and no diphthong in closed syllables is allowed to stand. Euphonic consonants are inserted between concurrent vowels, and diphthongs in closed syllables are contracted into one vowel or transformed into two syllables. Thus the English word 'mile' is pronounced *māl* and *mayel*. Compare further *uni-ge-y-ā mān-el'-a*, he-he says, etc. A euphonic *w* is very commonly inserted by women before suffixes; thus, *lai-w-ad-e-a*, said to him.

Consonants.—Santālī possesses the same sets of consonants as Hindi, *viz.*, four gutturals, four palatals, four cerebrals, four dentals, and four labials, with the corresponding nasals. They are written and pronounced as in Hindi. Two consecutive syllables cannot begin with an aspirated letter. From *jhick'*, open, we must therefore form *jhi-jick'-ich'*, one who opens. There is further a *y*, an *r*, a cerebral *r*, an *l*, a *v*, a *w*, an *s*, an *h*, and four sounds which have been called semi-consonants, and are written *k'*, *ch'*, *t'*, and *p'*, respectively. They are pronounced by sharply inhaling the breath and putting the tongue in the position occupied when pronouncing *k*, *ch*, *t*, and *p*, respectively. So far their formation is, each to each, like that of an ordinary *k*, *ch*, *t*, *p*. While, however, the final pronunciation of these latter sounds is effected in such a way that the breath in passing out strikes against the points of contact, the contact is, in the case of the semi-consonants, released before the breath passes out, and in this way an abrupt sound is produced. It apparently closely resembles the so-called abrupt tone of many Indo-Chinese languages, which has sometimes been described as the formation of a consonant in the mouth without finally pronouncing it. Phonetically the semi-consonants can be described as checked consonants, without the off-glide.

Instead of passing out through the mouth the breath is sometimes emitted through the nose, and the semi-consonants then assume something of the sound of nasals. We therefore often find them written *ñ*, *ñ*, *n*, and *m*, respectively.

The semi-consonant *k'* is pronounced farther back in the throat than the consonant *k*.

The semi-consonants are a characteristic feature of all Muṇḍā languages. They have been marked in various ways. Thus we very often find *a'* and *ah* for *ak'*; *ai* and *ae*, *a:*, and *ai:* for *ach'*, and so forth. I have followed Mr. Skrefsrud in writing *k'*, *ch'*, *t'*, *p'*, respectively.

The final semi-consonants of verbal bases are changed to the corresponding soft consonants according to certain laws. A semi-consonant at the end of a base is thus changed in the future and in the imperative if the verb is used in a transitive sense and if there is no object infix; further before the infixes *iñ*, *tiñ* and *e*, *tæ*, and the passive

suffix *ok'*. The *k'* of the inanimate suffix *ak'* is never changed; the *k'* of the passive suffix *ok'* only in the intensive form *og-ok'*. The final *t'* of verbal suffixes becomes *d* before animate infixes beginning with a vowel. There is further now a tendency, especially in the language of men, to substitute *d* for *t'* before the categorical *a*. Thus, *mak'*, cut, *māg-ā-e*, he will cut; *māg-e-ā-e*, he cuts him; *māg-tiñ-mē*, cut mine; *jāmān-ā māg*, that he may cut; *mak'-kō-m*, cut them; *mak'-ak'-mē*, cut at it; *mak'-āe-mē*, cut for him; *mak'-et'-ā-e* or *mak'-ed-ā-e*, he cuts; *gitich'*, lay down; *gitij-e-pā*, lay him down; *chet'*, learn, imperative *ched-mā*, *durup'*, place, *durub-iñ-mā*, place me.

In such verbs as are both transitive and intransitive, the semi-consonant is always left unchanged when the verb is used in an intransitive sense. Thus *beret'-me*, stand up; but *bered-me*, raise up; *beret'-ā-ñ*, I shall arise; *bered-ā-ñ*, I shall raise.

Accent.—In words of two syllables the accent usually rests on the first. Thus *sérma*, year. The final syllable is, however, accented when it ends in a semi-consonant, when the last syllable is long and the first short, when the word ends in *ñ*, and when it is a reduplicated or reflexive monosyllabic base. Thus, *sānák'*, go: *agū*, bring; *tehēñ*, to-day; *da-dāl* and *da-pāl*, the intensive and reciprocal bases of *dāl*, strike. There are many exceptions to the general rule, but we have no detailed information about the matter.

Affixes.—Santālī makes use of numerous affixes of various kinds, prefixes, infixes, and suffixes. Most of them play a rôle in what corresponds to the inflexional system of Indo-European languages, and many such affixes will be mentioned in what follows. In this place I shall only mention a few affixes which are used in the formation of words.

A prefix *a* is sometimes used to form a kind of causative; thus, *a-sān*, to lead about from *sān*, go; *a-ññ*, to give to drink, from *ñu*, drink; *a-jā*, to give to eat, from *jām*, eat. Compare the *a* of pronominal suffixes denoting the indirect object.

There are several infixes in use.

A *k'* is inserted after the first vowel of a word. The vowel is, in monosyllabic words, repeated after the *k'*. It is usually also perceptible, though very faintly sounded, in other words, especially such as begin with a vowel. In this way intensives are formed from verbs beginning with vowels and from some which begin with a consonant; thus, *āl*, write, intensive *āk'āl*; *agū*, bring, intensive *ak'gū*; *benao*, make, intensive *bek'nao*. Distributives are similarly formed from some numerals beginning with vowels; thus, *ek'āe*, seven each, from *ēāe*, seven; *ik'rāl*, eight each, from *irāl*, eight. Finally, *k'* is often inserted in demonstrative pronouns beginning with an *n* in order to intensify their meaning. The vowel of the base is then always nasalized. Thus, *nui*, this man here, *nūk'ūi*, just this man here.

An infix *p* is used to form collective nouns and reciprocal verbs. Thus, *mañjhi*, headman; *mapañjhi*, a collection of village headmen; *dal*, strike; *dapal*, strike each other. In a few cases it is difficult to define the exact meaning of this infix. Compare *hán* and *hápán*, child. The latter form is properly collective.

An *n* is often infixed after the first vowel of a word, the vowel being also repeated after *n*. In this way collective numerals and some nouns are formed. Thus, *bar*, two; *ba-na-r*, both; *pā*, three; *pā-nā*, all the three; *pon*, four; *po-no-n*, all four; *dapal*, to cover; *da-na-pal*, a cover; *muchat'* and *mu-nu-chat'*, end, termination.

Another infix *t* is inserted in the same way as *n* in order to form nouns from verbs; thus, *ñu-tu-m*, name, from *ñum*, to name; *ā-tā-háp'*, beginning, from *āháp'*, begin.

Such infixes play a great rôle in the formation of Santālī words, and their importance has apparently been still greater in earlier stages of the language. Compare *hūpāl* and *hārāl*, man; Asurī *sodor*, arrive, approach, Santālī *sor*, near, come near. Santālī and the Muṇḍā family generally, in this respect, agree with the Mōn-Khmēr languages, Sakei, Semang, etc.

Inflexional system.—The vocabulary of Santālī and connected forms of speech cannot be sub-divided into the same classes of words as in the case of Indo-European languages. Every word can perform the function of a verb, and every verbal form can, according to circumstances, be considered as a noun, an adjective or a verb. The relation of one word to the others in a sentence is indicated by means of particles, the original meaning of which can no more be ascertained. Such particles can be compared with the suffixes, postpositions, and terminations of other languages. It would therefore be necessary to introduce new terms in order to correctly describe the grammatical system of Santālī. The Linguistic Survey, however, has a double aim. It collects the philological facts and classes them for further research, and it also serves the practical purpose of furnishing introductions to the various languages of India. It has therefore been found convenient to adhere to the grammatical terminology customary for other languages. This practice will also be followed in dealing with the Muṇḍā dialects. It must, however, be clearly understood that this method of dealing with these forms of speech is purely conventional and does not exactly correspond to the true state of affairs. It is really correct to say only that a certain word *performs the function* of a noun, of an adjective, or of a verb, instead of saying that it *is* a noun, an adjective, or a verb. The grammatical remarks which follow will, nevertheless, for the sake of convenience, be arranged under the well-known headings of noun, adjective, verb, and so forth.

There is only one declension, and this is effected by means of postpositions.

Nouns.

These postpositions were perhaps originally independent words, but are now no more used as such.

Gender.—There are two genders, one denoting all animate nouns, the other comprising all inanimate objects. The natural gender, on the other hand, does not play any rôle in the inflexion of nouns. It is indicated by using different words or by prefixing some word meaning ‘male,’ ‘female,’ respectively. Thus, *hārāl*, man; *māejīu*, woman; *āṇḍiā kūl*, a male tiger; *ēṅgā kūl*, a female tiger.

Some few bases ending in *a* have a corresponding feminine form ending in *i*. Thus, *kōrā*, boy; *kūrī*, girl; *kārā*, blind; fem. *kārī*. Such couplets are, however, clearly borrowed from Aryan languages.

Number.—There are three numbers, the singular, the dual, and the plural. The suffix of the dual is *kīn*, and that of the plural *kō*. Thus, *hār-kīn*, two men; *hār-kō*, men. The suffix of the plural is, however, often dispensed with, and the mere base is used as a collective singular. On the other hand, the plural suffix is sometimes used in an indefinite sense; thus, *hār-kō raput’-akat’-ā*, men, *i.e.* somebody has broken in; *un-tē*, by that time; *un-kō-tē*, by about that time.

Case.—Real cases, such as denote the relation of the noun to a verb, do not exist in Santālī. The direct and indirect object are indicated in the verb, and there is accordingly no such case as a dative or an accusative.

Local and causal relations are indicated by means of postpositions. Such are *tā*, to, in, into, by means of; *rā*, in, within; *lagit'*, *lagat'*, for, for the sake of; *khān*, *khách'*, from; *thān*, *thāch'*, near, and so forth.

The genitive is formed by adding *rān*, when the governing noun is of the animate gender, and *ak'*, *an*, *rēak'* or *rēan* (or, seldom, *rēnak'*, *rēnan*), if it is an inanimate noun. Thus, *ōrak'-rān kisār*, the master of the house; *pā māhā-rēak' kamī*, three days' work.

The genitive is, in fact, an adjective, and it is derived from the base, by adding *rā-n*, i.e. *rā + n*, or else *ak'*, or *an*, with or without the postposition *rā*, in. *Rā* is sometimes also used alone as a genitive suffix. On the other hand, the forms *rēnak'* and *rēnan* mentioned above show that *rān* has formerly also been used before inanimate nouns.¹

Secondary nouns.—It has already been remarked that some nouns are formed by means of infixes. Several secondary nouns are also formed by adding suffixes. Thus a suffix *ich'*, dual *kin*, plural *ko*, is used to form animate nouns, nouns of agency, and the like, while inanimate nouns are formed by the addition of *ak'*, dual *ak'kin*, plural *ak'-ko*. Thus, *hudiñ-ich'*, the small one; *Paṇḍu-rān-ko*, those of Paṇḍu, the sons of Paṇḍu; *Paṇḍu-ak'*, that of Paṇḍu, *Paṇḍu-ak'-reak'-ko*, those things of that of Paṇḍu.

A very common suffix is *tāt'* which is used as a kind of definite article, but also in order to form abstract nouns; thus, *dare-tāt'*, the tree; *chalak'-tāt'*, the going; *maran-tāt'*, greatness.

Adjectives do not change for gender, number, or case. They are, however, often defined by the suffixes *ich'*, and *ak'* just mentioned. It is often simply a matter of convenience which word is considered as a noun, and which as an adjective. Thus we may say *Paṇḍu-rān hāpān-kin*, and *Paṇḍu-rān-kin hāpān*, Paṇḍu's two sons. In the first case the genitive *Paṇḍu-rān* is an adjective, in the second a noun is formed from it and the collective singular *hāpān*, child, young, is added as an adjective.

Adjectives of possession are often formed by adding *an*; thus, *dare-an*, possessing strength; *hārāl-an*, possessing a husband. An *n* can, similarly, be added to almost all words ending in a single vowel. In this way a kind of verbal adjective is formed; thus, *eto-n ḍaṅgra*, a bullock fit to be broken in, from *eto*, to break in. It is perhaps the same *n* which occurs in *abo-n*, we; *ka-n*, is, and in rare forms such as *alā-n*, we; *apā-n*, you; *ako-n*, they, etc.

Comparison.—Comparison is effected in the usual way by putting a postposition meaning 'from' after the compared noun. Thus, *iñ-khān am-em maran-a*, me-from thou-thou big-art; *jātā koṛa-ko-khān maran-ich'-dā nui kan-ge-a-e*, all boys-from big-the this is, this is the biggest boy. *Arhā*, *artāt'*, more; *bartī*, more; *utār*, most, can also be added in order to indicate the higher or highest degree. Thus, *uni arhā-ā maran-a*, he is greater; *uni-dā maran utār*, he is greatest.

The numerals are given in the list of words. The higher numbers are counted in twenties; thus *pon isi*, eighty; *māṛā isi* or *mit' sae*, hundred. Of late years, however, the Santāls have apparently begun to count in tens. Thus Mr. Heuman gives *pā gāl* or *mit' isi gāl*, thirty; *turui gāl* or *pā isi*, sixty, and so on. This tendency is due to the influence of the schools. Numerals between the tens are often formed by adding *khān*, more, and *kām*, less; thus, *gāl khān ponea*, ten more four, fourteen; *barea kām bar-isi*, two less two-scores,

¹ Long vowels will not be separately marked in what follows. They have been distinguished in the list of Standard Words and Phrases on pp. 240 and ff.

thirty-eight. Numerals such as *isi*, twenty; *sae*, hundred; *kajar*, thousand, are, of course, borrowed.

Pronouns are, generally speaking, inflected like nouns in number and case.

Personal pronouns.—The personal pronouns have separate forms for the dual and the plural. The pronoun of the first person has, moreover, two forms each in the dual and in the plural, one excluding and one including the person addressed. Demonstrative pronouns are used as personal pronouns of the third person. There is also a pronoun meaning 'self,' which can be considered as a personal pronoun of the third person.

The full forms of these pronouns will be seen from the table which follows:—

	Singular.	Dual.		Plural.	
		Inclusive.	Exclusive.	Inclusive.	Exclusive.
I	<i>iñ</i>	<i>alañ</i>	<i>əliñ</i>	<i>abo, abon</i>	<i>alā (alān)</i>
Thou	<i>am</i>	<i>abān</i>		<i>apā (apān)</i>	
Self	<i>ach'</i>		<i>a-kin</i>		<i>ako</i>

Abon and *abo*, we, are both used when the person addressed is included. *Abō* is, however, the more intimate form.

The forms given in the table are the full accented forms and correspond to the French *moi, toi, lui*, in phrases like *c'est moi*, it is I. When the pronoun is used as subject without any stress on it, it is suffixed to the word immediately preceding the verb, or to the verb itself, if the latter stands alone. The suffixed forms are like the full forms without the initial *a*. The suffixed form for 'I' is *iñ*, or after vowels *ñ*; that for 'thou' *ām*, *em*, imperative *mā*, after vowels *m*, and that for 'he,' 'she' is *ā* or *e*.

If the pronoun stands in case-relation to a verb, it is infixed in the verb itself. There are three sets of such infixes, one denoting the direct and one the indirect object, and a third denoting the genitive relation. The infixes of the direct object are like the pronominal suffixes; the dative infixes are formed from them by prefixing an *a*, and the genitive infixes by prefixing *ta*. Further details are shown in the following table:—

	Direct object.	Indirect object.	Genitive.
1st person	(<i>i</i>) <i>ñ</i> ; <i>lañ</i> , <i>liñ</i> ; <i>bo</i> , <i>bon</i> , <i>lā</i>	<i>əñ</i> ; <i>alañ</i> , <i>əliñ</i> ; <i>abon</i> , <i>alā</i>	<i>tiñ</i> ; <i>talañ</i> , <i>talīñ</i> , <i>ta-bo</i> , <i>ta-bon</i> , <i>ta-lā</i>
2nd person	<i>mā</i> ; <i>bān</i> ; <i>pā</i>	<i>am</i> ; <i>abān</i> ; <i>apā</i>	<i>tam</i> ; <i>ta-bān</i> ; <i>ta-pā</i>
3rd person	<i>ā</i> ; <i>kin</i> ; <i>ko</i>	<i>ae</i> ; <i>əkin</i> ; <i>ako</i>	<i>tae</i> ; <i>tə-kin</i> ; <i>ta-ko</i>

Forms such as *mā*, *ā*, *bān*, *lā*, etc., are, of course, changed to *me e*, etc., before or after an *a*.

There is, in addition to the above, also a dative infix *ak'* used with reference to inanimate nouns.

The following are instances of the use of these suffixes and infixes :—*Hola barea gqi-y-ā kirin-keṭ'-kin-a*; yesterday two cows-he bought-them-two, yesterday he bought two cows; *gāṛā-am-a-ñ*, help-thee-shall-I, I shall help you; *ti sab-tiñ-mā*, hand seize-my-thou, take my hand, and so forth.

The genitive affixes are frequently used after ordinary nouns; thus, *orak'-tiñ*, my house. It is, however, just as common to use the genitive or else the mere base of the personal pronoun as a possessive. Thus, *iñ-rān hāpān*, *iñ hāpān*, or *hāpān-iñ*, my son.

Many words denoting relationship are always combined with personal suffixes, *viz.*, *ñ* for the first, *m* for the second and *t* for the third person. Thus, *apu-ñ*, my father; *apu-m*, thy father; *apa-t*, his, or her father; *eṅga-ñ-ā hāch'-akan-talan-a*, the mother of us two has come. The last instance shows that these suffixes do not change for number, the number being expressed in the verb.

There are no honorific pronouns, and most people are addressed with the pronoun *am*, thou. The dual of the first as well as of the second person is used between parents-in-law and children-in-law. A man and the wife of his younger brother and a man and his wife's elder sister observe the same custom. Thus, in Specimen II below, the son-in-law says to his mother-in-law, *chet'-bān utu-akat'-a*, what have you two (*i.e.* thou) made curry of, and the mother-in-law answers *ona-ge-liñ utu-akat'-a*, we two (*i.e.* I) have made curry of this. In a similar way the husband's parents address the wife's parents in the inclusive first person plural, and use the same number to denote themselves in conversation with them. The exclusive form and the second person plural are only used when it is required in order to avoid ambiguity; thus, *durup'-pā sumdhi*, sit down, my child's father-in-law.

Demonstrative pronouns.—Santālī possesses a rich variety of demonstrative pronouns. Some of them have different forms according to whether they refer to animate or inanimate objects, others are indeclinable in gender.

The former group ends in *i*, dual *kin*, plural *ko*, when referring to animate nouns, and *a*, dual *akin*, plural *ako*, if they refer to inanimate objects; thus *nui*, this person, this animal; *noa*, this thing.

We can distinguish three different bases *ān* (*un*) and *ān* (*in*) for the nearer, and *an* for the remoter objects. The difference between *ān* and *ān* is that the latter denotes identity, this same, just this.

The bases *ān(un)* and *ān(in)* have each three different forms, one referring to what is close at hand, the second to what is a little farther off but still near, the third to what is still farther off. The first is formed by transposing the vowel and consonant, the second is the unchanged base, and the third is formed by prefixing an *h*. *Ā* and *u*, *ā* and *i* interchange according to the rules of harmonic sequence.

		Remote.		Nearer.		Nearest.	
		Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.
Base <i>ān</i> , <i>in</i>	Sing.	<i>hini</i>	<i>hiṅa</i>	<i>ini</i>	<i>iṅa</i>	<i>ni</i>	<i>niṅa</i>
	Dual	<i>hin-kin</i>	<i>hiṅa-kin</i>	<i>in-kin</i>	<i>iṅa-kin</i>	<i>ni-kin</i>	<i>niṅa-kin</i>
	Plural	<i>hen-ko</i>	<i>hiṅa-ko</i>	<i>en-ko</i>	<i>iṅa-ko</i>	<i>ne-ko</i>	<i>niṅa-ko</i>

		Remote.		Nearer.		Nearest.	
		Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.
Base <i>án, un</i>	Sing.	<i>huni</i>	<i>hona</i>	<i>uni</i>	<i>ona</i>	<i>nui</i>	<i>noa</i>
	Dual	<i>hun-kin</i>	<i>hona-kin</i>	<i>un-kin</i>	<i>ona-kin</i>	<i>nu-kin</i>	<i>noa-kin</i>
	Plural	<i>hon-ko</i>	<i>hona-ko</i>	<i>on-ko</i>	<i>ona-ko</i>	<i>no-ko</i>	<i>noa-ko</i>
Base <i>an</i>	Sing.	<i>həni, həi</i>	<i>hana</i>				
	Dual	<i>han-kin</i>	<i>hana-kin</i>				
	Plural	<i>han-ko</i>	<i>hana-ko</i>				

Forms such as *ani*, *nai*, etc., do not occur in Santālī, but are used in connected forms of speech.

There is besides a set of lateral demonstratives, referring to something on the side. They are formed from the third group in the table by inserting an *h* after the initial *n*. Thus :—

	Base <i>án, in</i> .	Base <i>án, un</i> .	Base <i>an</i> .
Animate . . .	<i>nhí, nhí-kin, nhe-ko</i>	<i>nhui, nhu-kin, nho-ko</i>	<i>nhăi, nhă-kin, nha-ko</i>
Inanimate . . .	<i>nhia, -kin, -ko</i>	<i>nhoa, -kin, -ko</i>	<i>nha, -kin, -ko</i>

The form *nhăi*, that there far off to the side, is derived from a non-existing *nai*; see above. Mr. Campbell gives *năi*, this, which contains the same nasalization as *nhăi*.

All these pronouns are inflected like nouns. By means of the infix *k'* and nasalization of the vowel we may further form intensive demonstratives, which cannot be inflected in case. Compare the table which follows :—

	Base <i>án, in</i> .		Base <i>án, un</i> .		Base <i>an</i> .	
	Ordinary.	Lateral.	Ordinary.	Lateral.	Ordinary.	Lateral.
Animate . . .	<i>nĕk'ĕ</i>	<i>nhĕk'ĕ</i>	<i>nũk'ũ</i>	<i>nhũk'ũ</i>	Wanting	<i>nhăk'ăi</i>
Inanimate . . .	<i>năk'ă, -kin, -ko</i>	<i>nhăk'ă</i>	<i>năk'ăe, -kin, ko</i>	<i>nhăk'ăe</i>	Wanting	<i>nhăk'ăe</i>

There are still two sets of pronouns referring to something which is seen or heard, respectively. They are not inflected in case, but the suffixes of number can be added. They all refer to inanimate nouns, those referring to what is heard are also, in the dual and plural, used to denote animate beings. Compare the table which follows :—

	Base <i>án, in</i> .		Base <i>án, un</i> .		Base <i>an</i> .	
	Near.	Remote.	Near.	Remote.	Near.	Remote.
Things seen . . .	<i>ănă</i>	<i>hănă</i>	<i>ănă</i>	<i>hănă</i>	<i>ănă</i>	<i>hană, hăe</i>
Things heard . . .	<i>ătă</i>	<i>hătă</i>	<i>ătă</i>	<i>hătă</i>	<i>ătă</i>	<i>hată</i>

From these bases are formed secondary pronouns by adding *anañ*, *anak'*, *anäch'*, etc. for inanimate objects, and *anich'* for animate nouns. Thus, *ánā-anäch'*, that thing you see there close at hand, just that; *átā-anich'*, that person you hear there close at hand.

The pronominal bases are also used alone in adverbs and compounds; thus, *nā-tā*, here; *án-tā*, there; *án-parām*, on that side, and so on.

Interrogative pronouns.—*Ákāe*, who? *chele*, of what kind? Both refer to animate nouns. Inanimate are *oka*, which? *chet'*, what?

Relative pronouns.—There are no relative pronouns. Verbal adjectives are used instead. The pronoun *ánā* is often used as a kind of relative. Another demonstrative pronoun must, however, be added in case the relative refers to an animate being, and the verbal adjective is used instead of a finite tense. Thus, *ánā uni hola-m galmarao-ad-e mañjhi uni-rān hápān teheñ-ā gách'-en-a*, that yesterday-thou talked-to-him headman his son to-day-he died, the son of the headman you talked to yesterday has died to-day. The interrogative pronouns *ákāe* and *oka*, with or without a prefixed *ánā*, are also frequently used as a substitute for the relative.

The verb is the most characteristic feature of Santālī grammar. Strictly speaking, there is no real verb as distinct from the other classes of words. Every independent word can perform the function of a verb, and every verbal form can, in its turn, be used as a noun or an adjective. Thus *hār* is 'a man,' and *marañ* is 'big.' 'The man is big' can be translated *hār-ā marañ-a*. *Hā* is 'yes,' and *ket'* is a suffix of the past time; *hā-ket'-a* means 'said yes.' Compare *hār-ked-e-a-e*, he made a man of him; *iñ-rān-ked-e-a-e*, he made him mine, and so on. On the other hand, *dal-ket'* is the base of the past tense of the verb *dal*, strike. It can also be used as a noun or as an adjective; thus, *dal-ket'-ko*, those who struck; *dal-ket' hār*, the struck having man, the man who struck. In dealing with words performing the functions of verbs it will therefore be necessary to consider the base of each of the various tenses as an indifferent word which can, according to circumstances, be used as a noun, an adjective, or a verb, but which is in reality none of any of them. Each denotes simply the root meaning as modified by time. We shall hereafter speak of such bases as *inflexional bases*.

The categorical *a*.—When used as verbs these inflexional bases correspond to the tenses of other languages. They are formed by agglutination, *i.e.* by suffixing certain elements to the unchanged root. Such a compound consisting of the root and a tense-suffix cannot as such be used in the function of a verb in an independent sentence, because it only gives the idea of an action in such and such time without adding whether this action really takes place. It is therefore necessary to assert the reality of the action and this is done by means of a suffixed *a* which at once changes the inflexional base to a finite tense. Thus, *dal-ket'-a*, somebody struck. This *a* has been called by Mr. Boxwell 'the categorical' *a*, and it is of the greatest importance in Santālī grammar. By simply adding this *a* any word can be turned into a verb.

The use of the categorical *a* is not regulated according to the principles of Indo-European languages, though it corresponds, to a certain extent, to the indicative mood of Latin, etc. It is not used in subjunctive and relative clauses, and on the whole its use is restricted to those sentences in which the action indicated by the verb has

independent reality. Compare *jāhānak'-ā met-apā*, whatever he may tell you; *chalak'-pā*, go ye; *jāhā-leka-tā bairi alo-ko hār-ko*, in order that the enemies may not oust them; *khajuk alo-e dag*, if only he does not rain; *daṛ-keṭ'-ko-e mān-et'-a*, fled-having-they-he says, he says that they have fled. In all such cases the action of the verb has a reality which is only conditional or which is connected with other actions, and the categorical *a* is, accordingly, not added. On the other hand in a sentence such as *añjām-keṭ'-a-ñ jātā-ko sūn-akan-a mān-tā*, heard-I, 'all-they gone-are,' saying, *i.e.* I have heard that they are all gone, the sentence *jātā-ko sūn-akan-a*, all are gone, has been turned into an independent one by its introduction as a direct statement by way of quotation. The categorical *a* cannot, therefore, be omitted.

Auxiliaries and pronominal infixes.—A verbal form in Santālī thus consists of an inflexional base and the categorical *a*. In compound tenses the auxiliary verbal form is inserted between the two. Thus the copula or verb substantive is *kan*, past *tahā-kan*. If we add those forms to *dal-et'*, striking, we can form a present definite and an imperfect; thus *dal-et'-kan-a*, is striking; *dal-et'-tahā-kan-a*, was striking. Such forms are complete according to our grammatical ideas. In Santālī, however, this is often not the case. If the action of the verb has an indirect or direct object, this must be indicated in the verb by means of the pronominal infixes, which must be inserted between the inflexional base and the categorical *a*, or, if an auxiliary verb is added, between it and the inflexional base. The same is the case if the object of an action belongs to somebody. The genitive infix follows the infix of the direct or indirect object. Thus, *dal-ked-e-tae-a*, (he) struck-him-his, he struck him who belonged to him. The genitive infix can also refer to the subject, and in this way we occasionally find a double genitive suffix; thus, *gāch'-en-tiñ-a-e*, died mine he, he who belongs to me died; *hāpān-iñ-e dal-keṭ'-ta-ko-tiñ-a*, son-my-he struck-theirs-mine, my son who belongs to me struck theirs. Such constructions are however very rare. Similarly if we want to say 'he struck the boy' we must first call to mind the ideas of 'he' 'boy' and 'a beating in the past.' We must next add the infix of the object to the inflexional base. Lastly, the categorical *a* is added and shows that the picture thus drawn up has real existence. Thus *uni koṛa-e dal-ked-e-a*, he boy-he struck him. Compare *ini hāpān-ā met-ad-e-a*, that very son-he said-to-him, he said to the son.

Voices.—The Santālī verb further has separate forms for the active voice, the passive or direct middle voice, and the indirect middle voice. It is therefore to be expected that it presents a somewhat complicated aspect. It is, however, quite regular throughout, and once the mind becomes accustomed to these peculiarities, they will not present any difficulty to the understanding.

Conjugational bases.—The root of the verb remains unchanged through all tenses. It can, however, also be modified in various ways, and the modified root is made the base of a separate conjugation, the usual tense-suffixes being added. There are two such modifications in common use. The root can, in the first place, be simply repeated, and the resulting double-base denotes repeated or intensified action. Thus, *dal*, strike; *dal-dal*, strike repeatedly or hard. These forms are conjugated throughout all the tenses.

If only the two first letters are repeated, the resulting reduplicated base becomes a kind of intensive or rather conative; thus *da-dal*, to strike much; *ba-ñ ñā-ñāl-a*, not-I see, I cannot see at all, I am blind, compared with *ba-ñ ñāl-a*, I don't see (this particular

thing). If the verb begins with a vowel the infix *k'* is used instead of the reduplication. Thus, *ak'gu*, from *agu*, carry. The infix *k'* is also used in polysyllabic verbs beginning with a consonant; thus, *bek'nao* from *benao*, to make; *hik'rich'*, from *hirich'*, to spill. In many verbs both forms can be used, in others only one of them. The reduplicated base is sometimes intensified by means of the infix *k'*; thus, *dak'dal* from *dadal*. The base *dadal* is only used before the verb substantive. Nouns of agency denoting habit and occupation are usually formed from this reduplicated base by means of the common suffix *ich'*. Thus, *ra-ran-ich'*, a drug-man, a physician; *bek'nao-ich'*, a maker.

Reciprocal verbs are formed from these bases by inserting the infix *p*. Thus, *dapal* and *dapal-dapal*, to strike one another. There is no regular reciprocal form corresponding to *da-dal*. The double reciprocal *dapapal* is sometimes, but very seldom, used as such.

It has already been mentioned that there are separate forms for the active, passive, and middle. With regard to most tenses we shall have to return to this question later on when dealing with the formation of the inflexional bases. In this place we shall only mention that the passive, which also has the meaning of a direct middle, is formed by adding a suffix *ok'*, which usually drops its *o* after vowels, and the indirect middle by *ján*; thus, *dal-ok'*, to be struck, to strike oneself; *dal-ján*, to strike for oneself. The intensive base, which is devoid of a middle, forms its passive by adding *ogok'* to the simple base; thus, *dal-ogok'*, to be much struck. These suffixes are not used before the tense suffixes. On the other hand, the passive suffix is common in intransitive verbs, and it seems, on the whole, to have the meaning of an intransitive particle. Thus, *sán* and *sánák'*, go; *hách'* and *hijuk'*, come, and so on. The reduplicated base is treated exactly like the simple one. Thus, passive *dal-dal-ok'*, indirect middle *dal-dal-ján*.

Causatives are formed from both simple and reduplicated bases by adding *ochó*; thus, *dal-ochó* and *dal-dal-ochó*, to cause to strike. The causative has a double meaning. In the first place it means 'to cause somebody to do something,' and then it also has the meaning 'to allow somebody to do something.' Thus *agu-ochó-keť-ko-a-e*, he (-e) caused (*ochó-keť*) them (*ko*) to be brought (*agu*); *ba-e sor-ochó-qñ-kan-a*, not-he to-approach-allowing-to-me-is, he does not allow me to approach.¹ It will be seen from the instances just given that the object infix (*ko*) is used in the former and the dative infix (*qñ*) in the latter sense. The causative of the intensive base is formed by inserting the infix *k'* in the suffix *ochó*. The various forms of *dal* and *da-pal*, strike, will be seen from the table which follows :—

Base.	Passive.	Indirect middle.	Causative.	Reciprocal.
<i>dal</i> , strike.	<i>dal-ok'</i> , be struck, strike oneself.	<i>dal-ján</i> , strike for oneself.	<i>dal-ochó</i> , cause or allow to strike.	<i>dapal</i> , strike each other.
<i>da-dal</i> , strike much.	<i>dal-og-ok'</i> , be much struck, strike oneself much.	not used.	<i>dal-ok'-cho</i> , cause or allow to strike much.	<i>dapapal</i> , strike each other much.

The causative and reciprocal bases further have each their passive, middle and so forth. Thus, *dal-ochok'*, be caused, or allowed, to strike; *dal-ochó-ján*, cause, or allow,

¹ Compare the similar use of the German verb *lassen*.

to strike for oneself ; *dapal-ok'*, be mutually struck ; *dapal-ochok'*, be caused, or allowed, to mutually strike. It will be seen how infinitely the root meaning can be modified, and how it is possible to give expression to the finest shades of verbal action.

Reservative.—In addition to all these bases there is still another conjugation which Mr. Skreftsrud calls the reservative form. He describes its meaning as follows :—

‘This form denotes an action by which the object is brought into a certain state, in which it is allowed to continue, so as to be available (reserved) for any ulterior purpose. It is used where in German they would use *an*, *auf*, *hin*, etc., as *añjám-kak'-mä*, listen to it (*höre es an*,) (that you may give evidence in case it should be necessary).’

The reservative form, which is conjugated throughout, has also separate causative and reciprocal bases. It usually means that the action is completed in itself. Compare *adá-ä ñäl-hape-kat'-ge-a*, so-he saw-kept-quiet, he saw it and kept quiet (and did not say any more), in the second specimen below.

The reservative is formed by adding a *ka* to the base. The final *a* coalesces with the initial vowel of tense-suffixes. Thus, *dal-ka*, passive and indirect middle *dal-kok'* reciprocal *da-pal-ka*, causative *dal-ocho-ka*, *dapal-ocho-ka*, and so forth. In the reservative form the passive suffix *ok'* is also used in the indirect middle, and it does not possess all the tenses of the simple base. In other respects, however, the ordinary and the reservative conjugations are quite parallel.

Person.—Verbs do not change for person. The person of the subject is, however, in the case of animate beings indicated by means of pronominal suffixes. Compare pronouns above. The suffixes are added to the word immediately preceding the verb. Thus, *hápán-ä met-ad-e-a*, the-son-he said-to-him. If the sentence only consists of a verb the suffix is added after the categorical *a*. Thus, *met-ad-e-a-ñ*, I said to him. It should be noted that several verbs which in English are impersonal have a personal subject in Santālī. This is the case with such verbs as indicate natural phenomena such as rain, hail, sunshine, etc. Compare *dak'-et'-a-e*, he waters, it rains ; *adi-y-ä rabañ-a*, much-he cold-is, it is very cold. The same expressions are well known from other languages, and it is not necessary to assume that they have anything to do with the idea of an Omnipotent Deity, as has sometimes been supposed.

On the other hand there are several impersonal verbs in Santālī which in English are combined with a personal subject. They are such as denote various sensations such as hunger, thirst, sleepiness, and so on. The Santāls like the Germans say, ‘hungers me,’ ‘makes me cold,’ and so forth. In the same way they say *menak'-ko-a*, there are, they exist ; compare the German *es giebt*.

Inflexional bases.—We shall now proceed to a short examination of the inflexional bases which correspond to the tenses of other languages. It is not intended to give a complete survey of all the various forms. We shall confine ourselves to the usual ones.

The mere base, without any addition, gives the idea of the action generally, without being confined to any special time present or past. In verbs ending in a vowel an *e* is added to the base if no pronominal infix is required. This *e* coalesces with a preceding *e* or *i* into the corresponding long vowel. This base is used in general statements, in vivid narratives, in order to denote custom or habit, and, most commonly, as a future. Thus, *dal-añ*, I strike, or, shall strike. The pronominal infixes are added immediately

to the base. Thus, *dal-e-qñ*, I strike him; *dal-qñ-a-e*, he strikes for me. Compare further *dal-ok'-a-e*, he is struck, or, he strikes himself; *dal-jāñ-a-e*, he strikes for himself; *dal-ka-k'-a-e*, he strikes it (and has done with it); *dal-ka-e-a-e*, he strikes him; *dapal-a-ko*, they will strike each other, and so forth.

The suffixes of the direct and indirect middle are not used in other tenses, or rather inflexional bases. They are replaced by separate terminations. The various suffixes of time have two forms, one denoting the active, and another the passive and middle. The former ends in *t'*, the latter in *n*. Thus, *dal-let'-a-e*, he struck; *dal-len-a-e*, he was struck. The indirect middle is distinguished from the direct middle and passive in the same way as that in which the pronominal suffix of the indirect object is distinguished from that of the direct object, i.e. an *a* precedes the *n* in the indirect middle.

There are several more or less complete sets of such suffixes. In the first place we have a set *et'*, *at'*, *en*, *an*. The form ending in *et'* is an incomplete present, the other forms denote an action performed in the past. Thus, *dal-et'-a-e*, he strikes; *met-ad-e-a-e*, he addressed him; *dal-en-a-e*, he was struck; *dal-an-a-e*, he struck for himself. The corresponding reservative forms are *dal-kat'-a-e*, he struck; *dal-kan-a-e*, he was struck; *dal-ken-a-e*, he struck for himself.

It will be seen that the *a* of the reservative suffix *ka* supersedes a following *e*. The form *dal-ken-a-e* has a different origin. It corresponds to the active *dal-ket'-a-e*, and does not contain the reservative suffix.

The form *dal-kat'-a-e*, he struck, is derived from a *dal-ka-et'-a-e* and *dal-ka-at'-a-e*. It shows that the termination *et'* cannot originally have been confined to the present time.

The suffix *at'* contains the *a* of the pronominal infix of the indirect object. The remaining portion of the infix is added after the final *t'*. Thus, *dal-at'-ko-qñ*, I struck for them, or, at them; *met-ad-e-qñ*, I said to him.

There are two infixes which denote an action in the past, viz., *ke* and *le*. *Ke* is only used in the active voice with a direct object. Thus, *dal-ked-e-a-e*, he struck him. The corresponding forms for the indirect object, the direct and indirect middle, are supplied from the set just mentioned; thus, *met-ad-e-a-e*, he said to him; *dal-en-a-e*, he was struck; *dal-an-a-e*, he struck for himself.

The infix *le* denotes something which was done in a more remote past, or the effect of which has been superseded by some later action. It can therefore often be translated as a pluperfect. It is used in the active voice with a direct object and in the passive. Thus, *dal-let'-a-e*, he struck, he had struck; *dal-len-a-e*, he was struck, he struck himself. Instead of *dal-let'*, *dal-lak'* is used with an inanimate object; thus, *dal-lak'-a-e*, he struck it. The suffix *ak'* is well known from the inflexion of nouns and pronouns as a suffix denoting inanimate things. Compare also the reservative future *dal-ka-k'-a-e*, he will strike it.

It will be seen that the infixes *ke* and *le* are prefixed to the suffixes *et'*, *en*, which we have already dealt with. They are, however, also used alone.

Ke is used as a suffix in order to form an inflexional base with the meaning of an optative or hypothetical tense. It is used in polite queries, it denotes wishes, and also what might possibly happen. Thus, *rakap'-ke-a-m*, would you mind bringing up earth? *am-ām met-qñ-khan-iñ rakap'-ke-a*, if you tell me so I would do it; *niq-ge khusi-tā tela-ke-am*, may you accept this with favour.

In a similar way a tense is formed by adding *le*. It is used in conditional sentences in connexion with the negative *áhá*. Thus, *uni-ṭhän-dá gárá áhá-m ñam-le-a*, him-from assistance in-no-wise-you will-get; *am-äm män-le-khan*, thou-thou sayest-if.

There is further a form which is usually called a perfect. It is formed by adding the suffixes *akat'*, *aka-w-at'* (indirect object), *akan* (passive and direct middle), and *aka-w-an* (indirect middle). Thus, *dal-akat'-a-e*, he has struck; *dal-akan-a-e*, he has been struck, and so on.

The base of the suffix of the perfect is *aka*, to which the usual set *et'*, *at'*, *en*, *an*, has been added.

The suffix *aka* is also used in a base which is commonly called a continuative. It is always combined with the auxiliary *tahän*, to be, to remain. It is also added to the causative base, and it is used with a direct and an indirect object, in the direct and indirect middle. Before the *a* of the infix of the indirect object and the suffix of the indirect middle a *w* or *o* is inserted to avoid the hiatus, and if no object infix is required an *e* is added as in verbs ending in vowels. Thus, *dal-aka-ko-tahän-a-e*, he will continue to strike them; *dal-akan-tahän-a-e*, he will continue to strike himself; *dal-aka-w-ak'-tahän-a-e*, he will continue to strike at it; *dal-aka-w-ako-tahän-a-e*, he will continue to strike for them; *jagoar-akae-tahän-pä*, wake-ye.

It is evident that the continuative force is imparted to such forms as those just quoted by the addition *tahän*, and not by the suffix *aka*. This latter must be identical with the *aka* of the perfect, though it is difficult to account for its use in all cases.

The inflexional bases mentioned above become real tenses by adding the categorical *a*. It has already been stated that auxiliaries are inserted between the inflexional base and this *a*. By means of such auxiliaries compound tenses can be formed. The most usual auxiliary verbs are the copula *kan* and its past *tahä-kan*. Thus, *dal-ed-e-kan-a-e*, or *dal-e-kan-a-e*, he is striking him; *dal-led-e-tahä-kan-a-e*, struck-having-him-was-he, he had struck him; *dal-aka-w-an-tahä-kan-a-e*, he had struck for himself, and so forth.

The table which follows will shew the usual inflexional bases of the verb *dal*, strike:—

	Direct object.	Indirect object.	Passive.	Indirect middle.
Future	<i>dal</i>	<i>dal-a</i>	<i>dal-ok'</i>	<i>dal-jän</i>
Reservative	<i>dal-ka</i>		<i>dal-kok'</i>	<i>dal-kok'</i>
Present	<i>dal-et'</i>			
Simple past	<i>dal-ke'</i>	<i>dal-at'</i>	<i>dal-en</i>	<i>dal-an</i>
Past reservative	<i>dal-ka'</i>		<i>dal-kan</i>	<i>dal-ken</i>
Anterior past	<i>dal-le'</i> <i>dal-lak'</i>		<i>dal-len</i>	
Perfect	<i>dal-akat'</i>	<i>dal-akawat'</i>	<i>dal-akan</i>	<i>dal-akawan</i>

The suffixes *ket'*, *at'*, *en*, *an*; *kat'*, *kan*, *ken*; *le* or *len* are often combined with a particle *ge* in order to form a kind of semi-tenses which denote what might perhaps take place or what will take place after the performance of some act. Thus, *mit' bar mat'-lan mak'-ket'-ge*, one two bamboos-we-two cut-may, we may perhaps cut a couple of bamboos. Such forms are used like the English idioms 'will do,' 'may do,' to denote a custom or an action which will probably take place. Thus, *ona ñam-ka-tä-ko*

johar-barao-a-ko-a, *adā mārām-ko tiq̄k-idi-ked-e-ge*, that got-having-they greet-to-them, then goat-they take-away-it, when they have got it they greet them, and then they will carry off the goat; *hapā, kichrich'-iñ agu-le-ge*, wait, I will first fetch my clothes; *orak'-te-ñ sūn-len-ge*, I may first go home, I will first go home. Such forms are not, however, real tenses.

Some of the examples given in the preceding pages will show that imperatives are formed by adding the pronominal suffixes to the inflexional bases; thus, *hijuk'-mā*, come; *häch'-len-mā*, come first (before you do something else), come at once. The simple imperative is formed in this way from the simple, the intensive, the reciprocal, and the reservative bases. If an action should be performed at once, before something else, the pronominal suffixes are added to the suffixes *le* (active), *len* (passive), and *an* (indirect middle). Thus, *par-hao-le-m*, read first; *häch'-len-mā*, come first; *jirau-an-pä*, first rest yourselves.

It has already been mentioned how the inflexional bases are used as verbs and adjectives. In this way are formed verbal nouns, adverbial and relative participles, infinitives of purpose, and so forth. Thus, *Rampur-te-ñ chala-k'-kan-tahā-kan-khān pā serma hoe-akan-a*, Rampur-to-I going-been-having-from three years become-have, three years have passed since I used to go to Rampur; *ato-rān hār-ko jarao-lagid-ok'-kan-tahā-kan-thäch' mājhi-hā-e häch'-en-a*, village-of men assembling-for-being-where headman-also-he came, the headman came also to the place where the villagers were about to assemble; *alā-dā bir-rā-lā durup'-akan-tahā-kan-rā*, we-as-for forest-in-we sat-having-being-in, while we were sitting down in the forest; *bichar-bichar-tā-ko ānga-ke'-a*, judging-judging-they dawned, they sat in council till dawn; *gách' hār*, the dead man; *gách'-ich'*, the dead one; *boge já bañ ják' mit'-kā-mit' dore*, every tree that does not bear good fruit; *on-ko-e dohmotlet'-ko dān-qimāi*, those-he accused-had-them witches, the witches he had accused, and so forth.

Most particles in Santālī are independent words. Thus, *mān-khan*, but, *lit.* if you say; *ān-rā-hā*, still, *lit.* that-in-also; *ona-tā*, therefore, *lit.* that-with, that-in, and so on. In this place we shall only mention the very common particles *dā* and *ge*, and the negative. *Dā* can often be translated 'as to,' 'in his turn,' and it is often added to the subject, but also to the object. Thus, *alā-dā bir-ko-rā ar buru-ko-rā-lā tahā-kan-a*, *ar deko-ko-dā tādī-ko-rā*, we on our side were living in the jungles and hills; and as to the Hindus, they were living in the plains.

Ge emphasises the word to which it is suffixed; thus, *cholak'-ge-a-ñ*, I shall certainly go.

The usual negative is a prefixed *bañ*. The final *ñ* is dropped before pronominal suffixes. Thus, *ba-ko dal-lel'-a*, not-they struck, they did not strike. The suffixes *ket'*, *kat'* are never used after *bañ*. There is also a negative impersonal verb *banuk'-a*, it is not; thus, *banug-iñ-a*, I am not; *banuk'-le-a*, we are not, etc.

Alo is used in wishes, with the future as an imperative, and in final clauses; thus, *alo-m hijuk'-ma*, may you not come; *alo-m dal-ko-a*, don't strike them. The emphatic negative *āhā* has already been mentioned.

For further details the student is referred to the works mentioned under Authorities. The principal features of the language will be seen from the Skeleton Grammar which follows.

SANTĀLĪ SKELETON GRAMMAR.

I.—Nouns:—*Hār*, man; dual *hār-kin*; plural *hār-ko*. Genitive *hār-rān*; *hār-ak'*, *hār-an*, *hār-reak'*, *hār-reañ*; *hār-kin-rān*, etc. Postpositions, *tā*, in, into, by means of; *rā*, in; *hāñ*, *hāñch'*, with, to; *sān*, *sāch'*, towards; *khān*, *khāch'* from, etc.

II.—Pronouns.—*Iñ*, I; *am*, thou; *ach'*, he.

	Full form.	Suffix.	Infix, direct object.	Infix, indirect object.	Infix, genitive.
I	<i>iñ</i>	<i>iñ, ñ</i>	<i>iñ, ñ</i>	<i>añ</i>	<i>tiñ</i>
Thou and I . . .	<i>a-lañ</i>	<i>lañ</i>	<i>lañ</i>	<i>a-lañ</i>	<i>ta-lañ</i>
He and I	<i>a-liñ</i>	<i>liñ</i>	<i>liñ</i>	<i>a-liñ</i>	<i>ta-liñ</i>
We, inclus. . . .	<i>a-bo, a-bon</i>	<i>bo, bon</i>	<i>bo, bon</i>	<i>a-bo, a-bon</i>	<i>ta-bo, ta-bon</i>
We, exclus. . . .	<i>a-lā</i>	<i>lā</i>	<i>lā, le</i>	<i>a-lā, a-le</i>	<i>ta-lā, ta-le</i>
Thou	<i>am</i>	<i>ām, m, mā</i>	<i>mā, me</i>	<i>am</i>	<i>tam</i>
You two	<i>a-bān</i>	<i>bān</i>	<i>bān, ben</i>	<i>a-bān, a-ben</i>	<i>ta-bān, ta-ben</i>
You	<i>a-pā</i>	<i>pā</i>	<i>pā, pe</i>	<i>a-pā, a-pe</i>	<i>ta-pā, ta-pe</i>
Self, he	<i>ach'</i>	<i>ā</i>	<i>ā, e</i>	<i>ae; ak'</i> (in- animate).	<i>tae</i>
They two	<i>a-kin</i>	<i>kin</i>	<i>kī</i>	<i>a-kin</i>	<i>ta-kin</i>
They	<i>a-ko</i>	<i>ko</i>	<i>ko</i>	<i>a-ko</i>	<i>ta-ko</i>

Demonstrative pronouns.—*Ni*, this very; *nui*, this; *hāni*, that.

Remote.		Nearer.		Nearest.		Intensive.	
Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.
<i>hini</i> , (<i>hin-kin, hen-ko</i>).	<i>hina</i> , (<i>hi-na-kin, hina-ko</i>).	<i>ini</i> (<i>in-kin, en-ko</i>).	<i>ina</i> , (<i>-kin, -ko</i>)	<i>ni</i> , (<i>ni-kin, ne-ko</i>).	<i>na</i> , (<i>-kin, -ko</i>)	<i>nīk'ī</i>	<i>nāk'ā</i> , (<i>-kin, -ko</i>).
<i>huni</i> , (<i>hun-kin, hon-ko</i>).	<i>hona</i> , etc.	<i>uni</i> , (<i>un-kin, on-ko</i>).	<i>ona</i> , etc.	<i>nui</i> (<i>nui-kin, no-ko</i>).	<i>noa</i> , etc.	<i>nūk'ūi</i>	<i>nāk'āe</i> , etc.
<i>hāni</i> , <i>hāi</i> , (<i>hān-kin, hān-ko</i>).	<i>hana</i> , etc.						

Other demonstratives are *nhi*, *nhia*; *nhui*, *nhua*, *nhūi*, *nha*, this, that, on the side; *ānā*, *hānā*; *āñā*, *hāñā*; *anā*, *hanā*, this, or that, thing which you see; *ātā*, *hātā*; *ātā*, *hātā*; *atā* *hatā*, this, or that, thing or being which you hear. Pronouns ending in *i*, and sometimes those ending in *tā*, denote animate beings, the rest refer to inanimate nouns. Those beginning with *h* refer to what is remote; those beginning with a vowel to what is nearer; those beginning with *n* to what is close at hand.

Interrogative Pronouns.—*Ákée*, who? *chéle*, what sort of animate being? *oka*, which? *chéť*, what?

III.—Verbs.

A. Conjugational bases.—*Dal*, strike.

	Principal form.			Reciprocal form.		
	Active.	Passive.	Middle.	Active.	Passive.	Middle.
Simple base . . .	<i>dal</i>	<i>dalok'</i>	<i>dal-ján</i>	<i>dapal</i>	<i>dapal-ok'</i>	<i>dapal-ján</i>
„ Causative . . .	<i>dal-ochó</i>	<i>dalochok'</i>	<i>dal-ochó-ján</i>	<i>dapal-ochó</i>	<i>dapal-ochok'</i>	<i>dapal-ochó-ján</i>
Intensive . . .	<i>dadal</i>	<i>dal-ogok'</i>		<i>dak'pal, dapal</i>	<i>dapapal-ok'</i>	<i>dapapal-ján</i>
„ Causative . . .	<i>dal-ok'cho</i>			<i>dak'pal-ok'cho</i>	<i>dapapal-ochok'</i>	
Reservative . . .	<i>dal-ka</i>	<i>dal-kok'</i>	<i>dal-kok'</i>	<i>dapapal-ochó</i>		
„ Causative . . .	<i>dal-ochó-ka</i>	<i>dal-ochó-kok'</i>	<i>dal-ochó-kok'</i>	<i>dapal-ka</i>	<i>dapal-kok'</i>	
				<i>dapal-ochó-ka</i>	<i>dapal-ochó-kok'</i>	

The double base *dal-dal*, to strike repeatedly, is inflected like the simple base; thus, passive *dal-dal-ok'*; reciprocal *dapal-dapal*, etc.

B. Inflectional bases.—

	Future.		Present.	Simple past.		Perfect.	Anterior past.
	Simple.	Reservative.	Simple.	Simple.	Reservative.		
Direct object . .	<i>dal</i>	<i>dal-ka</i>	<i>dal-et'</i>	<i>dal-ket'</i>	<i>dal-kat'</i>	<i>dal-et', dal-lak'</i>	<i>dal-akat'</i>
Indirect object .	<i>dal-a</i>	„		<i>dal-at'</i>			<i>dal-akawat'</i>
Passive . . .	<i>dal-ok'</i>	<i>dal-kok'</i>		<i>dal-en</i>	<i>dal-kan</i>	<i>dal-len</i>	<i>dal-akan</i>
Indirect middle	<i>dal-ján</i>	„		<i>dal-an</i>	<i>dal-ken</i>		<i>dal-akawan</i>

The future base is often used as a present base, and always so in the reservative form.

Pronominal infixes are added to the inflectional bases; thus, *dal-ked-e*, struck him.

Finite tenses are formed by adding the categorical *a*; thus, *dal-ked-e-qñ*, I struck him.

The inflectional bases are used as participles and verbal nouns. Thus, *dal-ked-e hář*, the man who was struck; *dal-ka-tě*, having struck.

Compound tenses are formed by means of the auxiliaries *kan*, is; *tahě-kan*, was; thus, *dal-kan-qñ* or *dal-et'-kan-qñ*, I am striking; *dal-et'-tahě-kan-a*, was striking; *dal-et'-tahě-kan-a*, had struck, etc.

Negative Particles.—*bañ*, not. The *ñ* is dropped before pronominal suffixes; thus, *ba-ñ dal-led-e-a*, I did not strike him. *Alo*, don't; *áhé*, used in conditions or as an emphatic negative.

The language spoken by most Santāls closely agrees with the grammatical sketch given in the preceding pages. Locality to some extent causes differences in vocabulary, and it has already been remarked that this fact has in recent times given rise to a slight difference in dialect between the east, where most loan-words come from Bengali, and the west which chiefly borrows from Bihārī, and the south where the influence of Oṛiyā is felt. On the whole, however, there is scarcely any difference in dialect from Bhagalpur in the north, down to Manbhum and Burdwan in the south.

Five specimens will be given of this Standard form of Santālī. The three first ones have come from the Sonthal Parganas, the fourth from Manbhum, and the fifth from Monghyr. The first is a version of the Parable of the Prodigal Son by the Rev. L. Skrefsrud; the second is a popular tale, and the third two Santālī songs, for which I am indebted to the Rev. P. O. Bodding. The fourth is a short traditional tale, prepared by the Rev. A. Campbell, and the fifth is the account of a famine year in Monghyr.

The specimens are excellent. I have introduced the distinction between *ā* and *o*, *ā* and *e*, respectively, in the fourth and fifth specimens, and made some slight corrections in the fifth. On the whole, however, I have printed the specimens as I got them.

A list of Standard Words and Phrases will be found below on pp. 240 and ff. I owe it to the kindness of the Rev. P. O. Bodding, who has also been good enough to read the proofs of the Muṇḍā section. I am indebted to him for a long series of highly valuable notes and corrections.

[No. I.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

SPECIMEN I.

(BENAGARIA, RAMPUR HAT, SONTAL PARGANAS.)

(Rev. L. O. Skrefsrud, 1897.)

Mit' hār-rān bar-ea koṛa hāpān-kin tahā-kan-tae-a. Ar un-kin
One man-of two boy children-they-two were-his. And them-two
 mātā-rā huḍiñich'-dā apat-ā metad-e-a, 'ā baba, iñ-rā paraok' menak'-
among the-little-one his-father-he said-to-him, 'O father, me-to falling existing-
 ak'-reak' bakhra dān-ām-ka-tiñ-mā.' Adā aḍari-tāt'-ā haṭiñ-at'-
thing-of portion bestow-give-outright-mine-thou.' So the-property-he divided-to-
 kin-a. Khan-ge thoṛa din tayām uni huḍiñ hāpān-dā sanam-ak'-ko samṭao-
them-two. Then a-few days after that little son all-things collected-
 ka-tā mit'tāch' sāngiñ disom-tā-y-ā chalao-en-a, ar āṇḍā-dā luḥa-lamāt' din
having one far country-to-he went, and there riotously days
 talao-tā tahā-kan-tae-ak'-ā tahas-nahas-ket'-a. Ar sanam-ak'-ko-e ublā-dublā-
spending-in being-his-what-he wasted. And all-things-he squandered-
 ket'-tae-khan ona disom-rā mit'tāch' āṭ akal hoy-en-a, ar uni-dā rāngāj-
had-his-when that country-in one mighty famine became, and he to-hunger-
 āk'-ā āhāp'-en-a. Khande sān-ka-tā ona disom-rān mit'-tān rayot-ṭhān-ā lāoṭhā-
he began. Then gone-having that country-of one ryot-with-he joined-
 y-en-a ar uni-dā ach'-ak' dāṭa-jaega-tā-y-ā kol-kad-e-a sukri gupi. Adā sukri-
himself and he his branch-place-to-he sent-him swine to-tend. And pigs-
 ko-ko jām-et' tahā-kan choklak'-tā ach'-ak' lach' pāk'rāch'-ā gagāj-āk'-kan
they eating being husks-with his belly to-fill-he desiring
 tahā-kan-a, mān-khan ākāe-hā ba-ko em-ae-kan tahā-kan-a. Khan-ge
was, but anyone-even not-they giving-to-him were. Then
 chetao-ān-tā-y-ā mān-ket'-a, 'apu-ñ-rān tinak' munis-ko-reak' jām-ak'
sensible-having-become-he said, 'father-my-of how-many men-of food
 sarer-ok'-kan-tako-a, mān-khan iñ-dā rāngāch'-tā nāṇḍā-ñ beṇḍaok'-kan-a.
superfluous-is-their, but I hunger-with here-I perishing-am.
 Beret'-ka-tā apu-ñ-ṭhān-iñ chalak'-a ar-iñ met-ae-a, "ā baba, serma-
Arisen-having father-my-to-I will-go and-I will-say-to-him, "O father, heaven-
 reak' ar am samān-rā-ñ kai-akat'-a; am-rān hāpān ar ñum-og-ok' lek-ge-ñ
of and thy presence-in-I sinned-have; thee-of son more to-be-called worthy-I

bañ-kan-a; am-rān mit'tān munis-leka-ñ-mā barā." 'Khan-ge beret'-
not-am; thee-of one hired-servant-like-make-me-thou please." Then having-
ka-tā ach'-rān apat-thān-ā hāch'-en-a. Mān-khan sañgiñ-rā-y-ā tahā-kan-rā-ge
arisen himself-of father-his-to-he came. But distance-at-he being-in
uni-rān apat-dā-e ñāl-ñam-ked-e-a, ar mājā-ge hāch'-ad-e-a, ar ñir-
him-of father-his-indeed-he see-got-him, and compassion came-to-him, and run-
sān-ka-tā-y-ā kākā-ked-e ar-ā chāk'-chāk'-ad-e-a. Mān-khan hāpān-ā met-
gone-having-he embraced-him and-he kissed-repeatedly-to-him. But the-son-he said-to-
ad-e-a, 'ā baba, serma-reak' ar am samañ-rā-ñ kai-akat'-a; am-rān hāpān ar
him, 'O father, heaven-of and thy presence-in-I sinned-have; thee-of son more
ñum-og-ok' lek-ge-ñ bañ-kan-a.' Mān-khan apat-tāt'-dā ach'-rān golam-ko-e met-
to-be-called worthy-I not-am.' But father-his-the himself-of servants-he said-
at'ko-a, 'dān boge utar oyon-anḡrāp oḡok-āgu-hāt'-ka-tā hārāk'-ae-pā,
to-them, 'here good most covering-cloth forth-brought-quickly-having put-it-on-him-ye,
ar uni-ak' ti-rā mundam ar jaṅga-rā kharpaw-ae-pā, ar jām-tā-bon
and him-of hand-on ring and feet-on sandal-put-for-him-ye, and eating-us
hāsāch'-sākrāj-āk'-ma; ān-tā nui iñ-rān hāpān gāch'-ge-y-ā tahā-kan-a, ar-ā
make-ourselves-merry-let; because this me-of son dead-he was, and-he
jivet'-ruar-en-a; at'-ge-y-ā tahā-kan-a, ar-ā ñam-en-a.' Khan-ge hāsāch'-
alive-returnd; lost-he was, and-he found-was.' Then to-make-
sākrāj-āk'-ko pārtān-ket'-a.
themselves-merry-they began.

Mān-khan uni-rān marān hāpān-dā khāt-rā-y-ā tahā-kan-a. Ar oḡak'-ā
But him-of big son field-in-he was. And house-he
hāch'-sor-ān-rā rañ-rij-ā aṅjām-ñam-ket'-a. Khan-ge mit'-tān guti-koḡa
coming-near-in music-and-dancing-he to-hear-got. Then a servant-lad
hāhā-sor-ka-tā-y-ā khuriāu-an-a, 'ona-ko-dā chet'-kan-a?' mān-tā.
called-near-having-he inquired-for-himself, 'those-things what-are?' having-said.

Uni-dā-e met-ad-e-a bañ-ma, 'bākā-m-ā hāch'-akan-a;
He-on-the-other-hand-he said-to-him that, 'younger-brother-thy-he come-is;
ar apu-m-dā mit'-tāch'-ā bhāj-akat'-a, nirāpān-ā ñam-ruar-
and father-thy-on-his-side one-he feast-has-made, safe-and-sound-he got-back-
ked-e-tārān.' Khan-ge-y-ā rangao-en-a ar bālāk' bae rābān-len-a. Adā uni-rān
him-because.' Then-he angry-was and to-go-in not-he consented. So him-of
apat oḡok hāch'-ān-tā-y-ā māsākusi-y-ed-e-kan tahā-kan-a. Mān-khan
father-his out come-having-in-he entreating-him was. But

uni-dā rār-ruar-ka-tā apat-ā met-ad-e-a, 'nāk'āe, nunak'
he-on-the-other-hand said-back-having father-his-he said-to-him, 'lo, so-many
serma am-thān golam-iñ khatao-et'-a ar amak' hukum tis-rā-hā ba-ñ
years thee-with slave-I work and thy commandment any-time-even not-I
taram-parām-akat'-a. Ān-rā-hā iñ-dā tis-rā-hā mit'-tāch' mārām-hāpān-ge
transgressed-across-have. Yet me any-time-even one goat-young

ba-m äm-akaw-ad-iñ-a, jāmān iñ-rān gate-ko tuluch'-iñ hāsāch'-säkrāch'-kāk'.
not-thou given-hast-to-me, so-that me-of companions with-I might-make-merry.

Mān-khan kusmbi-ko tuluch' am-ak' aīdari-y-ä gadaw-akat' nui hāpān-mā-y-ä
But harlots with thy property-he devoured-having this son-thy-he
 hāch'-ān-rā-dā mit'-tāch'-ām bhāj-akat'-a'. Mān-khan uni-dā-e
come-having-in one-thou feast-hast-made. But he-on-the-other-hand-he

met-ad-e-a, 'bachha, am-dā jaoge iñ tuluch' mena-m-a, ar jātā iñ-āk'-ko-dā
said-to-him, 'child, thou-indeed always me with art-thou, and all my-things
 amak'-kan-ge-a. Mān-khan hāsāch'-säkrāj-āk' ar raskāk'-ge chāhiye. Ān-tā nui
thine-are. But to-make-merry and be-glad is-proper. Because this

bākā-m-dā gāch'-ge-y-ä tahā-kan-a, ar-ä jivet'-en-a; at'-ge-y-ä tahā-kan-a,
younger-brother-thy dead-he was, and-he revived; lost-he was,
 ar-ä ñam-en-a.'
and-he found-was.'

[No. 2.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

SPECIMEN II.

(Rev. P. O. Boddington, 1903.)

(SONTHAL PARGANAS.)

LELHA JĀWĀE-GOMKE-T-REAN.
STUPID SON-IN-LAW-ABOUT.

Sedae jug-rā, kathae, mit'tān hār-rān hāpān-era-t jāwāe-gomke-t-ā
Former age-in, it-is-told, one man-of child-female-his son-in-law-his-he
tahā-kan-a mit'-tān ato-rā. Adā mit'-dhao, kathae, ach' eskar-ge hāñhar
was one village-in. And one-time, it-is-told, self alone father-in-law
hanhar orak'tā sā nāñhar-tā perā-hār-āk'-ā sän-len
mother-in-law house-to or wife's-father's-house-to relative-person-to-become-he gone
tahā-kan-a; adā un-rā uni hanhar-tāt' buḍhi-dā-ā daka-
was; so that-in that mother-in-law old-woman-as-to-she boiled-
utu-y-et'-a, ar uni tuluch' hā-e galmarao-kan-a. Adā en-ka baṛae-
rice-curry-prepares, and him with also-she talking-is. So thus going-on-
te-ge ayup'-en-a. Adā un-rā uni buḍhi-dā haṇḍua-i utu-let'-a.
in evening-became. So then that old-woman bamboo-shoots-she curry-had-done.
Adā daka-utu-ka-tā dak'-ā tān-ad-e-a daka jām-lagit', ar
So rice-curry-having-made water-she poured-out-to-him rice eating-for, and
silpiñ are sän-re-ge gaṇḍo-dā-ā bel-ad-e-a. Adā ṣbuk-bālā-ka-tā
door side towards stool-she put-before-him. So washing-entering-done-having
ona gaṇḍo-rā-y-ā durup'-en-khan-dā daka-utu-i agu-ad-e-a. Adā jām jākhān
that stool-on-he sat-down-had-when rice-curry-she brought-to-him. So eating time
uni jāwāe-gomke-t-dā jel-utu-leka-e aikau-et'-a, ar kuṭi-sā ba-e
that son-in-law-her meat-curry-like-he feels-it, and piece-any not-he
ñam-et'-a. Khan-ge adā-e kuli-ked-e-a, 'henda gā, chet'-bān utu-
finds. Then so-he asked-her, 'listen mother, what-you-two curry-
akat'-a? Ba-liñ atkar-thik-dare-ak'-kan-a.' Adā uni jāwāe-gomke-t
have-made? Not-we-two feel-accurately-can-towards-it.' So that son-in-law-her
dea sän-rā-dā mat'-silpiñ-ge tahā-kan-a. Adā buḍhi-dā-e mām-kāt'-a,
back towards bamboo-door was. So old-woman-she said,
'ānā, jāwāe, abān dea sän-rā menak' ona-ge-liñ utu-akat'-a.' Adā
'that-there, son-in-law, your back towards being that-we-two curry-made-have.' So

uni jãwãe-gomke-t-dã bãngãt'-achur-ka-tã-y-ã ñãl-kãt'-dã mat'-silpiñ-kan; adã-e
that son-in-law-her looked-turned-having-he saw bamboo-door-being; so-he
 ñãl-hape-kat'-ge-a. Chet'-hã ba-e rãr-lãt'-a. Ar uni buđhi hã-e inã-
saw-kept-quiet. Anything not-he said. And that old-woman also-she just-
 kat'-ge-a.
thus-much-said.

Khan-ge adã uni jãwãe-gomke-t-dã ach' mãnä-mãnä-tã-y-ã mãn-jãñ-kan-a
Then so that son-in-law-her self (-of) mind-mind-in-he says-for-himself
 bãñ-ma, 'noa utu-dã ađi sebel-kid-iñ-a. Sanam hãr nahak'-ko japit'-le-
namely, 'this curry very well-tasted-me. All person now-they will-have-fallen-asleep-
 khan, noa silpiñ-dã-ñ atkir-ge-a.' On-ka ach' mãnä-rã-y-ã hudis-dãhã-kat'-a.
when, this door-I carry-off-shall.' Thus self (-of) mind-in-he thought-put-down.

Adã sari jãm-bara-ka-tã-ko jaga-y-en-a. Ar sanam hãr-ko
So verily eating-going-on-having-they placed-themselves. And all person-they
 japit'-kãt'-khan-dã hape-hape-tã beret'-en-tã ona silpiñ-dã-e rãr-ket'-tako-a
slept-when quiet-quiet-with arisen-having that door-he loosened-their
 ar ona ñinda-re-ge ona silpiñ-ã gugu-atkir-ket'-tako-a. Ar un
and that night-in that door-he carried-on-his-back-carried-off-their. And that
 jãkhãch'-dã ba-ko disã-led-e-a.

time not-they remembered-him.

Adã setak' sim rak' jãkhãn-ko ãbhãn-en-dã-ko ñãl-bara-y-et',
So morning cock crow time-they awakened-having-become-they seeing-going-on,
 silpiñ-dã bãñuk' ar uni jãwãe-gomke-t-ko hãhã-ae-khan-dã ba-e
door not-being and that son-in-law-their-they calling-to-him-when not-he
 gãñ-ãt'-kan, adã-ko mãn-kãt'-a, 'ma-sã, ñãl-ã-pã bhala mena-e-a sã bãñ;
answering, so-they said, 'well, see-him-you well exists-he or not;
 ba-e gãñ-ãt'-dã.' Adã sari-ko ñãl-bara-ked-e-a; mãn-khan bãñug-ich'-an.
not-he answering.' So verily-they looked-went-on-him; but not-being-he.

Khan-ge adã uni buđhi hãr-dã ađi gar-tã-y-ã landa-gãt'-kãt'-a. Adã
Then so that old-woman person very loudly laughed-suddenly. So
 on-ko hãpãn-tãt' kuñ-dã-ko kuli-ked-e-a, 'henda gã, chet' un gar-tã-dã-m
those child female-they asked-her, 'listen mother, what that loudly-thou
 landa-kãt'-a?' Adã un-rã uni buđhi-y-ã lai-ako-kan-a, bãñ-ma, 'noa
laughedst?' So then that old-woman-she saying-to-them-is, namely, 'this
 silpiñ-dã, na, teña-m-ge dhora-e atkir-akat'-a. Hola-n-ok'
door, girls, brother-in-law-your certainly-he carried-off-has. Yesterday
 hãñđuã-ñ utu-ad-e-a; adã un-rã-y-ã mãn-let'-a, "henda gã, chet'-
bamboo-shoot-I curried-for-him; so then-he said, "listen mother, what-
 bãñ utu-akat'-a; ba-liñ atkar-ñhik-dãre-ak'-kan-a." Adã un-rã-ñ met-
you curry-have-made; not-we feel-accurately-can-towards-it." So then-I said-
 ad-e-a, "ãnä, jãwãe, abãn dea sãn-rã menak' ona-liñ utu-akat'-a,"
to-him, "that-there, son-in-law, your back towards being that-we curry-have-made,"

mān-tā. Adā pasāt' ona-tā silpiñ-dā pasāt' teña-m-ge-y-ä atkir-kāt'.'
saying. So perhaps therefore door perhaps brother-in-law-your-he carried-off.'
 Adā ona-e lai-at'-ko-khan sanam hâr adâ adi barich'-ko landa-kāt'-a, ar-ko
So that-she said-to-them-when all person so very badly-they laughed, and-they
 mān-kāt'-a, 'nui teñan-dâ adi-y-ä lelha-ge-a.'
said, 'this brother-in-law very-he stupid-is.'

Adâ sari uni lelha hâr-dâ idi-ka-tâ ona silpiñ-ä rara-dhîngal-
So verily that stupid person taken-away-having that door-he loosened-to-
 saṅgal-kāt'-tā mit'-mit'-tā jâtâ-e samak'-kuṭṭa-kāt'-a. Adâ ach' bahu-i met-
pieces-having one-one-by all-he chopped-into-bits. So self (-of) wife-he saying-
 ae-kan-a, 'ma noa-ge teheñ-dâ utui-mâ.' Adâ uni-y-ä mān-kāt'-a, 'noa-dâ
to-her-is, 'please this to-day curry-make.' So that-one-she said, 'this
 chet'-leka-ñ utui-a? Noa râhâr mat'-dâ sebel-a? Noa-dâ bañ sebel-a.
what-like-I curry-shall? This dry bamboo well-tasting-is? This not well-tastes.
 Am-dâ adi-m lelha-ge-a.' Adâ un-râ uni-y-ä mān-ruar-kāt'-a, 'bañ-a, adi
Thou very-thou stupid-art.' So then that-one-he said-back, 'not-is-so, very
 māj sebel-a. Hola-n-ok' ayo-tâ-ko-thān-iñ sän-len-a. Un-râ noa-ge-ko
beautifully well-tastes. Yesterday mother-with-them-to-I gone-had. Then this-they
 utu-ad-iñ-dâ. Chet' bañ sâ, jel utu leka-ñ aikau-ket'-a, ona-tâ noa-dâ-ñ
curry-made-for-me. What not or, meat curry like-I felt-it, that-for this-I,
 atkir-akat'-tako-a, ba-ko am-âk'-kan ia-tâ.'
carried-off-have-their, not-they giving that-for.'

Adâ bahu-t-tât'-ä mān-kāt'-a, 'noa râhâr-dâ an-tâ âkâe jām-tā-m
So wife-his-she said, 'this dry then who eating-for-thou
 utu-ocho-y-ed-iñ-a?' Adâ-e mān-kāt'-a, 'achha, apâ ba-pâ jām-khan, iñ-ge
curry-make-causest-me?' So-he said, 'well, you not-you eat-if, I
 utu-añ-pâ.' Adâ sari no-ko-ak' katha ba-e sän-ocho-at'-tako-khan-ko
make-curry-for-me-you.' So forsooth these-of word not-he to-go-allowed-their-when-they
 utu-ad-e-a, ar-ko em-ad-e-a daka são-tâ. Adâ sari
made-curry-for-him, and-they gave-to-him boiled-rice with. So forsooth
 rase-y-ä dul-gât'-kāt'-a; adâ sipi-sipi-ka-tâ-y-ä lapât'-gât'-kāt'-a, ar
sauce-he poured-out-quickly; so mixed-mixed-having-he mouthful-quickly-took, and
 uni bahu-t-tât'-dâ tan-man-ä nāl-ä-kan-a. Adâ ona rase tuluch' bañ
that wife-his intently-she looking-at-him-is. So that sauce with not
 sebel-led-e-khan-dâ kuṭi halan-ka-tâ-y-ä gâr-gât'-kāt'-a. Adâ ona-hã ba-e
tasted-him-when a-piece taken-up-having-he bit-quickly. So that-also not-he
 gâr-chhaḍao-dare-at'-khan, uni bahu-t-tât'-dâ landa ba-e sambrão-lât'-tâ
bite-separate-could-when, that wife-his laughing not-she restrained-having
 adi-gar-tâ-y-ä landa-gât'-kāt'-a; adâ ach' hã-e landa-kāt'-a. Adâ-e mān-kāt'-a,
very-loudly-she laughed-suddenly; so self also-he laughed. So-he said,
 'chet'-leka-châ-m utu-kāt'? Ba-m batrao-lât'-a. Ona-te-ge bañ sebel-kan-a.
'what-like-thou curry-madest? Not-thou succeededst. That-for not well-tastes.

Cheka-tā noa kuṭi-dā ba-m lä-ocho-lät'-a? Ayo-y-ä utu-ad-iñ
Why this piece not-thou dissolved-madest? Mother-she curry-made-for-me
 sanam kuṭi-y-ä lä-chaba-ocho-lät'-a; kuṭi-dā mit' gātān hā ba-ñ ñam-lät'-a.
all pieces-she dissolved-completely-made; piece one piece even not-I found.
 Am ma äkän kuṭi-ge-m äm-aka-w-ad-iñ; ar chet'-leka-ñ kuṭi-lät'-a, on-ka-ge-m
Thou now only piece-thou given-hast-to-me; and what-like-I pieces-made, thus-thou
 dāhā-kat'-a. Thorā hā ba-m lä-ocho-lät'-a.' Adā bahu-t-tät'-ä män-kät'-a,
puttest. Little even not-thou dissolved-madest.' So wife-his-she said,
 'iñ-dā ba-ñ baḍae-a noa utu-dā. Am-tā barā utu-jān-mä.' Adā
'I not-I know this curry. Thee-by please make-curry-for-thyself.' So
 sari ach'-tä-y-ä utu-kät'-rä-hā bañ lä-len. Adā boge-tā-ko
forsooth self-by-he curry-having-made-even not dissolved-was. So good-in-they
 landa-w-ad-c-a. Adā än hilok' khān lelha-ge-ko baḥna-ked-e-a, ar
laughed-at-him. So that-very day from stupid-they surnamed-him, and
 ñam-e-pichhe-ko aṛis-e-a, ona-ge-ko met-ae-tā.
finding-him-every-time-they annoy-him, that-they saying-to-him-by.

Adā chaba-y-en-a katha-dā; in marañ-ge-a.
So finished-is tale; this great-is.

FREE TRANSLATION OF THE FOREGOING.

The stupid son-in-law.

Once in olden times, it is told, there lived in a certain village a certain man's son-in-law. One day, they say, he had gone alone to visit his father-in-law and mother-in-law in their home. While there his mother-in-law was engaged in cooking curry and rice, and at the same time she kept up a conversation with him. In this way the evening fell, and the old woman had prepared some bamboo shoots as curry; when she had done cooking, she poured out some water for him to wash his hands ere sitting down to eat, and placed a stool before him near the door. When he had washed his hands and come in again, he sat down on the stool, and she brought him the curry and rice. Whilst eating the son-in-law thought it was meat curry he had; but he did not find any lumps. So he asked his mother-in-law, 'I say, mother, what curry have you given me to-day? I cannot make out exactly what it is.' Now there was the bamboo door at the back of the son-in-law; so the old woman said, 'look there at the back of you, my son-in-law, that is what I have made into curry for you to-day.' So the son-in-law turned round and saw it was a bamboo door; but looking he kept quiet and said nothing; and the old woman too said thus much and nothing more. The son-in-law, however, thought to himself, 'I find this curry perfectly delicious; when every one is asleep presently, I shall walk off with this door.' This he made up his mind to do.

True enough, when all had done eating they retired for the night, and when every one had fallen asleep, he got up quietly and loosened the door, and that very night he put their door on his shoulders and walked off with it, nobody being aware of it at the time the deed was done. When they awoke at cockcrow in the morning and looked about, there was no door to be seen; and when they called out for the son-in-law there was no answer. So they said, 'look and see, if he is there or not; he doesn't answer.' They looked about for him, but he was not there. Then the old woman suddenly burst out into a loud laugh, whereupon her daughters said to her, 'why, mother, what are you laughing so heartily about?' Then the old woman said to them, 'your elder sister's husband, girls, has most assuredly decamped with this door. Yesterday I made him a curry of bamboo shoots, and he asked me what kind of curry it was, as he could not quite make it out; whereupon I told him to look behind him, and he would see what I had made into curry for him. Perhaps that is why your elder sister's husband has carried off the door.' When she told them this, every one laughed very much and said the son-in-law was dreadfully stupid.

True enough, when the stupid fellow had walked off with the door, he took the whole thing to pieces and chopped it into small bits. Then he told his wife, 'make this into curry to-day, please.' She replied, 'how am I to make a curry of this? Will this dry bamboo taste well? Not a bit of it. You are very stupid.' He replied, 'not so, it is simply delicious. Yesterday I went to see your mother and the others, when she made me some curry of this; you may not believe it, but I tell you, it tasted to me just like meat curry; and that is why I made off with this door of theirs, for they would not give it to me.' His wife said, 'who is then going to eat this dry stuff that you want me to make curry of it?' To which he replied, 'all right, if you other people won't eat it, make some curry of it for me.' So, as he would not listen to her, she made him some curry of it and gave it to him along with some boiled rice. Then he poured

some of the gravy on it and mixing it together with his hand he took a mouthful; and all the while his wife was watching him closely. But as the rice and gravy did not taste particularly nice, he laid hold of a lump of the curry and gave it a bite; when he was unable to bite a piece off, his wife, no longer able to restrain her mirth, burst into a loud laugh, in which he himself also joined. Then he said, 'what kind of a curry have you turned out? You have not succeeded, and therefore it is not savoury. How is it you have not dissolved this piece? Mother dissolved altogether every piece in the curry she gave me; I could not find a single lump in it, whereas you have given me nothing but lumps; you have got it in lumps just the same as when I cut them up; you have not dissolved them one bit.' Then his wife said, 'I am not acquainted with this curry; you had better cook some for yourself.' And true enough, when he had cooked some for himself too he could not get it to dissolve. Whereupon they had a good laugh at him. From that day forward he got the surname of 'Stupid,' and by addressing him thus every time they met him they teased him well.

That is the end of the tale; there is no more.

[No. 3.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

SPECIMEN III.

SANTĀLĪ SONGS.

(Rev. P. O. Boddington, 1903.)

(SONTHAL PARGANAS.)

I.

N-eae¹ siñ n-eae ñinda sāngāl dag-e ho,²
Seven days seven nights fire raining-he O,

N-eae siñ n-eae ñinda jaḍam-jaḍam ho.
Seven days seven nights continuously O.

T-oka-rā-bān¹ tahā-kan-a, manewa,
What-in-you-two were, man,

T-oka-rā-bān soro-len?
What-in-you sheltered-being?

Menak' menak' Harata³ ho,
Being being Harata O,

Menak' menak' buru-dander ho,
Being being mountain-cave O,

N-ona-rā-liñ tahā-kau-a n-aliñ-dā,
That-in-we-two were we-two,

N-ona-rā-liñ soro-len.
That-in-we-two sheltered-being.

II.

Kaṭ-dā, ho, bābu mag-mā-sā,
Timber, O, young-man cut-thou,

N-isi n-arāṛ bābu benao-mā-sā;
Plough-beam yoke young-man make-thou;

N-isi n-arāṛ bābu benao-lā-khach',
Plough-beam yoke young-man made-hast-if,

Hasa-re-ge bābu sona hoe-ok'.
Earth-in young-man gold becomes.

¹ In songs an *n* is prefixed to every word beginning with a vowel, with the exception of the interrogative pronoun, which prefixes a *t*. This rule is now-a-days often disregarded, especially by men.

² Inserted to fill up the metre.

³ The mountain where the two progenitors of the human race were saved from destruction by the fire-rain.

FREE TRANSLATION OF THE FOREGOING.

I.

It rained fire for seven days and seven nights; seven days and seven nights, incessantly. Where were you two¹ then, where did you take shelter?

On the mountain Harata, in a cave, there we two were, there we two took shelter.

II.

Cut timber, young man, make a ploughbeam and a yoke. Then you will earn gold from the soil.

¹ The man and woman who escaped when God was destroying the human race by fire-rain. The song has been taken from the old Santālī traditions.

[No. 4.]

MUṄḌA FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

SPECIMEN IV.

(Rev. A. Campbell, 1897.)

(GOBINDPUR, DISTRICT MANBHUM.)

Khan-ge	Marāṇ	Buru	manwa-e	met-ad-e-a	niā-ge,	‘unkin
Then	Great	Mountain	man-he	said-to-him	this,	‘those-two
eto-kin-mä.’	Khan	ek’to-e	āhāp’-ked-a.	Eto-ket’-kin-khan-ā	Marāṇ	
break-in-the-two.’	Then	breaking-in-he	began.	Broken-in-when-he	Great	
Buru-dā	manwa	nahel	mak’-ä	idi-ked-e-a.	Idi-ka-tā	Marāṇ
Mountain	man	plough	to-cut-he	took-away-him.	Taken-having	Great
Buru	nahel	mak’-ä	chet’-ocho-ked-e-a,	ar	lak’-rāk’-ket’-tä	
Mountain	plough	to-cut-he	taught-him,	and	chipped-bored-having	
siok’-ä	āhāp’-ked-a.	Āhāp’-ket’-khan	godā-e	si-lāhut’-ked-a.		
to-plough-he	began.	Begun-having-when	highland-he	ploughed-crushed.		
Lāhut’-ket’-khan-ā	kuli-ked-e-a,	‘henda,	Marāṇ	Buru,	chet’-bon	
Crushed-having-when-he	asked-him,	‘hark,	Great	Mountain,	what-we	
ār-a?’	Khan	Marāṇ	Buru	serma-khān	iri-y-ä	āgu-ked-a
shall-sow?’	Then	Great	Mountain	heaven-from	iri-he	brought
manwa-e	em-ad-e-a,	ar-ä	ār-ked-a.	Janam-en-a,	dare-y-en-a,	
man-he	gave-to-him,	and-he	sowed.	It-was-produced,	became-a-plant	
gele-bele-y-en-a,	ar	nāwāi-reak’-ko	āhāp’-ked-a.	Adā	mit’	nakha-rā
cared-ripened,	and	first-fruit-ceremony-they	began.	Then	one	direction-in

Sari-sarjām tahā-kan-a, ona-reak' sakam agu-ka-tā-ko bhauntich'-ked-a
Sari-sarjām was, that-of leaves brought-having-they a-cup-made
 ar ona-rā sunum sindur-ko dāhā-ked-a.
and that-in oil red-lead-they put.

FREE TRANSLATION OF THE FOREGOING.

Marañ Buru¹ then told the man to break in two (bullocks), and he began to do so, and when he had broken them in, Marañ Buru took him away in order to cut a plough and taught him to do so. Having chipped and bored it, he began to plough and broke the highland by ploughing. Then he asked, 'Marañ Buru, what shall we sow?' Marañ Buru then brought an Iri² from heaven and gave it to the man to sow. It sprouted, became a plant, and ripened, and they began to perform the ceremony of the first fruits. There was a Sari-Sarjom tree on one side. They took its leaves and made a cup out of them, and put oil and red-lead in it.

¹ *Lit.* the great mountain, *i.e.*, the mountain spirit worshipped by the Sautāls.

² A cultivated millet, *Panicum Crus-galli*.

[No. 5.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

SPECIMEN V.

(CHAKAI THANA, DISTRICT MONGHYR.)

Nās-dā disom-rā akal hoe-akan-tā hār-ko jām-reak' aḍi kāsṭā
This-year country-in famine become-having men-they eat-concerning great distress
hoe-akan-tako-a. Aghar-khān Mag-hābich'-dā thora-thuri anaj-reak'
has-become-of-them. Aghar-from Magh-till little-little grain-of
dak'-maṇḍi-ka-tā-ko nī-lālā-bara-y-en-a. Mān-khan ona-ko
rice-water-having-made-they drinking-warming-themselves-went-on. But those-they
chaba-bara-ket'-khan matkām-sarjām-ko jām-bara-ked-a. Ina-hā
finished-again-had-when Matkām-Sarjām-fruits-they ate-for-some-time. These-even
sanam-ko jām-chaba-ked-a, inā-ka-tā mit' jākhan-dā terel tarāp' siṇjo
all-they eating-finished, then one time-on-the-other-hand terel tarop bael
emanteak'-ko-tā din-ko khemao-ked-a. Ona-hā luṛa-luṛi sanam-ko hunar-chaba-
etcetera-with days-they passed. Those-even grabbing all-they to-search-
ked-a mit' jākhan-dā at-aser-piskā-ko-tā-ko gujar-bara-ked-a.
finished one time-on-the-other-hand at-aser-piska-roots-with-they subsisted-for-a-time.
Nātar-dā baihar-reak' kantha-aṛak' gaṛuṇḍi-aṛak' much'-aṛak' jhinuk-tā
At-present rice-field-of kantha-potherb gaṛuṇḍi-potherb much'-potherb shells-with
sanam-ko khayāt'-chaba-ked-a ar bir-reak' maṭha-aṛak' pādā-aṛak' ar boe-bindi-
all-they to-dig-up-finished and forest-of maṭha-potherb poḍo-potherb and boe-bindi-
aṛak' ar saṇṛi-aṛak' oṛsa-aṛak' ar-ar-emanteak' aṛak' sakam-ko jām-ed-a
potherb and saṇṛi-potherb oṛsa-potherb and-other vegetable leaves-they eat
paṣu-leka. Sanam hārmā dhopsa-en-tako-a aṛak' sakam jām-tā. Nās-dā
cattle-like. All bodies are-swollen-their vegetable leaves eating-from. This-year
mahajān-ko baṇ-ko nūm-ed-a diṛhia-dobra-hā baṇ-ko ām-āk'-kan-a, ona-tā
money-lenders not-they mention two-and-a-half-fold-even not-they are-given, therefore
rāngāch'-tā aḍi hār-ko hāṇḍāt'-thāpāt'-en-a, daṛe-hā baṇ-ko aḱau-ed-a.
hunger-with many men weak-have-become, strength-even not-they feel.
Chaole-hā aḍi mahnga-y-en-a. Chet'-leka-tā nās-dā hār-ko gujar-a,
Husked-rice-even very dear-is. How this-year men-they shall-subsist,
onā-dā aḍi maṣkil-ge-a. Itā-ṛaṇu-ko baṇ nāpam-kan-a, chet'-leka-tā hār-ko
that very difficult-is. Seed-grains not are-found-enough, how men-they
khiti-a? Bujhauk'-kan-a aḍi āt-dā pase paṛti-gi tāhān-a itā-bāgār-tā.
shall-till? It-seems much land perhaps uncultivated will-remain seed-want-for.

FREE TRANSLATION OF THE FOREGOING.

This year there was a famine in our country, and the people are in great want of food. From the month of Aghar¹ till Magh² there were small quantities of grain and rice-water, but only just sufficient. When those provisions ran out, the flowers of the Matkom³ and Sal trees were eaten for some time. When they had eaten all those, they subsisted on Terel,⁴ Tarop,⁵ Siñjo,⁶ and other jungle fruits. When they could not find any more of those, they for some time got along with roots of At,⁷ Aser,⁸ and Piska.⁹ At present they have dug up from the rice-fields all Kantha,¹⁰ Garundi¹¹ and Much' potherbs,¹² with shells, and they eat forest herbs and leaves such as those of Maṭha,¹³ Poḍo,¹⁴ Boe-bindi,¹⁵ Sauri,¹⁶ Orsa,¹⁷ and so forth. This year the money-lenders do not give any loans, even at an interest of 250 per cent., and the husked rice is also very dear. How will the people be able to get on this year? It is impossible to get seed-corn, and how will it be possible to sow? It seems likely that much land will remain uncultivated for want of seed-corn.

In the southern districts, in Midnapore, Balasore, the Orissa Tributary States, and Singbhum, Santālī has come under the influence of Oṛiyā. Borrowed words therefore often assume a different aspect. Compare *dhana*, property; *dina*, day; *mane*, mind, etc., in Morbhanj. *D* between vowels has become *r*; thus, *kurinich'*, the younger. The phonology is, however, on the whole the same as in the Standard. An initial *ñ* sometimes becomes *y*; thus, *yam*, get, in Morbhanj and Balasore. Note also forms such as *ajak'*, for *ack'ak'*, his. The demonstrative pronouns frequently end in *n*; thus we find *noan*, this, and so on. Such forms are very seldom met with in Standard Santālī. There is, generally speaking, a strong tendency to suffix the pronominal suffixes after the verbal tenses. On the whole, however, the dialect remains the same as the Standard, and it will be sufficient to print the beginning of a version of the Parable of the Prodigal Son received from Morbhanj in order to illustrate this southern and less correct form of Santālī.

¹ I.e., Aghar, November-December.

⁴ *Diospyros tomentosa*.

⁷ *Zehneria umbellata*.

¹⁰ *Euphorbia granulata*.

¹³ *Antidesma diandrum*.

¹⁶ *Polygonum glabrum*.

² January-February.

⁵ *Buchanania latifolia*.

⁸ A jungle climbing plant.

¹¹ *Acternanthera sessilis*.

¹⁴ *Ficus Cunia*.

¹⁷ A certain wild plant used as a pot-herb.

³ *Bassia latifolia*.

⁶ *Agle marmelos*.

⁹ *Dioscorea oppositifolia*.

¹² *Polygonum plebeium*.

¹⁵ *Randia dumetorum*.

[No. 6.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

SPECIMEN VI.

(MOBBHANJ, ORISSA TRIBUTARY STATES.)

Mit' hār-rān barea koṛa hāpān-kin tahā-kan-a. Un-kin mātā-rā
One man-of two boy children-they-two were. Them-two among
 huṛiñich' apat-ā met-ad-e-a, 'ā baba, amak' dhana-rā tinak'
the-little-one father-his-he said-to-him, 'O father, thy property-in how-great
 bhāga iñ yam-a ona om-añ-mā.' Noan katha-rā uni ajak' dhana hañiñ-ka-tā
share I shall-get that give-me.' That word-on he self-of property divided-having
 un-kin-ā em-at'-kin-a. Kichhu diṇa khan-ge uni huṛiñich' koṛa-dā
them-two-he gave-to-them-two. Some days then that younger son-on-his-side
 jātā dhan mit'-thān samtao-ka-tā mit'-tañ saṅgiyan diśum-tā chalao-ka-tā
all property one-place collected-having one distant country-in gone-having
 lucha-lamāt bebhora-tā jātā dhane urao-ked-ae. Jātā dhan baya-
riotousness shamelessness-in all property wasted-he. All property expend-
 chaba-ket'-khan ona diśum-rā maraṇ akal hoy-en-khan uni-reyak'
finished-having-when that country-in big famine arose-when him-of
 dukha daśa. hoy-en-a. Ona-ia-tā uni chalao-ka-tā ona diśum-rān-ich'
unhappy condition became. Therefore he gone-having that country-of-being
 mit'-tañ kiśan-hara-thān-ā guti-y-en-tā uni kiśan-hara-dā śukari
one cultivator-near-he servant-become-having that cultivator swine
 gāt gupi-y-ā oyad-tā kol-ked-e-y-ae. Āṇḍā uni-dā ākāe-hā jāmāk'
herd to-tend-he field-in sent-him-he. There him anyone-even food
 bañ-ko em-ad-e-tā uni-dā śukari-reyak' jāmāk' choklak'-tā lach'-ā
not-they given-to-him-having he swine-of food husks-with belly-he
 pārāch'-tae-a-e mān-tā mane-an-a-e.
fills-his-he saying thought-he.

KĀRMĀLĪ OR KĀLHĀ.

There is a numerous caste of iron smelters in the Sonthal Parganas, Hazaribagh, and Manbhum which is known as the Kols or Kālhās. They call themselves *hār*, men, and also *kālhā*, which is the name given to them by the Santāls. The Hindūs call them Kol. In Manbhum and Hazaribagh, they also call themselves Kārmālēs. Their language has hitherto been classed as a dialect of Hō or Kol, and it is quite possible that some of the Kols enumerated in the districts in question do really speak that language. This must be inferred from the fact that specimens of Hō have been forwarded from the Sonthal Parganas. Most of the Kālhās in the Sonthal Parganas, Manbhum, and Hazaribagh, however, have nothing to do with the Hōs, but speak a dialect of Santālī. That dialect will in this Survey be called Kārmālī in order to avoid confusion with Hō or Kol. It is quite different from Kuṛmālī, the dialect of the Kuṛmīs of Hazaribagh, Manbhum, and other districts, which is a form of Magahī. See Vol. V., Part ii, pp. 145 and ff.

Kārmālī has been returned for the purposes of this Survey from the following districts :—

Sonthal Parganas	22,821
Hazaribagh	10,239
Manbhum	11,000
TOTAL	44,060

The local returns give the name of the dialect as Kol, and it is possible that the figures may include some stray Hō immigrants. Their number cannot, however, be important.

At the last Census of 1901 Kārmālī was returned from the following districts :—

Birbhum	23
Midnapore	647
Rajshahi	130
Pabna	1,949
Monghyr	83
Sonthal Parganas	8,117
Angul and Khondmals	13
Hazaribagh	2,610
Manbhum	3,770
TOTAL	17,342

The principal home of the Kārmālēs is the south of the Sonthal Parganas and the north of Manbhum. In Hazaribagh they are found in scattered settlements in the south of the district.

The Kārmālī dialect does not much differ from ordinary Santālī. One good specimen, prepared by the Rev. A. Campbell, will be found below. It represents the language of the Kālhās of Manbhum. According to a list of Standard Words and Phrases prepared by the Rev. P. O. Bodding, the dialect is essentially the same in the Sonthal Parganas. The same is the case in Hazaribagh, to judge from a corrupt list forwarded from the district.

Pronunciation.—The sounds *ā* and *o* or *ā* and *e*, respectively, are distinguished as in Standard Santālī. The neutralizing power of *i* and *u* is not so strong as in Standard Santālī; thus, *buba* and *bubā*, father.

Diphthongs such as *ae*, *āe*, *ao*, are commonly simplified. Thus, *ām-ē-mē*, Standard *ām-ae-me*, give him; *ākā-rān hāpān*, whose son? *chalā-en-ē*, Standard *chala-en-a-e*, he went, etc. The change of *ḍ* to *r* is common in the Sonthal Parganas; thus, *hurīñ*, Manbhum *hudiñ*, small, etc. The Kālḥās of the Sonthal Parganas have the same tendency as the Māhlēs to substitute *ā* for *ae* and *ao*; thus, *urā-parā*, squander, in Manbhum *udai-paḍai*. Note also *tahāo-kan* and *tahā-kan*, in Hazaribagh *tahī-kan*, was; *hūlār*, Standard *hārāl*, a male being, a man, and so forth.

The most important phonological peculiarities of the dialect are the changes of *r* to *ṛ*; of initial *ñ* to *n* and *l*; and, in some cases, of *r* to *l*. Thus, *hār*, Standard *hār*, man; *ōrak'*, Standard *ōṛak'*, house; *nīr*, Standard *ñīr*, run; *nam*, Standard *ñam*, get; *lel*, Standard *ñāl*, see; *luar*, Standard *ruar*, return, and so forth.

Inflexion.—The inflexion of nouns and pronouns is regular. The genitive suffixes *īch'* and *ak'* are in common use. Thus, *anī-īch' hāpān*, his son; *īñ-ak' mātrāñ-re*, before me; *būbā-k'*, of a father.¹ Note forms such as *īñī*, this; *āñī*, *ūñī*, that one; *ākū*, who? *chētak'*, what? and so forth.

The numerals six to ten are Aryan loan-words. 'Twenty' is *mīt' kūrī*, and 'hundred' *mārū kūrī*.

The categorical *a* in verbal forms is generally dispensed with in the singular; thus, *tahā-kan-īñ*, I was; *gūjūk'-kan-īñ*, I die.

The causative particle is *cho*; thus, *dāl-chōk'-kān-īñ*, I am beaten.

The pronominal infix of the dative is sometimes replaced by the accusative infix; thus, *meta-ked-e-y-e* and *met-ad-e-a*, said to him; *ema-akad-īñ-am*, thou hast given to me. *Meta* and *ema* are fuller forms of *mān* and *ām*, respectively, which are also used in Standard Santālī before the dative infixes. Forms such as *meta-ked-e-y-e*, he said to him, are not used by the Kālḥās of the Sonthal Parganas, who say *meta-ul-i-e* or *meta-w-ad-e-e* instead. The pronominal suffixes denoting the subject are often added to the verb and not to the word preceding it.

The suffix *len* of the past time occurs in the form *nen*; thus, *chālō-en-īñ* and *chālō-nen-īñ*, I went.

Note also forms such as *mēn-īñ-ā*, I am; *hēnām-gi-ā*, thou art, and so forth.

In most respects, however, the dialect is regular, and it will be sufficient to print one specimen in order to illustrate it.

¹ Note *bubā-ñ*, my father; *bābu-m*, thy father; *bābu-t-tet'*, his father. The Kālḥās of the Sonthal Parganas use *bubā* throughout; thus, *bubā-m*, thy father. 'My father' is, however, *bāñ*.

[No. 7.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

KĀRMĀLĪ DIALECT.

SANTĀLĪ.

DISTRICT MANBHUM.

(Rev. A. Campbell, 1899.)

Mit' hār-ren barea kora hāpān tahī-kan-a-kin. Adā huḍiñich'
One man-of two boy sons were-they-two. And young-the
 babu-t-tet' meta-ked-e-y-e, 'ā buba, dhan-daulat ja-gi haṭiñ hoyok'-tiñ-a
father-his-the said-to-him, 'O father, property(-of) which share will-come-mine
 dan-bakhra-ka-te ema-ka-tiñ-mi.' Adā babu-t-tet' ach'-ak' dhan haṭiñ-at'-
divided-having give-mine.' And father-his-the self-of property divided-to-
 kin-e. Thora din tayām-te huḍiñich'-dā sanom samṭā-ka-te saṅgiñ
them-two. Few days back-on young-the all collected-having far
 disom-te āḍāk-chalā-en-e, ar aṇḍe ach'-ak' dhan-daulat rijh-tamasa-re
country-to out-went-he, and there self-of wealth debauchery-in
 tahas-nahas-ked-e. Sanom udai-paḍai-chaba-ket'-khan ana disom-re aḍi
wasted. All squandering-finished-having-when that country-in heavy
 durbich akal-ked-e ar rangejok' nandhā-en-e. Ar ana disom-ren mit'
dearth famished and to-feel-hunger began-he. And that country-of one
 hār-then sän-ka-te tahī-en-ak'-e, ar ani ach'-ak' khāt-ku-re sukri gārkhī
man-with gone-having remained-he, and he self-of fields-in swine to-tend
 kāl-ked-e-y-e. Ar sukri-ku jām-et' choklak'-te bik'-e men-an-a, ar
sent-him-he. And swine eating husks-with to-satisfy-himself-he wished, and
 ākā-hāḥḥ bañ-ku ema-led-e-a. Khan-gi diṣa-re hich'-ad-e-te
anyone not-they gave-to-him. Then remembrance-in come-for-him-having
 men-ked-e, 'buba-ñ-ren-dā amin-āmin achu kamia-ku-dā jām-sarāj-laka
said-he, 'father-my-of several hired servants-as-for eating-leaving-like
 hena-ta-ku-a, ar iñ-dā naṇḍe rangech'-te gujuk'-kan-iñ. Akā-tora sän-ka-te
is-their, and I here hunger-with dying-am-I. Now gone-having
 bubañ iñ met-ac-a, "ā buba, serma-reak' ar am sojha-re iñ
father-my I say-to-him-will, "O father, heaven-of and thy before I
 gunah-akad-iñ. Ar-dā am-ren hāpān numok' lekan-dā bañ-kan-iñ. Am-ren
sinned-I. Now-as-to thy son to-be-called worthy not-am-I. Thy
 achu kamia laka dāhā-ka-iñ-mi." Adā birit'-ka-te babu-t-then chalā-en-e.
hired servant as keep-me." And arisen-having father-his-near went-he.
 Ar saṅgiñ-re-y-e tahī-kan-ri-gi babu-t-tet' ani lāl-ka-te māyā
And distance-at-he was-when father-his-the him seen-having pity
 hich'-ad-e-te nir-sän-en-e ar hārup'-ka-te chāk'-ad-e-a-e. Hāpān-
come-to-him-having ran-went-he and embraced-having kissed-him-he. Son-

tet'-e măn-ked-e, 'ä buba, serma-reak' ar am sojha-re-ñ gunah-akad-iñ,
the-he said, 'O father, heaven-of and thy before-I sinned-I,
 ar-dâ am-ren hâpân nutum-ok' lekan-dâ bañ-kan-iñ.' Khan-gi
now-as-to thy son to-be-called worthy not-am-I.' Then
 babu-t-tet' ach'-ren kamia-ku meta-ket'-ku-e, 'sanom-khân bhali lugri
father-his-the self-of servants said-to-them-he, 'all-from good cloth
 agu-ka-te sârâk'-e-pe, ar ti-re aṅṭhi sârâk'-e-pe, ar
brought-having put-on-him-you, and hand-on ring put-on-him-you, and
 kâṭa-re-dâ juta sârâk'-e-pe. Ar aṣul-akad-e damkâm gâj-e-pe. Ar
foot-on shoes put-on-him-you. And fattened calf kill-him-you. And
 jâm-ka-te khusi-râṣṭa-ma-bon. Nai hâpân-iñ gâch'-len-tahĩ-kan-e, ar jivet'
eaten-having rejoice-let-us. This son-my dead-was-he, and living
 luar-a-kan-e; at'-len tahĩ-kan-e, adâ nam-akan-e.' Adâ khusi-râṣṭa-en-a-ku.
returned-has-he; lost was-he, now found-has-been-he.' And rejoiced-they.

Ar marañich' hâpân-tet' khât-re tahĩ-kan-e. Ar orak'-te hich'-sorok'-kan
And elder-one son-the field-in was-he. And house-to coming-near-being
 jokha siriñ ar anäch' anjâm-ked-e. Khan mit'-tañ kamia hakâ-sor-ka-te
time singing and dancing heard-he. Then one servant called-near-having
 kuli-ked-e-a-e, 'chidak'-ku anka-ed-a?' Adâ-e met-ad-e-a, 'bâkâ-m-e
asked-him-he, 'why-they thus-do?' And-he said-to-him, 'younger-brother-thy-he
 hich'-akan-e, ar babu-m-dâ ani bäs-gi nam-ked-e-te aṣulich' damkâm gur-akad-
come-has-he, and father-thy him well found-him-having fattened-the calf killed-has-
 e-ae.' Mahaj-ki ani-dâ idri-en-te bâlâk'-hũ bañ rāb ān-len-e. Ar-dâ babu-t-
it.' But he angry-becoming to-enter-even not agreed-he. Then father-
 tet' âḍâk-ka-te sâorâ-ked-e-a-e. Khan-ge babu-t-tet' men-aḥur-ad-
his-the come-out-having persuaded-him-he. Then father-his-the said-returned-to-
 e-a-e, 'lel-mi, namin din kona namin serma kona am-ak'-iñ kami-kid-iñ. Ar
him-he, 'see, so-many days from so-many years from thee-of-I service-did-I. And
 hukum mit'-tañ-hũ bañ talâ-akad-iñ. Tao-ri-hũ iñ-ren gati-ku tuluch' khusia
order one-even not transgressed-I. Still me-of friends with to-make-merry
 măn-ka-te mit'-tañ mārâm hâpân tañich' hũ bañ ema-akad-iñ-am. Mahaj
saying one goat young or-such-like even not given-hast-to-me-thou. But
 nai hâpân-mi bachkar-ku tuluch' am-ak' dhan jâm-chaba-ked-e, ani hich'-en-khan
this son-thy harlots with thee-of property eat-finished-he, he came-when
 aṣul-mota damkâm gur-ad-e-am.' Ar-dâ meta-ked-e-a-e, 'ä bacha, am-dâ
fatted calf killedst-for-him-thou.' Then said-to-him-he, 'O son, thou
 jae-jug iñ-then hena-m-gi-a, ar iñ-ak' sanom am-ak'-kan-gi-a. Khusi-râṣṭa-dâ
always me-with art-thou, and me-of all thine-is-indeed. To-make-merry
 jarur-gi tahĩ-kan-a. Ani bâkâ-m-dâ gâch'-gi tahĩ-kan-e, adâ jivet'-en-e;
proper was This younger-brother-thy dead was-he, and alive-became-he;
 at'-ge tahĩ-kan-e, ar-e nam-en-e.'
lost was-he, and-he found-was-he.'

MÄHLĒ.

The Mählē are a caste of labourers, palanquin-bearers and workers in bamboo in Chota Nagpur and Western Bengal. They speak a dialect of Santālī.

The Mählē or Māhili dialect has been returned for the purposes of this Survey from the following districts :—

Birbhum	650
Sonthal Parganas	17,237
Manbhum	10,794
Morbhanj State	280
TOTAL	28,961

The corresponding figures at the last Census of 1901 were widely different and are as follows :—

Burdwan	180
Birbhum	322
Midnapore	1,681
24-Parganas	369
Rajshahi	22
Dinajpur	282
Jalpaiguri	1,137
Darjeeling	180
Bogra	116
Malda	117
Sonthal Parganas	8,643
Angul and Khondmals	1
Hazaribagh	9
Ranchi	9
Manbhum	1,169
Singbhum	2,851
Kuch Bihar	12
Orissa Tributary States	1,642
Chota Nagpur Tributary States	59
TOTAL	18,801

Even the Census figures are probably too high, the name of the caste having, in many cases, been entered as denoting language.

The principal home of the Mählē dialect is the central and southern portion of the Sonthal Parganas and the adjoining parts of Birbhum and Manbhum.

Specimens have been received from Birbhum, the Nilgiri State, and the Sonthal Parganas. The Nilgiri specimens were written in a corrupt Santālī, and those received from Birbhum contained a considerable admixture of Aryan words. I have therefore only reproduced a version of the Parable from the Sonthal Parganas. A list of Standard Words and Phrases has been prepared with the utmost care and accuracy by the Rev. P. O. Bodding. It will be found on pp. 240 and ff.

Mählē is closely related to Kārmālī. Among themselves the Mählē to some extent make use of a kind of secret language, substituting peculiar words and expressions for the common ones. Thus they say *ṭhāk'* instead of *ṭākā*, a rupee; *pīṭis* instead of *paisā*, a pice; *māch'* instead of *pāe*, half a seer; *lekā* instead of *ānā*, an anna; *lālā*, warm, instead of *dāl*, beat, and so forth. Our information about this slang, which only concerns the vocabulary, is not, however, sufficient for describing it in detail, and I therefore turn to some peculiarities of Mählē grammar.

Pronunciation.—*O* and *ā*, *e* and *ā*, respectively, were not distinguished in the original specimen. Mr. Boddington's list, however, shows that Mähle in this respect agrees with Standard Santālī.

An *a* is often pronounced as the *a* in 'all.' Thus, *āpā-t*, Standard *āpā-t*, his father; *lātār*, Standard *lātār*, down; *mārān*, Standard *mārān*, big; *ām* and *ām*, Standard *ām*, thou; *-tām*, Standard *-tām*, thy.

The colour of vowels is sometimes apt to change, probably under the influence of neighbouring sounds. Thus the inanimate pronominal infix *ak'* occurs as *ek'* and *ak'*. Compare also forms such as *ken-īñ*, I am; *kān-ām*, thou art; *ken-ē*, he is; *kan-ā-bōn*, we are, etc. The neutral vowels are treated as in Kārmālī.

Diphthongs are often simplified in the same way as in Kārmālī. Thus, *āemā*, Standard *āimā*, woman; *-tā-*, Standard *-tae-*, his; *dāl-kēñ*, Standard *dāl-kē-a-ñ*, I may strike; *ken-ē*, Standard *kan-ā-e*, he is; *samṭā-ke-tē*, Standard *samṭāo-ka-tā*, having collected, and so on.

In *hējok'*, Standard *hijuk'*, come; *gājāk'*, Standard *gujuk'*, die, Mähle has preserved forms which are lost in Standard.

N and *l* correspond to Standard *ñ* in the beginning of words. Thus, *nīndā*, Standard *ñīndā*, night; *lūtūm*, Standard *ñūtūm*, name. In Birbhum we also find forms such as *ñam*, get.

R becomes *r* as in Kārmālī. Thus, *hār*, Standard *hār*, man; *kōrā*, Standard *kōrā*, boy. It is dropped as in Hō in *dūrup'* and *dūp'*, sit, in which word the *r* is an old infix and does not belong to the base. Compare, on the other hand, *gārā*, Standard *gārā*, duck.

R often becomes *l*; thus, *luwar*, Standard *ruār*, return; *lār*, Standard *rār*, to speak. In *bet'*, Standard *beret'*, arise, the *r* is an old infix.

Inflexion.—The declension of nouns and pronouns is mainly regular. Dative suffixes such as *kē* in Nilgiri are, of course, Aryan. Note genitive suffixes such as *īch'* and *inīch'*, and the ablative suffix *ketē*; thus, *ūnī-īch'* *hāpān*, his son; *āpā-t-inīch'*, of the father; *mēsēt-ketē*, from his sister. 'I and thou' is usually *ālān*, and not *ālān*. Note also the dative infixes *āñ*, to me; *ām*, to thee, and the genitive infixes *tīñ*, my; *tām*, thy; *tā*, his.

The numerals 'six' and following, and, in counting, often also the first five, are commonly Aryan loan-words.

The conjugation of verbs is also regular, though some forms have a peculiar appearance under the influence of the rules of pronunciation mentioned above.

The causative suffix is *sā*; thus, *dāl-sāk'-ken-īñ*, I am caused to be struck, I am struck.

The categorical *a* is often dropped, specially in the singular, or else replaced by an *ē*; thus, *dāl-īñ*, I shall strike; *hāñāñ-ē*, I am.

The usual form of the verb substantive has already been mentioned. 'I am,' 'I exist,' is *mēñēñ-ē*, or *hāñāñ-ē*. Compare Santālī *mēñ-ak'*, and *hēñak'*.

The base *hēñ* is also, in addition to *tāhāñ*, used in the formation of compound tenses; thus, *dāl-hēñ-īñ*, I was striking.

The present tense of finite verbs is formed by adding the suffix *et'*; thus, *dāl-et'-iñ*, I strike. The *e* of *et'* is dropped before pronominal infixes. If the base ends in a vowel, a very short *e* is, however, heard. Thus, *dāl-d-ek'-iñ*, I strike it; *dāl-d-ák'-ām*, thou strikest it; *dāl-d-ē-iñ*, I strike him. The inanimate infix *ek'*, *ak'*, etc., is apparently used much more freely than in Standard. Thus it is used in order to denote a direct, inanimate object. Compare the suffixes *lak'* and *kak'* in Standard. Note also compound forms such as *dāl-et'-ken-iñ*, I am striking; *dāl-ē-ken-iñ*, I strike him.

The past tenses are regularly formed. Thus, *dāl-ked-ek'-iñ*, I struck it; *dāl-ked-ē-iñ*, I struck him; *dāl-kád-ák'-ām*, thou struckest it. Forms such as *dāl-kek'-iñ*, I struck; *dāl-lek'-iñ*, I had struck, show that the real suffixes of the past time are *ke* and *le*, as has already been inferred from the state of affairs in Standard Santālī. In *qhēr dāl-kek'-ē-iñ*, many stripes I-struck him, both the inanimate and the animate infixes have been added.

Note also medial forms such as *chālā-en-iñ*, *chālā-nen-iñ*, and *chālā-len-iñ*, I went.

The suffix of the perfect is *aken*, *akán*, etc., but the initial *a* is often dropped after vowels. Thus, *dārā-ken-iñ*, I have walked. A very short *a* or *e* is, however, generally heard, and the final vowel of the base is distinctly lengthened before the suffix.

For further details the specimen which follows should be consulted.

[No. 8.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

MĀHLĒ DIALECT.

(SONTHAL PARGANAS.)

Mit' hār-rān barea kora gidra men-en-tey-a-kin. Ar un-kin mud-rā
One man-of two boy children were-his-they-two. And them-two among
 huḍinich' apāt-tāt' met-ād-e-y-e, 'baba, oka iñak' dhān-bakhra hāk'-tiñ-a
small-the father-his-the said-to-him-he 'father, what my property-share be-mine-will
 sã-dã äm-ke-tiñ-me.' Adã apã-t ach'-ak' dhān haṭiñ-ad-akin-e. Thora
that-as-to give-mine.' Then father-his self-of property divided-to-them-two. Few
 din tayām-te huḍiñ gidra sanāmak' samṭā-ke-te saṅgiñ disom-te-y-e oḍon-chalā-
days back-on small son all collected-having distant country-to-he out-went-
 en-e, ar āṇḍā-dā luḥa-lamāt-ke-te ach'-ak' dhān tahas-nahas-ket'-te-a. Ar
he, and there riotously self-of property squandered-his. And
 sanām-ak' kharāch-ket'-khan ona disom-re baṛi āṭ akal hoi-en-e, ar uni-dā
all spent-had-when that country-in very strong famine became, and he
 rāṅgājāk' āhāp'-en-e. Tābā ona disom-rān mit'-tāch' rayāt-ṭhān sãn-ke-te
hungry-to-be began. Then that country-of one ryot-with gone-having
 japāk'-en-e. Uni-dā ach'-ak' khāt-rā sukri aṭiñ kol-ked-ek'-e. Uni-dā sukri-ko
clinged. He self-of field-in swine to-feed sent-him. He swine
 jām-et' tahā-ken-a hārā-tā jām-jām-bij-ok'-lagit' mǎn-hen-e, mǎn-khan ona-hā
eating were husk-with eating-eating-being-filled-for thought, but that-even
 ākãe-hā bañ äm-ā-hen-a-ko. Khan-ge chetā-ke-te mǎn-ket'-e, 'iñ
anyone-even not gave-to-him-they. Then having-come-to-senses said, 'my
 apu-ñ-rān tināk' munis-ak' jām-ak' sarāj-ok'-ken-teko-a, ar iñ-dā
father-my-of how-many servants-of food spared-is-their, and me-as-to
 nāṇḍā rāṅgāch'-te gājāk'-ken-iñ. Achha, bāt'-ke-te apu-ñ-ṭhān chalāk'-iñ ar
here hunger-with dying-am-I. Well, arisen-having father-my-with go-will and
 met-ā-iñ, "baba, serma-rak' ar am samān-re kai-ket'-iñ. Ar-dā am-ich'
will-say-to-him-I, "father, heaven-of and thy presence-in sinned-I. Again thee-of
 gidra lutum-ok' leg bañ-ken-iñ. Am-ich' mit'-tāch' munis leka dāhā-ñ-me."'
son to-be-called worthy not-am-I. Thee-of one servant like keep-me-thou."'
 Khan-ge uni bāt'-en-e ar apāt-ṭhān hāch'-en-e. Māt-āk'-me uni saṅgiñ-re
Then he arose and father-his-to came. Say-you he distance-at
 mǎn-en-re uni-rān apāt-tāt' lāl-nam-ked-ek'-e ar mǎyā hāch'-ad-ek'-a
was-when him-of father-his-that to-see-got-him and pity came-to-him
 ar nir-sãn-ke-te hābār-ked-ek'-e ar chāk'-chāk'-ad-ek'-e. Gidra-dā apāt-lich'
and run-gone-having embraced-him and kissed-repeatedly-to-him. Son father-his-to
 met-ād-ek'-e 'baba, iñ-dā serma-rak' ar am samān-re kai-ket'-iñ. Am-ich' gidra
said-to-him, 'father, I heaven-of and thy presence-in sinned-I. Thee-of son

lutum-ok' leg ar-dâ ban-ken-iñ.' Mân-khan apâ-t-tât'-dâ ach'-rân guti
to-be-called worthy more not-I-am-I. But father-his-the self-of servants
 met-od-oko-y-e, 'sanâm khân bäs angrâp dân-agu-hât'-ke-te oyo-e-pä,
said-to-them, 'all from good cloth given-brought-quickly-haven put-on-him-you,
 ar uni-ak' ti-re angt̃hi, ar jaŋga-re juta sarak'-ä-pä. Ar dâ
and his hand-on ring, and foot-on shoe put-on-him-you. And come
 jâm-tä kusik'-ma-bon. Karân nĩk'ĩ iñ-ich' gidra-dâ gách'-len-hen-e,
eaten-having make-merry-let-us. Because just-this me-of son died-had,
 ar-hã jivet' achur-en-e; at'-len-hen-e, ar-hã nam-luar-eken-e.' Khan-ge un-ko-dâ
and alive returned; lost-had-been, and found-again-was.' Then they
 kusi lagâ-en-ko.
to-make-merry began.

Mân-khan uni-rân marân gidra-tât'-dâ khât-re men-en-e. Adâ orak'-te häch'-
But him-of big son-the field-in was. And house-to come-
 hânât'-ke-te bajna ar änäch' ajâm-nam-ket'-e. Khan-ge mit'täch' munis hâhâ-
close-having music and dancing to-hear-got. Then one servant called-
 ke-te kuli-ked-ek'-e, 'chet' hâk'-kan-a?' Uni-dâ met-âd-ek'-e,
having asked-him, 'what becoming-is?' He said-to-him,
 'bâkâ-m häch'-ken-e, ar apu-m-dâ bhâj-ket'-e, uni boge nam-achur-
'younger-brother-thy come-has, and father-thy feast-made, him well got-back-
 ked-e-tä.' Khan-ge edre-en-e ar bâlâk' ban rābān-nen-e. Ona-iate
him-having.' Then got-angry-he and go-in not would-he. Therefore
 uni-rân apâ-t-tât' odoñ-häch'-ke-te bonso-ked-ek'-e. Mân-khan uni-dâ lâar-achur-
him-of father-his-the out-come-having entreated-him. But he speak-return-
 ke-te apâ-t-lich' met-âd-ek'-e, 'nâ-lel-me, ninak' serma am-ak' kami
having-made father-his-to said-to-him, 'lo, these-many years thee-of service
 agu-ket'-iñ, ar am-ak' hukum tis-râ-hã iñ-dâ ban talâ-ket'-iñ. Sâ-râ-hã iñ-dâ
brought-I, and thee-of order ever-even I not-I transgressed-I. Still I
 tis-hã-thâr mit'-täch' mārām hâpân t̃nich' hã ban em-âd-iñ-âm, jāmân iñ-rân
ever-even one goat young or-the-like even not gavest-to-me-thou, so-that me-of
 gate-ko tuluch' kusi-kok'-iñ. Mân-khan kusbi-ko tuluch' am-ak' dhân âtân-
friends with I-might-make-merry. But harlots with thee-of property wasted-
 ket'-tâm-e nui gidra-me häch'-en-tâm-râ-dâ, bhâj-kâk'-âm.' Mân-khan uni-dâ
thy-he this son-thy coming-thy-in, feast-madest-thou.' But he
 met-âd-ek'-e, 'bachha, am-dâ jae-ge iñ-tuluch' men-âm-a, ar iñ-ak' sanâm-
said-to-him, 'child, thou always me-with art-thou, and mine all-
 ak'-ko-dâ am-ak'-kan-ge-a. Nit-dâ kusi raskaji men-en-tabon-a; ân-tâ nĩk'ĩ
things thine-are. Now mirth gladness was-our; because this-very
 bâkâ-m-dâ gách'-len-hen-ech', ar-hã jivet'-en-e; at'-ken-henech', ar
younger-brother-thy dead-was-who, now alive-became; lost-was-who, now
 nam-eken-e.
found-was-he.'

MUNḌĀRĪ.

Munḍārī is the dialect spoken by the tribe who call themselves *hārā-kō*, or, 'men.' The number of speakers is about half a million.

Munḍārī literally means the language of the Munḍās. According to Mr. Risley, 'the name Munḍā is of Sanskrit origin. It means headman of a village, and is a titular or functional designation used by the members of the tribe, as well as by outsiders, as a distinctive name much in the same way as the Santals call themselves Māñjhī, the Bhumij Sardār, and the Khambu of the Darjiling hills Jimdār.'

The principal home of the Munḍās is the southern and western portion of Ranchi District. There are, moreover, speakers in Palamau and the south-east of Hazaribagh. Towards the south we find Munḍārī spoken side by side with Hō in the north of Singbhum. Speakers are further found scattered over the Chota Nagpur Tributary States, especially in Bonai and Sarguja, and further to the south-west, in Bamra and Sambalpur and the neighbouring districts of the Central Provinces. Emigrants have further brought the dialect to Jalpaiguri, Dinajpur, Rajshahi, the 24-Parganas, and other districts of the Bengal Presidency, and to the tea-gardens of Assam. The Munḍās of Ranchi assert that they have come from the north-east.

With regard to sub-dialects Munḍārī can be compared with Santālī. The difference is mainly to be found in the vocabulary borrowed from Aryan neighbours, and in the grammatical modifications occasioned by the neighbouring Aryan forms of speech.

The most idiomatic Munḍārī is spoken in Mankipatti, a tract of land to the south-east of the town of Ranchi, comprising Tamar and a part of Singbhum. The Munḍārī of Palamau is almost identical.

In Hazaribagh and in Sambalpur and Bamra the dialect has come under the influence of the neighbouring Aryan forms of speech. In all essential points, however, it agrees with the Munḍārī of Ranchi and Palamau. The same is the case in the State of Patna.

In the State of Sonpur the Munḍās are found scattered in villages bordering on the jungles. They have originally come from Chota Nagpur and must formerly have spoken the same dialect as their cousins in Ranchi. At the present day, however, they have almost entirely forgotten their old speech, and they now use a form of Oṛiyā, intermixed with Munḍārī words.

The Kurukhs in the neighbourhood of the town of Ranchi have adopted Munḍārī as their home tongue. Their dialect is known under the denomination of *Horo-liā jhagar*. We have no information about its character. It is, however, probable that it is identical with the dialect spoken by the so-called 'Kera-Uraons' to the east of Ranchi. Father de Smet is, so far as I am aware, the only authority who mentions that form of Munḍārī. He states that the principal peculiarity of the dialect is that an *r* is substituted for the final *t'* or *d* of verbal tenses; thus, *jām-ker-ā-m* instead of *jām-ked-ā-m*, thou atest.

During the preliminary operations of this Survey, a Kol dialect called Bhuyau was reported to exist in Sambalpur. No specimens of any form of speech bearing this name

have been forwarded, and no such dialect occurs in the Sambalpur tables of the last Census. It is therefore probable that Bhuyau is the dialect of the Munḍā Bhuiyas of the district, and the Bhuyau figures have, accordingly, been shown under Munḍārī.

Closely related forms of speech are spoken by the Bhumij tribe of Singbhum and neighbourhood; by the Birhârs of Hazaribagh, Ranchi, Singbhum and adjoining districts, and by most of the so-called Kōḍās. Those dialects will therefore be dealt with immediately after Munḍārī. The dialect of the Hōs or Larkā Kols of Singbhum is also so closely connected with Munḍārī that it can almost be described as a sub-dialect of that form of speech.

According to information collected for the purposes of this Survey, Munḍārī was spoken as a vernacular in the following districts :—

Bengal Presidency—

Hazaribagh	125
Ranchi	322,148
Palamau	30,000
Jashpur State	100
Bonai State	478
Sarguja State	395

Total Bengal Presidency . . . 353,246

Central Provinces—

Sambalpur	7,500
Sakti	700
Bamra	13,569
Rairakhol	312
Sonpur	1,250
Patna	250

Total Central Provinces . . . 23,581

TOTAL . . . 376,827

Of the 7,500 speakers returned from Sambalpur, 1,500 were stated to speak Bhuyau.

Outside the area where it is a vernacular Munḍārī was returned from the following districts :—

Bengal Presidency—

Jalpaiguri	8,965
Angul and Khondmals	46

Central Provinces—

Kalahandi	40
---------------------	----

Assam—

Cachar Plains	896
Sylhet	300
Kamrup	200
Darrang	2,300
Nowgong	1,350
Sibsagar	2,800
Lakhimpur	12,800

20,646

GRAND TOTAL . . . 29,697

By adding these figures we arrive at an estimated total of speakers of Mundāri at home and abroad, as follows :—

Mundāri spoken at home	376,827
Mundāri spoken abroad	29,697
TOTAL	406,524

The corresponding figures at the last Census of 1901 were as follows :—

Bengal Presidency—

Burdwan	835
Birbhum	214
Bankura	61
Midnapore	510
Hoogly	670
Howrah	79
24 Parganas	4,490
Nadia	42
Murshidabad	224
Jessore	4
Khulna	412
Rajshahi	4,255
Dinajpur	3,528
Jalpaiguri	10,290
Darjeeling	3,783
Rangpur	687
Bogra	1,421
Pabna	8
Dacca	84
Backergunge	118
Chittagong Hill Tracts	16
Patna	2
Bhagalpur	809
Purnea	96
Malda	63
Sonthal Parganas	849
Angul and Khondmals	619
Hazaribagh	7,910
Ranchi	298,611
Palamau	8,524
Manbhum	1,886
Singbhum	32,743
Kuch Bihar	2
Orissa Tributary States	837
Chota Nagpur Tributary States	18,576
Hill Tippera	125

Total Bengal Presidency 403,383

Central Provinces—

Sambalpur	10,844
Sakti	44
Sarangarh	22
Bamra	6,023
Rairakhol	825
Sonpur	594
Patna	261
Kalahandi	146

Total Central Provinces 18,759

There is no written Munḍārī literature. The New Testament and the first books of the Old Testament have been translated into the language by the Rev. A. Nottrott. They have been printed, in Dēvanāgarī type, at the Baptist Mission Press, Calcutta, 1881—1899.

Munḍārī is, like Santālī, a dialect of the language which I have called Kherwārī. In most respects it agrees with Santālī, and I shall therefore only draw attention to those minor points in which the two dialects differ from each other.

Pronunciation.—The old Munḍārī grammars are very inaccurate in reproducing the various sounds of the dialect. Father Hoffmann's grammar has considerably advanced our knowledge of the phonology of the dialect, and there are only some few points left, about which we cannot as yet judge with absolute certainty. In dealing with them I have been fortunate enough to be able to make use of a specimen and a list of Standard Words and Phrases in the so-called Kōḍā of Birbhum, for which I am indebted to the Rev. P. O. Bodding of Mohulpahari. It represents a form of speech which, in all essential points, is Munḍārī. Compare below, p. 108. I have, therefore, consulted Mr. Bodding's list of words in preparing Father Hoffmann's Munḍārī list for the press. The specimens, on the other hand, have been printed as I have received them, with the exception of some few minor details to which attention will be drawn in the ensuing remarks.

The sounds *ā* and *e*, *ā* and *o*, respectively, have not been distinguished in the specimens. Mr. Bodding's Kōḍā list shows that Munḍārī in this respect agrees with Santālī, and I have therefore introduced the signs *ā* and *ā* in the list, but not in the specimens, where I have followed Father Hoffmann in using *e* for *ā* and *e*, and *o* for *ā* and *o*.

Long and neutral vowels have not been separately marked. Mr. Bodding's Kōḍā texts, however, show that Munḍārī also in this respect agrees with Santālī. The neutral vowels are also mentioned in Father Hoffmann's grammar.

The laws of harmonic sequence are apparently the same as in Santālī. Compare *kōṛā*, boy; *kūrī*, girl; *in-kin*, these two; *en-ko*, these; *dāl-ok'*, being struck; *kāji-uk'*, being said, and so forth.

E and *i*, *o* and *u*, respectively, are, moreover, often interchanged where no reason can be shown to account for the fact. Thus, *sērmā* and *sīrmā*, heaven; *sāṅgāl* and *sīngāl*, fire; *oroṅg* and *uruṅg*, to drive out, etc. Compare also *chikan*, Santālī *chekan*, what? *bīrīt'*, Santālī *beret'*, arise; *upuniā*, Santālī *pōneā*, four; *ā-bū*, Santālī *ā-bō*, we, and so forth.

An *o* corresponds to Santālī *e* in *ōm-āi-mē*, give him. Compare Asurī *ov-ai-me*.

The *e* of the verbal suffixes *et'* and *en* is commonly changed to *ya* and further to *ja*; thus, *lēl-jad-i-ā*, (I) see him; *sēn-ok'-jan-ā-e*, he went.

Munḍārī has preserved fuller forms of many words. Compare *hārā*, Santālī *hār*, man (compare Santālī *hārā-hārā*, every man); *jilū*, Santālī *jēl*, deer; *upuniā*, Santālī *pōneā*, four; *apiā*, Santālī *pāā*, three; *lāich'*, Santālī *lāch'*, belly, and so forth.

An *n* is often prefixed to words beginning with a vowel, especially in western districts; thus, *hēr* and *ēr*, sow; *hīsī* and *īsī*, twenty.

A *t* is used in some cases in which Santālī has *k*, e.g., in the copula *tan*, is, and in several verbal suffixes. Compare the remarks under the head of Verbs, below. Note also the use of *ch* corresponding to Santālī *t* in words such as *chīmīn*, how many?

An initial *ñ* becomes *n*, and an initial *n* is further often changed to *l*; thus, *nām*, Santālī *ñām*, get; *nēl* and *lēl*, Santālī *ñāl*, see; *nūtūm* and *lūtūm*, name. Compare Kār-māli and Māhlē. According to Father de Smet, however, forms such as *ñām* are used in some localities.

Final *ñ* and *n* often become *ng*, i.e., probably *ṇ*. Thus *iṅg*, I; *nī-kīng*, these two. Palatal *ñ* and dental *n* are, however, in many localities retained in this position. The old final *ñ* of the pronoun *iñ*, I, is, moreover, usually restored before the categorical *a* and suffixes beginning with *a*, thus, *iñ-ak'*, my.

The cerebral *ḍ* between vowels is interchangeable with *ṛ*; thus, *hūḍiṇ* and *hūrīṇ*, small. The cerebral *ṛ* is used in the same words as in Santālī. The old infix *ṛ* has been dropped in *dūp'*, Santālī *durup'*, sit.

Aspirated letters are used as in Santālī. The aspiration in borrowed words is often dropped in Mankipatti.

The semi-consonants are apparently pronounced in the same way as in Santālī. There appears, however, to be a tendency to exhale the current of air through the nose instead of through the mouth. In incorrectly written texts we therefore find words such as *mīṭ'*, one; *ūp'*, hair, shown as *midn* or *mīn*, *ubm*, and so on. Soft consonants are very frequently substituted for the semi-consonants; compare Santālī. The semi-consonants are, on the whole, not so distinctly pronounced as in Santālī. In pronouncing the dental semi-consonant a greater part of the tongue strikes against the palate than is the case in Santālī. Hence the writing of *ḍ* instead of *t'* in Hō.

I have marked the semi-consonants in the same way as in Santālī. Most old authorities confound them in the wildest manner possible or leave them unmarked throughout. Father Hoffmann uses the sign ' to denote both *k'* and *ch'*, and he writes *d'*, *b'* instead of *t'*, *p'*, respectively. His reason for writing *d'* and *b'* is probably that those sounds are often changed to *d* and *b*, respectively. I have not, however, adopted Father Hoffmann's spelling because the semi-consonants are hard and not soft sounds.

It has not always been possible to distinguish between *k'* and *ch'* with absolute certainty. Forms such as *ini'*, this, I have written *iñich'*, because the genitive of this word in Sonpur is *inij-ak'*. In other cases I have compared the corresponding Santālī form, and I hope that, in most cases, I have succeeded in distinguishing between the guttural and palatal semi-consonants. It should, however, be understood that the original specimens make no distinction between the two sounds.

The semi-consonants have the same tendency to develop into soft consonants as in Santālī; thus, *dāl-ked-i-ā*, struck him; but *dāl-keṭ'-chī*, having struck. In Mankipatti, however, the semi-consonants are usually retained before pronominal suffixes beginning with *i*. Thus the form *om-ad-iñ-ā-e*, he gave to me, is given as *om-a'-iñ-ā-e* by Father Hoffmann. The full way of writing the form is *ōm-āt'-iñ-ā-e*. The final *t'* of verbal suffixes coalesces with the initial *i* of pronominal infixes into the semi-consonant *ch'*; thus, *dāl-kīch'-ā-e*, he struck him. This *ch'* has only been fully written in Mr. Boddington's Kōḍā specimen.¹ In Palamau it is further softened to a *j*, so that we find forms such as *dāl-kīj-ā-e* instead of *dāl-kīch'-ā-e*, Santālī *dāl-ked-e-ā-e*, he struck him. The form *dāl-kīj-ā-e* already shows that we have to do with the palatal semi-consonant. I have therefore followed Mr. Boddington in introducing it in the specimens.

¹ Mr. Boddington explains the *ch'* as part of the pronominal infix.

Accent.—The accent is the same as in Santālī. It has been marked by putting the sign ' over the accented syllable in the first two specimens.

Nouns.—Genders and numbers are the same as in Santālī. The dual suffix *kīng* (*kīn*), and the plural suffix *kō*, are commonly dispensed with in the case of such nouns as denote inanimate objects. The dual and the plural are sometimes confounded in those districts in which the Aryan influence is strongest; e.g., in Sambalpur, Bamra, and Jashpur.

The case suffixes are mainly the same as in Santālī. The Aryan suffix *kē* begins to be used for the dative and accusative outside the Ranchi District.

The genitive suffix *ak'* is sometimes used instead of *rēn* when the governing noun denotes an animate being.

Some of the most common postpositions are *tē*, in, into, by means of; *tak'*, to, near; *rē*, in; *atē*, *etē*, from; *lāk'*, with, together with; *ṭhān*, with, near, and so forth.

Adjectives.—Adjectives very commonly end in *n*; thus, *bugi-n*, good; *et'ka-n*, bad. In a similar way the suffix of nouns of agency is *ich'* or *nich'*; thus, *hūrīn-nich'*, the small one; *lekā-nich'* and *lekāich'*, one who is like.

Numerals.—The first numerals will be found in the list of words. Higher numbers are always counted in twenties. The old Munḍārī numerals are gradually being superseded by Aryan loan-words, and in Sambalpur they are, for example, now scarcely known beyond 'four.'

Pronouns.—The personal pronouns are the same as in Santālī. 'I' is *iṅg* or *iñ*. An accented form *āiṅg*, I, is, however, also used in many localities. 'I and he' is *āliṅg*, 'I and you' *ābū*.

The pronoun *āch'*, self, is often written *āe*. The genitive is *ajak'* or *āch'-ak'*. The pronominal suffix of the third person is *ē*, *i*, and, sometimes, *ich'*, thus, *Urāō-tan-ich'*, he who is an Urāō, or, he is an Urāō.

Note also forms such as *iñ-ag-ak'*, mine; *ām-ag-ak'*, thine; *Sōmā-tā-kīng*, Soma and his relative (compare Santālī *Paṇḍu-te-ko*, Pandu and his people); *āpū-tē*, his father, the father, and so forth. The suffix *tē* in *āpū-tē* corresponds to Santālī *t* and *tāl'*.

Munḍārī does not appear to possess the rich variety of demonstrative pronouns which we have found in Santālī. The usual forms are *nē*, *nīk'i*, this (animate); *neā*, *nāk'ā*, this thing; *iñi*, this farther off (animate); *ēnā*, this (inanimate); *āñi*, that, he (animate); *ānā*, that thing; *hāñi*, that being far off; *hānā*, that thing far off. By adding the pronominal suffixes *ch'* (animate) and *ak'* (inanimate) we arrive at the compound pronouns *nīch'*, *iñich'*, *hāñich'*; *nēak'*, *ēnak'*, *hānak'*, etc. The bases *nē*, *ēn*, *hān*, etc., are commonly used as adjectives. Thus, *nē hārā*, this man; *hān būrū*, that mountain.

The interrogative pronouns are *ākāē*, who? *chikanak'*, what? *Ākā* and *chikan* are adjectives. Compare *ākā-n-ich'*, which? *chikan-ich'*, what kind? and so forth.

Verbs.—The inflexion of verbs is mainly the same as in Santālī. The categorical *a* is dropped after the pronominal infix *ak'*; thus, *nī-tāk'-lān*, we two shall set the door ajar; *lāl-lāk'-iṅg*, I saw it first, and so forth.

The pronominal infixes and suffixes play the same rôle as in Santālī. When the direct object is an inanimate object an *e* is inserted after the base in the future and the simple imperative. Thus, *lāl-e-ā-iṅg*, I shall see it; *jām-e-ak'*, that which is eaten; *lāl-e-mē*, look at it.

The conjugational bases are formed as in Santālī. Compare *dal*, strike; intensive *dadal*; reciprocal *dapal*. The suffix of the reservative form is *tā*, or, very seldom, *kā*, passive *kok'*. Thus, *nē sādām-kō-ing ā-kīrīn-tā-kō-ā*, I will sell off these horses; *dūb-kok'-ā-ing*, I shall sit down.

The suffix *en* is often used in the indefinite tense of the direct middle. Thus, *dāl-en-ā-ing*, I strike myself. This shows that the suffix *en* is not in reality a suffix of the past; compare p. 49, above.

The suffix of the causative is *ichi* or *chi*; thus, *sēn-ichi-tan-ā-ing*, I make him go.

The inflexional bases are, broadly speaking, formed as in Santālī. Compare *ābūng-ī-ā-ing*, I shall wash him; *mēt-āi-ā-ing*, I shall say to him; *sēn-ok'-ā-ing*, I shall go; *nī-tāk'-ing*, I shall set the door ajar; *ābūng-ked-ā-ing*, I washed; *dāl-kīch'-ā-ing*, I struck him; *ōm-āch'-āe*, he gave him; *dāl-led-ā-ing*, I had washed; *lāl-līch'-ā-e*, he had seen him; *rāk'-lī-āe*, he shall first call him; *dāl-lāk'-e*, he had struck it; *dāl-akad-ā-e*, he has struck.

In a few characteristics, however, Munḍārī differs from Santālī.

The copula or verb substantive is *tan*, past *tāe-ken-ā*. Thus, *rāk'-ing-tan-āe*, he is calling me.

The suffixes *et'*, *en*, become *yat'*, *yet'* and *yan*, respectively, and, in Mankipatti, further, *jat'*, *jan*, respectively. After nasals we sometimes also find *nat'*, *nan*, respectively. Thus, *lāl-jad-ī-ā-e*, he sees him; *hōbō-yan-ā*, it became (Palamau); *sēnok'-jan-ā-e*, he went (Mankipatti); *orōn-nad-ā-bū*, we come out, and so forth. The suffix *et'* is probably not contained in forms such as *ōrak'-tīch'-ñ-ā*, I am going home; *Rāñchī-rich'-ñ-ā*, I am staying at Ranchi. The suffixes *tīch'*, *rich'* are probably formed from the suffixes *tē*, *rē*, respectively, by adding the suffix *īch'*. Compare *nē-rē-m-ā*, thou art here; *āpū-ing-tak'-tīñ-ā*, I shall go to my father.

The future, and usually also the past tense of the reservative form, begin with *t* where Santālī has *k*; thus, *dāl-tāk'-e*, he will strike it; *tāl-tāch'-ā-e*, he bound him.

The perfect is formed as in Santālī. The infixes of the direct and indirect object are not, however, distinguished. Thus, *sēn-ākan-ā*, has walked; *ōm-ākat'-īñ-ā-e*, he has given to me.

The suffix of the subjunctive mood is *ke*; thus, *Asam-tē idi-ke-mē-ā-kō*, they might possibly take you off to Assam. In Jashpur we find forms such as *jām-te-āe*, he would have eaten. This suffix is probably different from the optative particle *k*; thus, *sēn-k-ā-e*, he may go; *lāl-kō-k-āe*, let him see them.

Conjunctive participles are formed from the inflexional bases by adding postpositions. A very common postposition in such forms is *chī*; thus, *sambuṭau-ke'-chī*, having collected.

In Sambalpur and Bamra we find infinitives such as *gūpī-nāng*, in order to tend. They apparently contain the Aryan suffix *nā* or *nā*.

The negative particles are *kā* and *alō*. *Kā* is used as Santālī *bā*. There is, however, also an impersonal base *kā-iñ-ak'*, *kā-m-ak'*, etc., which usually has the meaning 'not to want,' 'to refuse.' Thus, *kā-e-ak'*, he does not wish; *kā-iñ-ak'-jad-ā*, I do not agree to this. 'I do not exist,' 'I am not' is *bāng-iñ-ā*, second person *bāng-mē-ā*, third person *bāngak'-i-ā*, neuter *banok'-ā* or *banoak'*.

For further details the student is referred to the works mentioned under the head of authorities, and to the specimens which follow. The two first, a version of the Parable.

and a popular tale, have been prepared by the author of the newest and best Munḍārī grammar, Father J. Hoffmann, S.J. They represent the Munḍārī of Mankipatti, and are accented. A list of Standard Words and Phrases, for which I am likewise indebted to the kindness of Father J. Hoffmann, will be found below on pp. 240 and ff. It represents the same form of the dialect. I have, however, brought the orthography in closer agreement with that used in the Santālī portion, and I have, for that purpose, made use of a list of Standard Words and Phrases in the Kōḍā of Birbhum prepared by the Rev. P. O. Bodding.

The third specimen is the beginning of a version of the Parable in the Munḍārī of Palamau. It represents a form of speech which is almost identical with that current in Mankipatti. Note only forms such as *kaji-aj-a-i*, he said to him; *hobo-yan-a*, it became; but *senok'-jan-a*, went.

The fourth specimen is the beginning of another version of the Parable from Jashpur. The dialect has come under the influence of Aryan forms of speech. It is, however, in most characteristics identical with that spoken in Mankipatti. Note forms such as *sen-en-a-e*, he went; *nam-nan-a-e*, he was found; *baria koṛa hon-ko*, instead of *hān-king*, two sons.

The fifth specimen has come from Bamra. It represents the Munḍārī of Bamra and Sambalpur. The influence of Aryan forms of speech can be traced in the confusion between the dual and the plural, and in the general want of consistency in grammar. Note forms such as *baria hān tai-ken-a-ko*, two sons were (plural); *ayum-le*, he heard; *jājum-naṅg*, to eat.

[No. 9.]

MUNḌA FAMILY.

KHERWĀRĪ.

MUNḌĀRĪ.

SPECIMEN I.

(Father J. Hoffmann, S.J., 1899.)

(DISTRICT RANCHI.)

Mit' hōro-ak' kora-hón-king bar hōro-ge-king táí-ken-a. En-te huríng-nich',
One man-of male-child-two two men-they-two were. Then small-the,
 'kúrji-ko-ak' áin-ag-ak' haťing, aba, om-á-ing-me,' mén-te apú-te-e kaji-ách'-a.
'goods-of mine share, father, give-to-me-thou,' saying father-his-he said-to-him.
 Orok' dán-kúrji-e haťing-at'-king-a. Huríng dín-re huríng-nich' sobén-ak'
And wealth-he divided-to-them-two. Few days-in small-the all-things
 sambuťaú-ket'-chi sańgín disúm-te-e senok'-jan-a orok' en-tak'-re jom-nú
collected-having far country-to-he went-away and there eating-drinking
 at' ét'kan kúri-ko-te kúrji-tae dumbuí-chabá-tad-a. Sobén-ak' chabá-ket'-te en
and bad women-with wealth-his to-drown-finished. All-things finished-having that
 disúm-re kentet' rínga-jan-a, orok' inich'-o-e reńge-ok'-etech'-jan-a. Orok'
country-in intense famine-arose, and he-also-he hungry-to-become-began. And
 senok'-jan-chi miat' en disúm-ren hōro tak'-re dasí-n-jan-a. Ní-do
gone-having one that country-of man with servant-made-himself. He
 ach'-ak' óte-te súkuri-ko gupí-ko-e kul-tach'-a. Orok' súkuri-ko jóm-jat'
self-of land-to pigs to-keep-them-he sent-him. And swine eaten
 lupú-ko-te lach' bi sanańg-lich'-taí-ken-a, mēn-do jetaé-o ká-ko om-ách'-a.
husks-with belly to-fill wishing-was, but anyone-even not-they gave-to-him.
 En-te-do moné-rurá-jan-chi-e kaji-lak', 'apu-iń-ak' orak'-re chimín nála-ko
Then thought-retained-having-he said, 'father-my-of house-in how-many day-labourers
 laich' biuk'-ge-ko jóm-tan-a, orok' ańg né-re-ge reńge-góch'-tan-a-ing.
belly full-indeed-they eating-are, and I here hungry-dying-am-I.
 Birit'-ko-te apu-ing-tak'-tiń-a orok'-ing meta-á-i-a, "ela aba, sírma-ak'.
Arisen-having father-my-near-I-go and-I will-say-to-him, "O father, heaven-of
 ing pap-akad-a, orok' am-ag-ak'. Am-ak' hon kaji-ok' leka-nich' ańg orok'-do
I sinned-have, and thine. Thy son to-call-myself worthy-man I more
 ka. Am-ak' nála-nich'-leká-ing-me." Orok' birit'-jan-chi apu-te-tak'-
not. Thee-of day-labourer-a-like-me-make-thou." And arisen-having father-his
 tí-jan-a. Men-do sańgín-re taí-ken-ímta apu-te-e lel-nám-kich'-a orok'-e nír-daróm-
approached. But far-off was-whilst father-his-he see-got-him and-he ran-met-

kich'a orok' hotok'-re hambut'-kich'-chi-e chók'-kich'-a. Hón-te-do-e met-ach'-a, 'ela him and neck-on embraced-him-having-he kissed-him. Son-his-he said-to-him, 'O aba, sirma-ak'-ing pap-akad-a, orok' amag-ak'. Amak' hon kaji-ok'-leka-nich' father, heaven-of-I sinned-have, and thine. Thy son to-call-myself-worthy-man aing orok'-do ka.' Apu-te-do dási-ko-e kaji-at'-ko-a, 'bugín uter lijak' I more not.' Father-his servants-he said-to-them, 'good most cloth urung-táb-ke-ate uiuk'-i-pe, orok' tik'-re mudám tusing-i-pe, orok' kúta-re brought-quickly-having put-on-him, and hand-on ring put-on-him-ye, and feet-on júta; orok' kiri-akan chúi mak'-i-pe, orok'-bu jom-nú-rasiká-e-a; ne hon-íng shoes; and fattened calf kill-him-ye, and-we will-eat-drink-feast; this son-my dāng-e góch'-len-a, orok'-e jit'-rurá-jan-a; at'-len-a-e, orok'-e nám-rurá-ákan-a.' forsooth-he dead-was, and-he alive-retained; lost-was-he, and-he found-again-has-been.' Orok' rasiká-ko etech'-jan-a. And to-feast-they began.

Maráng-nich'-do píri-re-e tai-ken-a. Orok' rurá-jan-chi orak' tebáge-lok' Great-one-as-to field-in-he was. And returned-having house reaching-on jhum-kaú-akán bája-ko at' susuntán-ko-ak' duráng-e aium-lak'. Orok' tuned-having-been instruments and dancers-of singing-he heard. And miat' dasi-e rak'-kich'-te, 'néa chí-kan-ak'?' mente-e kulí-kich'-a. one servant-he called-him-having, 'this what-being-thing?' saying-he asked-him. Nich'-do-e meta-ách'-a, 'bokó-m-e hijuk'-akan-a; orok' apú-m This-very-he said-to-him, 'younger-brother-thy-he come-has; and father-thy kiri-akan chui-e mak'-kich'-a, inich'-ge bugi-bugi-ge-e nam-rurá-kich'-a men-te.' fattened calf-he killed-him, that-one well-well-indeed-he got-back-him saying.' En-te-do-e kís-jan-a orok' bolo ka-e-ák'-jan-a. Ena-men-te apu-te Then-he angry-became and to-enter not-he-wished. Therefore father-his urung-jan-chi-e kuli-etech'-kich'-a. Inich'-do apu-te-e kaji-rurá-ach'-a, 'aminang come-out-having to-ask-began-him. He father-his-he said-back-to-him, 'so-many sirma-ing dasi-ám-tan-a. Orok' amak' húkum miat'-ó ká-ing atóm-lak' chiula-o. years-I servant-thy-am. And thee-of order one-even not-I put-aside ever-even.

En-re-ó sángi-ko-lok' rasiká men-te miat'-ó meróm hón ka-m That-in-even friends-with to-feast saying one-even, goat young not-thou om-akat'-iñ-a.' Apú-te-do, 'hon-ing,-e men, 'ám-do janaú aing-lok'-ge-m given-hast-to-me.' Father-his, 'son-my,-he said, 'thou always me-with-indeed-thou tain-tan-a. Orok' aiñ-ak' soben-ak' am-ag-ak'-tan-ak'. Bokó-m kóra-do remainest. And me-of all-things thine-being-things. Younger-brother-thy boy goch'-len-áte-e jit'-rurá-jan-a; orok' sen-át'-len-áte-e nám-rurá-ákan-a dead-having-been-he alive-again-became; and gone-lost-having-he found-again-has-been men-te ka-chí rasiká hobá-len-a?' saying not-why to-feast became?'

[No. 10.]

MUNḌA FAMILY.

KHERWĀRĪ.

MUNḌĀRĪ.

SPECIMEN II.

(Father J. Hoffmann, S. J., 1899.)

(DISTRICT RANCHI.)

Bār-ia harām-būria-king taí-ken-a. Ēn-te ráhari-king
Two old-man-old-woman-they-two were. Then ráhar-dāl-they-two
 hér-la(k'), én-te jetaé dási mit' hóro ká-ko taí-ken-a. Ēn-te kulaí-ko
sowed-had, then any servant one man not-they were. Then hares
 silíb-ko jóm-jat'-ko taí-ken-a en rahari. Ēn-te musing-dín-do, 'lañg dási-ko
deer eating-they were that ráhar-dāl. Then some-day, 'we-two servants
 nam-aú-ko-a-lañg',-king mén-ked-a. Ēn-te sída keat'-king
seek-bring-them-will-we-two',-they-two said. Then first parrot-they-two
 nám-kich'-a. 'Ko-te-bén-tan-a, hale ája-king?'-e
found. 'Where-you-two-are-going, hey grandfather-and-grandmother?'-he
 meta-a-king-tan-a. 'Dási-kamirín-ko nam-aú-te-líng-tan-a.' 'En-te
says-to-them-two. 'Servants-maid-servants seeking-bringing-in-we-two-are.' 'Then
 aing-do-ben suku-añ-a-chi?' En-te-do, 'chí-leka-m rak'-e-a?'-king
me-you-two will-agree-to-me-what?' Then, 'what-like-thou crying-out?'-they-two
 meta-ai-tan-a. En-te, 'keat'-keat'-keat' mente-ñg rak'-e-a.' 'Ká-líng-ak';
said-to-him. Then, 'keat'-keat'-keat' saying-I cry.' 'Not-we-two-wish;
 keat'-chaba-taling-ge.'
keat'-finish-our-indeed.'

FREE TRANSLATION OF THE FOREGOING.

An old couple had sown their rice. They had not any servants to look after it, and so the hares and the deer used to eat the rice. One day they went out in search of servants, and they met a parrot. Said he, 'where are you going, grandfather and grandmother?' 'We are looking out for servants.' 'Would you take me?' 'How do you cry?' 'I say *keat'-keat'-keat'*.' 'You would eat up all our rice in singing *keat'*. We don't want you.'

[No. II.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

MUNḌĀRĪ.

SPECIMEN III.

(DISTRICT PALAMAU.)

Ja hoṛo-ak' bar-hoṛ hon-king tai-ken-a. En-kin-ate huṛiṅ-nich' apu-
Some man-of two-men son-they-two were. Those-two-among small-one father-
 te-ke kaji-aj-a-i, 'he apu, khurji-ete okoe aiñ-ak' haṭiṅ-re hobao-a
his-to said-to-him-he, 'O father, property-in which me-of share-in will-come
 ena aiñ-ke em-aiñ-me.' En-te ini ach'-ak' khurji-ko haṭiṅ-at'-king-a. Pura
that me-to give-to-me.' And he self-of goods divided-to-them-two. Many
 din ka hobo-yan-a chi ach'-ak' huṛiṅ hon soben khurji huṇḍi-ket'-te
days not became that self-of small son all property collected-having
 saṅging disum-te senok'-jan-a, oṛo an-re etka kami-re din hitao-ket'-te
far country-to went, and there bad deeds-in days spent-having
 ach'-ak' khurji uṛao-ked-a-i.
self-of property wasted-he.

[No. 12.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

MUNḌĀRĪ.

SPECIMEN IV.

(STATE JASHPUR.)

Miat' herel-ke baria koṛa hon-ko tae-en-a. Huḍiṅg hon-te apu-te-ke
One man-to two male children were. Small son-the father-his-to
 kaji-la(k')-e, 'e aba, aiṅgak' baṅṭa-khurji-ko em-a-iṅg-me.' Oṛo ini han-ku-ke
said-he, 'O father, me-of share-goods give-to-me.' And he them-to
 sagro khurji haṅṅ-at'-ku-a-e. Oṛo huḍiṅg diṅ tayom-te huḍiṅg hon
all property divided-to-them-he. And few days after small son
 soben-ko-ke au-la(k')-e oṛo saṅgiṅg diṣum sen-en-a-e, en-ta(k')-re soben
all-things took and far country went, there all
 khurji-ko-ke be-kar kami-ko-re dubuch'-chaba-tad-a-e. Soben-ak'-e chaba-ked-chi en
goods evil deeds-in to-drown-finished-he. All-he finished-having that
 raij-re isu reṅgech'-nan-a, oṛo inich'-ke dukuk'-nan-a. En-te inich' sen-en-a-e
kingdom-in heavy famine-became, and him-to misery-became. Then he went-he
 oṛo en raij-re-do miat' hoṛo-lo(k') tae-en-a-e. Oṛo inich' inich'-ke ach'-ak' biri-re
and that kingdom-in one man-with stayed-he. And he him his field-in
 sukri gupi-te kul-ki(ch')-a-e. Oṛo sukri-ko here-ko jom-tae-en-a en here-ke
swine tend-to sent-him-he. And swine husks eating-were those husks
 nam-te-a-e hole lach' biyok'-gi jom-te-a-e, oṛo jetae inich'-ke ka-ko
got-if-had-he then belly to-fill eaten-would-have-he, and anyone him-to not-they
 em-la(k').
gave.

[No. 13.]

MUNḌĀ FAMILY.

MUNḌĀRĪ.

SPECIMEN V.

(STATE BAMRA.)

Miat' hatu-re tai-ken-a-ko (sic.) haram burhi. Mu-sing burhi dak'
One village-in were-they old-man old-woman. Some-day old-woman water
 au sen-kan-a-e. Raja orak'-ren hārā baid nam-tāhin-a-ko. Burhia
to-fetch went-she. King's house-of men physician searching-were-they. Old-woman
 kuli-lit'-ku-a-i, 'ape oka-te sen-ok'-tan-a-pe?' Hin-ko kaji-la(k')-e-ko, raja hān
asked-them, 'you where going-are-you?' They told-they, king's son
 dukhu-tan-a-e je baid nam-te sen-ok'-tan-a-ko. Burhia kaji-la(k')-e, 'ali-ak'
ill-is-he that physician seeking going-are-they. Old-woman told, 'our
 haram khob sari-a-e.' Hen hārā-ko haram-ke sap'-idi-ked-i-a-ko. Burha-ke
old-man much knows-he.' Those men old-man caught-took-away-him-they. Old-man
 idi-ke-te dukhali hārā-lo(k') miat' kuthri-re ader-tad-i-a-ko. Chilka-ke-te
taken-having ill man-with one room-in shut-up-him-they. Somehow
 hen hārā bes-nan-a-e. Raja burha-ke khob mal-jal im-ad-i-a-e. Burha
that man well-became. King old-man-to much property gave-to-him-he. Old-man
 burhi khob sukh-re taken-en-a-ko.
old-woman great happiness-in lived-they.

FREE TRANSLATION OF THE FOREGOING.

In a village there lived an old man and an old woman. One day the old woman went to fetch water. Men from the king's house had just gone out to find a physician and she asked them where they were going. They told her that the king's son was ill, and that they had been sent for a physician. The old woman told them that her husband was very clever, and so the men took the old man away and shut him up in a room with the sick prince, who, somehow, became well again. The king then bestowed much wealth on the old man, and he and his old wife lived in great happiness.

The number of speakers of Bhumij has been estimated for the purposes of this Survey as follows :—

Orissa Tributary States—

Morbhanj	39,693
Nayagarh	1,681
Nilgiri	321
											41,695

Singbhum	30,000
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Chota Nagpur Tributary States—

Sarai Kala		5,900	
Bonai		75	
												5,975	5,975

TOTAL	77,660
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Forty-three out of the 75 speakers in the Bonai State have been reported to speak Kurmi Bhumij. No specimens have been forwarded from the State. It is, however, not probable that the different denomination connotes a difference of dialect. With regard to the Kurmi caste compare Dr. Grierson's paper *On the Kurmis of Bihār, Chutīā Nāgpur, and Orissa*. *Journal of the Asiatic Society of Bengal*, Vol. lxxvii, Part iii, 1893, pp. 110 and f.

The following are the revised figures for the so-called Tamariā Bhumij as estimated for this Survey :—

Orissa Tributary States—

Morbhanj	.	.	.	.	.	.	.	.	.	.	.	832
Nilgiri	.	.	.	.	.	.	.	.	.	.	.	586
												TOTAL	1,418

By adding these figures to those given above for Bhumij proper we arrive at the following total as estimated for this Survey :—

Bhumij proper	77,660
Tamariā Bhumij	1,418
TOTAL	<u>79,078</u>

The number of speakers returned at the Census of 1901 was as follows :—

Midnapore	23,272
Hoogly	7
24-Parganas	963
Jalpaiguri	7
Pabna	206
Sonthal Parganas	1
Balasore	356
Manbhum	2,340
Singbhum	25,624
Orissa Tributary States	53,120
Chota Nagpur Tributary States	5,314
Assam	94
TOTAL	<u>111,304</u>

This total includes the figures returned under the head of Tamariā Bhumij, viz.:—

Singbhum	4,016
Orissa Tributary States	2,705
Chota Nagpur Tributary States	799
Assam	52
TOTAL	<u>7,572</u>

It will be seen that Bhumij has been returned from several districts where the information collected for the purposes of the Linguistic Survey does not make any mention of such a dialect. The obvious reason is that Bhumij is not the name of a dialect but of a tribe, and it has not formerly been separately returned in districts where the Bhumij speak the same dialect as their neighbours. In the Orissa Tributary States, Singbhum, and the Chota Nagpur Tributary States, on the other hand, the principal Muṇḍā languages are Santālī and Hō, while the members of the Bhumij tribe mostly speak a dialect which is almost identical with Muṇḍārī. Some of them, however, apparently use the current Muṇḍā language of their district. Thus the Bhumij vocabulary published by Hodgson in 1850 and prepared by Captain Haughton in Singbhum, is mainly Hō. The figures given above are therefore far from being certain, as in other similar cases when the name of a tribe has been used as the denomination of a dialect.

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CAMPBELL, SIR GEORGE,—*The Ethnology of India*. *Journal of the Asiatic Society of Bengal*, Vol. xxxv, Part ii, 1866. Supplementary Number. Contains in appendix F a Bhumij vocabulary by R. G. Latham.

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[LYALL, SIR A. J.],—*Report of the Ethnological Committee on Papers laid before them, and upon examination of specimens of aboriginal tribes brought to the Jubbulpore Exhibition of 1866-67.* Nagpore, 1868. Part iii contains a Bhumij vocabulary.

CAMPBELL, SIR GEORGE,—*Specimens of Languages of India.* Calcutta, 1874. Contains Bhumij of Manbhum.

Specimens have been received from the Orissa Tributary States and from Singbhum, and two of them will be reproduced in what follows. The first is a version of the Parable of the Prodigal Son taken down in the Nilgiri State and professing to be written in Tamariā Bhumij; the second is a short tale from Singbhum. Both represent the same form of speech, *viz.*, Muṇḍārī, with very few peculiarities. The Aryan postposition *ke* is commonly used in the dative and the accusative, and the genitive of pronouns is usually formed after the model *am-ag-ak'*, thy. In the specimens received from the Orissa Tributary States we find *kana*, what? and a conjunctive participle ending in *kiate*; thus, *haṭing-kiate*, having divided; *sen-kiate*, having gone. Compare *ananda-kia-natin*, in order to make merry. In other respects the dialect is almost ordinary Muṇḍārī, as will be seen from the specimens which follow.

[No. 14.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

So-CALLED TAMARIĀ BHUMIJ.

SPECIMEN I.

(NILGIRI STATE.)

Moyat' hoṛo-ak' bāriā hon koṛā-kin tai-ken-ā. In-kin-ak' madh-re
One man-of two child boy-they-two were. These-two-of among
 huṛiṅg hon koṛā apu-te-ke kaji-ād-i-ā-i, 'e ābā, amagak' daulat-re
small child boy father-his-to said-to-him-he, 'O father, thy property-in
 oka-w-ak' bhāg-iṅg nāme-y-ā-iṅg inā om-āiṅg-me.' Inā-te inich' ach'-agak'
which share-I get-shall-I that give-to-me-thou.' Then he himself-of
 daulat hātiṅg-kiāte in-kin-ke om-at'-kin-ā-i. Huṛiṅg din tayom-te
property dividing them-two-to gave-to-them-two-he. Few days after
 hani huṛiṅg hon koṛā sobenak' huṇḍi-kiāte sāṅgiṅg disum-te sen-
that small child boy all collected-having distant country-in gone-
 kiāte khārāp ācharan-te soben daulat atāṅg-ked-ā-y-e. Soben kharch-
having evil behaviour-in all property squandered-he. All spent-
 ket'-tayom-te inā disum-re isu riṅgā hobā-en-te ini-ak' duku-jan-ā-y-e.
having-after that country-in big famine arisen-having him-of misery-got-he.
 Inā-te ini sen-kiāte inā disum-rak' moyat' hoṛo-ak' asra-hobā-jan-te
Then he gone-having that country-of one man-of shelter-become-having
 inich' hoṛo ini-ke sukuri-goṭh gupi-te baṭi-te kul-kid-i-ā-y-e. Han-re
that man him swine-flock keeping-in field-in sent-him-he. There
 ini-ke jītāe jītānak' jomeyak' kā-ko om-ād-i-āte ini sukuri-ko-ak'
him-to anyone anything food not-they given-to-him-having he swine-of
 jojomak' lupuk'-te lach' biyuk'-na-tin sana-kid-i-a. Inā tayom-te ini
food husks-with belly to-fill-his-for wish-seized-him. That after he
 mane-mane-te thor-kiāte kaji-ked-ā-e, 'hāya, inagak' ābā jāpak'-re
mind-mind-in sense-having-got said-he, 'alas, my father near
 chimināṅg muliā-chākar isu ado inā-āte jatkā jomeyak' nam-jad-ā-ko
how-many labourers much and that-from enough food get-they
 ado iṅg reṅga-te gojok'-tān-ā-iṅg. Iṅg birit'-kiāte ābā-ak' jāpak'-re
and I hunger-in dying-am-I. I arisen-having father-of near
 sen-kiāte kaji-ā-iṅg, "e ābā, iṅg mahā-prabhu-ak' ado amagak'
gone-having say-shall-I, "O father, I God-of moreover thee-of
 upar-re-iṅg pāp-ked-ā-iṅg. Amagak' hon koṛā men-te bikhyaṭ jayak'a
against-I sinned-I. Thee-of child boy saying to-be-honored worthy

niā-tayom-te kā-ing hobā-ā. Amagak' moyat' muliā-chākar lekā ing-ke
this-after not-I shall-become. Thee-of one servant like me
 doho-g-ing-me." Inā-tayom-te ini birit'-kiāte āpu-tet'-tak'-te senok'-jan-ā-e.
keep-me-thou." That-after he arisen-having father-his-near-to went-he.
 Ado ini-ak' āpu-tet' isu sānging-re ini-ke lel-ka-te dāyā-kid-i-ā-y-e,
And his father-the much far him seen-having pitied-him-he,
 ado dhaur-sen-kiāte iniak' hotok'-re sap'kiāte ini-ke chok'-
and run-gone-having him-of neck-on seized-having him kissed-
 kid-i-ā-y-e. Inā-te hon korā ini-ke kāji-ād-i-ā-y-e, 'e
him-he. Then child boy him-to said-to-him-he, 'O
 ābā, mahā-prabhu-ak' ado amagak' upar-re pāp-ked-ā-ing. Niā-te
father, God-of and thee-of against sinned-I. Henceforth
 amagak' hon korā mente bikhyāta hobāyok' niā-tayom-te jayak'a kā-ing
thee-of child boy saying honoured to-become this-after worthy not-I
 hobā-ā.' Ado iniak' āpu-te ach'agak' chākar-ko-i hukum-at'-ko-y-ā-e,
shall-become.' And his father-the self-of servants-he ordered-to-them-he,
 'soben-ko-te bugiak' kichirich' agu-kiāte ini-ke pindhā-e-pe; ini-ak'
'all-from good cloth brought-having him put-on-him-you; him-of
 dādo-re mudum em-āi-pe; ini-ak' kātā-re juta em-āi-pe. Ado ābo
hand-on ring give-him-you; him-of foot-on shoe give-him-you. And we
 jom-kiāte ānandan-ā-bo, je-man-je iñagak' ne hon korā goch'-jan-te
eaten-having feast-shall-we, because me-of this child boy died-having
 ado-masā bañchāo-jan-ā-y-e; ini at'-len-ā-y-e nām-jan-ā-y-e.' Inā-te in-ko
again saved-was-he; he lost-had-been-he found-was-he.' Then they
 ānanda-ked-ā-ko.
merry-made-they.

Im-tāng inigak' maraṅg hon korā bādi-re tāi-ken-ā-e. Ado hijuk'.
Then his big child boy field-in was-he. And coming-
 hijuk'-te orak' japak'-re hich'-jan-te susun oro bājānā-reyak' sārī
coming house. near arrived-having-in dancing and music-of sound
 ayum-nām-ke-te chākar-ko-ak' moyat' hoṛo-ke rak'-kiāte kuli-kid-i-ā-y-e,
hear-got-having servants-of one man called-having asked-him-he,
 'niā kāji chi-kanak'?' Ini kāji-ked-ā-y-e, 'amagak' hāgā hich'-len-ā-y-e,
'this matter what?' He said-he, 'thee-of brother come-has-he,
 ado amagak' ābā hāni-ke bugin hōmo-re nām-kid-i-kāran-te maraṅg
and thee-of father him good body-in got-having-him-reason-in big
 bhoj em-ked-ā-y-e.' Inā-te kis-ke-te bitar-te senok' kā-e
feast gave-he.' That-on angry-having-become inside-to to-go not-he
 mānā-tiṅ-len-a. Inā-te inig-ak' ābā rāchā-te hich'-ke-te ini-ke isu
wished. Therefore him-of father outside come-having him much
 bujhāo-kid-i-ā-y-e. Ado ini apu-te-ke kāji-ruār-ād-i-ā-y-e, 'lel-me, amagak'
entreated-him-he. And he father-the-to said-back-to-him-he, 'to, thee-of

jītāyak' hukum kā-ing amānāting-led-ā isu sirmā-te amagak' sewā
any order not-I disregarded many years-from thee-of service
 agu-tad-ā-ing. En-re-y-o kuṭum-ko-lok' ānanda-kiā-natin chim-tāng-ho moyat'
carried-out-I. Still friends-with feasting-for ever-even one
 merom iṅ-ke kā-m om-ad-iṅ-ā. Ado amagak' oko hon-koṛā kasbi-
goat me-to not-thou gavest-to-me. And thee-of which child-boy harlots-
 tak'-te senok'-eman-āte amagak' daulat ipāyāte kharch-ked-ā-y-e,
near going-etcetera-in thee-of property useless squandered-he,
 ini hich'-torā inigak'-natin isu bhoj em-ked-ā-m.' Inigak'
he coming-as-soon-as him-of-sake-for big feast gavest-thou.' His
 āpu-tet' kāji-ked-ā-e, 'e hon koṛā, am jāoge iṅ-lok' men-ā(k')-m-ā.
father-the said-he, 'O child boy, thou always me-with art.
 Ado iṅagak' oka-joto menak'-ā inā soben amagak'. Ado inā-te amagak'
And mine whatever is that all thine. But that-for thy
 hāgā goch'-hobā-ke-te, ado-masā bañchāo-jan-ā-e; ini at'-len-ā-e,
brother dead-been-having, again saved-was-he; he lost-had-been-he,
 nām-jan-ā-e; niā-te mauchhab ado ānanda-kiā-te ale-ak' učit'.
found-was-he; this-for festivity and merriment-to-make us-of proper.'

[No. 15.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

BHUMIJ.

(DISTRICT SINGBHUM.)

SPECIMEN II.

Moyat' hātu-re moyat' hoṛo tāi-ken-ā. Ach'agak' bāriyā koṛā hon-
One village-in one man was. His two boy children-
 kin tāi-ken-ā. Inā bhitar-re maraṇ koṛā hon-te oṛak'-re sari
they-two were. Those among big boy child-the house-in well
 kami-tan-e tāi-ken-ā. Hurīng hon-ṭak' jetā-o kā-e kami-tan-ā. Inā
working-he was. Small child-the anything not-he did. This
 gunā-te āpu-tet' jetā-o kā suku-tan-ā. Moyat' hulaṅ āpu-tet' hurīng
reason-in father-the anything not pleased-was. Some day father-the small
 hon-ṭak' kāji-ad-i-y-ā, 'oṛak'-re jodi kā kami-re-do, har-mi-y-ā.' Enā
son said-to-him, 'house-in if not working-in, drive-off-thee-shall.' That
 kāji-natin-te en hon-ṭak' oṛak'-ete nir-jan-ā. Bāriā āpe kos-re
word-on-account-of that son house-from went. Two three kos-in
 moyat' hātu-re hich'-ke-te peṛā-ko oṛak'-re tāin-jan-ā-e. Peṛā-ko
one village-in come-having relatives house-in stayed. Relatives
 kuli-kid-i-y-ā, 'chikā-kānā-m hich'-ākan-ā?' En koṛā hon-ṭak' kāji-ad-i-y-ā,
asked-him, 'why-thou come-hast?' That boy child told-him,
 'iṇak' āpā oṛak-te har-oṛon-tad-iṅg-ā.' Tār-gāpā-tā-re peṛā-ko
'my father house-from drove-out-me.' Thereupon-next-day-in relatives
 en hon-ṭak-ko āpu-te-ta-ko-tak'-re ao-seṭe[r]-ad-i-ā. Hon-ṭak'-ke āpu-tet'
that child-they father-their-near brought-near-him. Son-to father-the
 bes-lekā bujāting-kid-i-y-ā-e, oṇḍo eṅgā-tet'-o bes-lekā bujāting-kid-i-y-ā-e.
well remonstrated-he, and mother-the-also well remonstrated-she.
 Tayum-te hon-ṭak' bujāting-jan-ā-e oṇḍo oṛak'-re kami-jan-ā-e. Maraṅ-ete-o
Then son-the came-to-senses-he and house-in worked-he. Big-from-even
 hurīngich' khub kami-jan-ā-e, je tayum-te eṅgā-tet' āpā-tet' khub
small-the much worked-he, so-that then mother-his father-his much
 suku-ad-i-y-ā-kin.
loved-him-they-two.

FREE TRANSLATION OF THE FOREGOING.

In a village there lived a man who had two sons. The elder son used to busy himself in the house, but the younger did not do anything. The father was much displeased,

and one day he said to the latter, 'if you will not work in the house, I shall turn you out.' The son thereupon left the house, and after having gone some miles came to a village where certain relatives lived, and stayed with them. They asked him why he had come, and he told how his father had turned him out. The following day the relatives took him back to his father, and his mother and father admonished him. He then came to his senses, and did his work in the house even better than his elder brother. His mother and father were then very well pleased with him.

BĪRHĀṚ.

Bīrhār literally means 'Forest-man.' According to Mr. Risley, they are 'a small Dravidian tribe of Chota Nagpur who live in the jungle in tiny huts made of branches of trees and leaves, and eke out a miserable living by snaring hares and monkeys, and collecting jungle products, especially the bark of the *chob* creeper (*Bauhinia scandens*), from which a coarse kind of rope is made. They claim to be of the same race as the Kharwars.'

According to information collected for the purposes of this Survey, a dialect called Bīrhār was spoken in Hazaribagh, Ranchi, and Singbhum. Two hundred speakers were also returned from Palamau, but they have since left the district. No estimates of the number of speakers were forwarded from Hazaribagh and Singbhum, and the Census figures for the tribe have, therefore, been taken instead. It was also stated that the dialect was spoken by 500 individuals in the Jashpur State. The specimen forwarded from that State has, however, turned out to be written in Khariā, and the Bīrhār dialect of Jashpur will therefore be dealt with in connexion with that form of speech. At the last Census of 1901, some speakers of Bīrhār were also returned from Manbhum. The numbers are everywhere small. The revised figures are as follows:—

Hazaribagh	717
Ranchi	504
Singbhum	13
TOTAL	1,234

The corresponding figures at the Census of 1901 were as follows:—

Hazaribagh	180
Ranchi	129
Manbhum	44
Singbhum	173
TOTAL	526

Some few Bīrhārs are also found in other districts, such as the Sonthal Parganas, but no estimates are available, and their number is unimportant.

AUTHORITY—

DRIVER, W. H. P.,—*Notes on some Kolarian Tribes. Journal of the Asiatic Society of Bengal*, Vol. lvii, Part i, 1889, pp. 12 and ff.

I am indebted to the Rev. W. Kiefel, German Evangelical Lutheran Missionary in Ranchi, for a version of the Parable of the Prodigal Son, and the Rev. P. O. Boddington of Mohulpahari has been good enough to send me a list of Standard Words and Phrases taken down in the Sonthal Parganas.

The dialect of the Bīrhārs is not the same in all places. In Ranchi it does not differ much from Muṇḍārī; in the Sonthal Parganas it has come under the influence of Santālī and its sub-dialects. On the whole, however, Bīrhār is more closely connected with Muṇḍārī than with Santālī. The tribe has probably been more numerous in former days than it is now, and it is probably only a question of time when the Bīrhār dialect will cease to exist.

Pronunciation.—Mr. Kiefel does not distinguish between *ā* and *o*, or *ā* and *e*, respectively. Mr. Boddington's list, however, shows that at least the Bīrhār of the Sonthal Parganas in this respect agrees with other neighbouring forms of speech.

The cerebral *r* is commonly changed to *r* in the Sonthal Parganas; thus, *hār*, man; *ōrak*, house; *dūrūp*, sit. Compare Kārmāli and Māhlē. The form *hār* is probably due to the influence of those latter dialects. The corresponding word in Ranchi is *horo*, i.e. *hārā*.

On the other hand, the Ranchi specimen contains forms such as *hurinich*, Santālī *hūḍiñ-ich*, the small one. In the list 'how many?' is *timin* as in Santālī. The word does not occur in the specimen.

Inflectional system.—The declension of nouns and pronouns is the same as in Muṇḍārī. The suffix of the dual is *kīn*; thus, *āpōt-kīn*, two fathers. The inanimate form of the genitive suffix is sometimes used when the governing noun denotes an animate being, and *vice versa*. Thus, *mīat' hārā-ak' bāreā kōṛā hāpān-kīn tāhi-ken-ā-kīn*, one man of two male children were. Note also the suffix *rinich* in the list; thus, *timin dīn-rinich*, of how many days? how old? *īñ-rinich* (and *īñ-inich*), my. It is formed from the locative suffix *rē* by adding *n* and *ich*. In Santālī the suffix *rinich* has got the special meaning of 'wife'; thus, *Paṇḍu-rinich*, Paṇḍu's wife.

The conjugation of verbs is mainly the same as in Muṇḍārī.

The copula or verb substantive is *tan* and *kan* in Ranchi, and *kan* in the Sonthal Parganas.

The present tense of finite verbs is given in the list only; thus, *rū-y-atā-e*, he strikes. In the specimen we find forms such as *ḍubāo-atā-e*, he wasted; *moṭrā-atā-e*, he gathered. The suffix is *atā*, corresponding to Santālī *aka*.

According to the list of words the suffix of the past tense is *et*, passive *en* and *len*. Thus, *rū-y-et'-ā-ñ*, I struck; *sēn-en-ā-ñ*, I went; *sēn-len-ā-ñ*, I had gone.

The corresponding suffixes in the specimen are *ed*, *ad*, passive *en*, *ān*, and *yan*. Thus, *nam-ed-e-ā-e*, he found him; *his-ād-kīn-ā-e*, he divided to them; *ād-en*, lost; *reṅge-ān-ā*, a famine arose; *khisāo-yan-ā-e*, he got angry.

The suffixes *ed* and *ad* correspond to Santālī *et* and *at*. *Ad* is, however, occasionally also used before what we would call a direct object. Thus, *nam-ruār-ad-e-ā-bu*, we found him again. In a similar way the suffix *ked* is sometimes used in cases where we would say that there is an indirect and not a direct object. Thus, *kahī-kīch'-ā-e*, he said to him.

Other forms of the past tense are *kul-tach'-ā-e*, he sent him; *āyum-la(k')-ē*, he heard; *torāyā*, he went; *chaba-ākad-chī*, having finished; *moṭhāo-ākan*, fattened, and so forth.

The negative particle is *kā* as in Muṇḍārī.

For further details the student is referred to the specimen which follows.

[No. 16.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

BĪRHĀR.

(DISTRICT RANCHI.)

(Rev. W. Kiefel, 1898.)

Mia(t') hoṛo-ak' bāreā koṛā hopon-kin tāhi-ken-ā-kin. En-kin-ā-te
One man-of two male children-they-two were-they-two. Them-two-from
 hurīñich' āpu-ke kahi-kī(ch')-ā-e, 'e abā, ingak' hisā huḍu om-ā-
small-the father-to said-him-he, 'O father, my share goods give-
ing-me.' Ente hinī en-kin-ke ach'-ak' huḍu his-ād-kin-ā-e. Huring
to-me-thou.' Then he them-two-to his goods divided-to-them-two-he. Few
 din tayom-te huring hopon sobenak' motrā-atā-e sānging disum-te
days after small son all-thing together-made-he far country-to
 torāy-ā, oḍo en-tāi-re et'kan paiṭi-re din harāo-lo(k') ach'-ak' huḍu
went, and there evil life-in days spending-with his goods
 ḍubāo-atā-e. Soben-ak'-i chaba-ākad-chī en disum-re bechoṭ
wasted-he. All-he finished-had-after that country-in heavy
 reñge-ān-ā, oḍo hinī-e reñge-ān-ā. En-te hinī sed nam-te en
starvation-came, and he-he destitute-became. Then he sense getting that
 disum-re mia(t') hoṛ-tā-re tāhi-ken-ā-e, oḍo hinī ach'-ak' ote-re sukri
country-in one man-near stayed-he, and he his field-in swine
 gorkhī-te hinī-ke kul-ta(ch')-ā-e. Oḍo hinī sukri jomad lupu-ko-āte ach'-ak'
feeding-for him sent-him-he. And he swine eaten husks-from his
 laich' bī-sanaṅg-tāhi-ken-ā-e, oḍo jāe hinī-ke kā-e om-ā(ch')-tāhi-ken-ā.
belly to-fill-wishing-was-he, and anyone him-to not-he gave-to-him.
 En-te hinī birid-an-te kahi-ked-ā, 'āpu-ing-ak' dher nalhā-ko-tā purā
Then he arisen-having said, 'father-my-of many servants-to much
 jojomak' men-ā, oḍo ing reñgech'-gojuk'-tan-ā-ing. Ing birid-ko-te āpu-tā(k')-
food is, and I hunger-dying-am-I. I arisen-having father-to-
 ing sinuk'-a oḍo hinī-ke-ṅg gām-ā-i-ā, "e abā, ing drom oḍo amak'
I shall-go and him-to-I shall-tell, "O father, I right and thee-of
 ayar-re-ṅg gunhā-ked-ā. Oḍo ayar-te amak' hopon kahiok'-lekā
before-I sinned. And henceforth thee-of son to-be-called-worthy
 baṅg-aiñ-ā. Amak' nalhā-ko-te miāni (mianich'?) leka doho-ing-me."'
not-am-I. Thee-of servants-among one like keep-me-thou.'"
 Oḍo birid-ko(k')-te āpu-tā(k')-te torāy-ā-e. Oḍo hinī sānging-re tāhi-ken.
And arisen-having father-near went-he. And he distance-at was,
 im-tā āpu hinī-ke nel-kī(ch')-āte moh-ad-i-ā-e, oḍo nīr-daram-hambut'.
then father him seen-him-having pitied-him-he, and run-met-embraced-

ke-te chok'-ki(ch')-ā-e. En-te hopon kahī-ki(ch')-ā-e, 'e abā, drom oḍo
having kissed-him-he. Then son said-him-he, 'O father, right and
 amak' ayar-re gunhā-ked-ā-ing, oḍo ayar-te amak' hopon kahī-ok'
thee-of before sinned-I, and henceforth thy son to-be-called
 lekā-nich' baṅg-añ-ā.' Batkam āpu ach'-ak' dhaṅgor-ko-ke gām-ad-ko-ā-e,
worthy-man not-am-I.' But father his servants-to said-to-them-he,
 'soben-āte bugin kichrich' oḍoṅ-e-pe oḍo hinī horok'-o-pe, oḍo hinī-ak'
'all-from good cloth bring-out-you and him put-on-you, and him-of
 tī-re anṭhī oḍo kaṭā-re jutā horok'-o-pe, oḍo moṭhāo-ākan urich'
hand-on ring and foot-on shoe put-on-you, and fattened cow
 hopon au-ki(ch')-te goj-i-pe, oḍo abu jom-ke-te riḷāo-ā-bu. Chikan
young brought-it-having kill-it, and we eating feast-shall-we. What
 men-te, ne hopon goj-ākan-e tāhi-ken-ā, oḍo jived-ruār-ākan-ā-e; oḍo
saying, this son died-having-he was, and alive-retained-has-he; and
 hinī ād-en tāhi-ken-ā-e, oḍo nam-ruār-ad-e-ā-bu.' Oḍo en-ko riḷhāo
he lost was-he, and found-again-him-we.' And they to-feast
 eṭech'-ked-ā-ko.
began-they.

Batkam hinī-ak' pahil hopon khet-re tāhi-ken-ā-e. Oḍo hijuk'-tan-lo(k')
But his first son field-in was-he. And coming-on
 orak'-te seter-ān-te piṭhāo-te enech'-ko-ak' sāḍi āyum-la(k')-e.
house-to approaching drumming dancing-people-of sound heard-he.
 Oḍo dhaṅgor-ko-ete mia(t')-ge ach'-tā hohoi-od-i-yā-e, 'neā chinā-tan-ā?'
And servants-from one him-near called-to-him-he, 'this what-is?'
 men-te gām-ad-i-ā-e. Oḍo hinī-e kahī-ked-ā, 'boko-m koṛā
saying said-to-him-he. And he-he said, 'younger-brother-thy boy
 hich'-ākan-ā-e, oḍo āpu-m moṭhāo-ākan urich' goj-āka(ch')-ā-e neā
come-has-he, and father-thy fattened calf killed-has-it-he this
 lagit'-te chi hinī-ke bugi-ge nam-ed-e-ā-e.' Oḍo hinī-e khisāo-
for that him well got-him-he.' And he-he angry-
 yan-ā-e, oḍo bolok' kā-e sanaṅ-ken-ā. Āpu-do oḍuṅ-yan-te hinī-ke
became-he, and to-enter not-he wished. Father out-come-having him-to
 samjhāo-ad-e-ā-e. Batkam hinī āpu-ke kahī-ruār-ad-e-ā-e,
remonstrated-to-him-he. But he father-to said-back-to-him-he,
 'nele-me, nimin sirmā-te amak'-iṅg paiṭi-tan-ā, oḍo chilā-o amak' anchu
'see, so-many years-in thy-I serving-am, and ever thy order
 kā-iṅg sid-ked-ā. Oḍo iṅgak' sāṅgi-ko-lo(k') riḷhāo-nagen-te chilā-o iṅg-ke
not-I transgressed. And my friends-with feasting-for ever me-to
 mia(t') bheḍi hopon kā-m om-ad-iṅg-ā. Batkam bisrendā paiṭi-re amak'
one goat young not-thou gavest-to-me. But evil living-in thy
 huḍu chabā-atā-e, ne hopon-tam hech'-len im-tā-ge am hinī-ak'
property finished-he, this son-of-thee came then-indeed thou his

lāi en mothāo-ākan urich' hopon goj-ad-e-am.' Batkam
sake-for that fatted cow young killedst-for-him-thou.' But
 hinī-e gām-ad-e-ā, 'e hopon, am sob din iŋg-lok' menām-ā, oḍo iŋgak'
he-he said-to-him, 'O son, thou all day me-with art, and mine
 sobenak' amak'-gi-kan-ā. Batkam rijhāo amak' tāhi-ken-ā mar ne
all-thing thine-indeed-is. But to-feast thine was for this
 boko-m goch'-ākan tāhi-ken-ā-e, oḍo-e jived-ruār-ākan-ā; hinī
younger-brother-thy died-having was-he, and-he living-retuned-has; he
 ād-en tāhi-ken-ā-e, oḍo nam-ruār-yān-ā-e.'
lost was-he, and found-again-was-he.'

KŌDĀ OR KŌRĀ.

The various Census reports mention a dialect called Kōdā or Kōrā. According to local estimates it is spoken by about 9,000 individuals

The Kōdās are constantly confounded with other tribes, and it is often impossible to distinguish them. Their name is given in many various forms such as Kōdā, Kōrā, Kāorā, Khairā, Khayrā, and so forth. It cannot have anything to do with the Muṇḍā word for 'man,' which is *hār* in those districts where most members of the tribe are found. The form Kōdā seems to be the original one. It is probably an Aryan word and means simply 'digger.' This supposition well agrees with the actual facts. The principal occupations of the Kōdās are tank-digging, road-making, and earthwork generally. The Kōdās of Sambalpur and the neighbouring tributary States, Sarangarh, Bamra, and Rairakhol, are mostly cultivators, and they are commonly known as Kisāns, *i. e.* cultivators. Moreover, the Kōdās do not speak the same language everywhere. In the Central Provinces they mostly speak the Dravidian Kurukh, in the Bengal Presidency some of them speak Muṇḍārī, others Kurukh, and others perhaps Santālī, and so forth. Kōdā is not, therefore, the name of a language, but of a profession. In Sarguja 569 speakers have been returned under the head of Kōḍārī. Kōḍārī simply means the language of the Kōdās, *i. e.* diggers.

The form Kōrā is only the Bengali way of pronouncing the common Kōdā. It has, however, often been confounded with the Muṇḍā word *kōrā*, a boy, and the Kōdās are therefore often confounded with the Kūrkūs, the Korwās, and other connected tribes. Thus the Kōdās, like the Korwās, are not always distinguished from the Khariās, and the names Khairā or Khayrā mentioned above are probably due to this fact.

It has already been remarked that the Kōdās of the Central Provinces speak Kurukh, and the figures referring to these will therefore be shown under the head of that language. It is of course possible that some of the Kōdās of the Central Provinces use a Muṇḍā form of speech. We have not, however, any facts to corroborate such a supposition. In this place I shall therefore only deal with the Muṇḍā Kōdās.

The honorific title which the Muṇḍā Kōdās use to denote themselves is Mudi, and their language is, hence, sometimes called *Kōrā-mudi thār*. They are divided into four sub-castes, bearing the names Dhalo, Molo, Sikhariā, and Bādāmiā. According to Mr. Risley, 'the Dhalo sub-caste say that they came from Dhalbhum, the eastern pargana of Singbhum; the Molo from Manbhum; and the Sikhariā from the tract of country between the Damodar and Barakar rivers bounded on the east by Samet Sikhar or Parasnath Hill. In Bankura, again, besides the Sikhariā we find three other groups—Sonārekha, Jhetiā, and Guri-Bāwā, of which the first is associated with the Sonarekha or Subarnarekha river, which rises in the Muṇḍārī country, while the second bears the same name as one of the sub-castes of the Bāgdīs.'

'The caste believe tank-digging, road-making and earthwork generally to be their characteristic profession, and it may be surmised that their adoption of a comparatively degraded occupation, necessarily involving a more or less wandering manner of life, may have been the cause which led to their separation from the Muṇḍās who are (above all things) settled agriculturists, conspicuous for their attachment to their original villages.'

The Kōḍās are spread over a rather large area in the central portion of the Bengal Presidency. Their old home is, according to their own traditions, Dhalbhum, Manbhum, and the neighbouring localities, *i.e.* the tracts of country now inhabited by the Bhumij and Muṇḍārī tribes. To a great extent, the Kōḍās lead a wandering life, and it is not, therefore, possible to draw up exact boundaries of the area within which they are found.

The language of the Kōḍās is not a uniform dialect, and the materials forwarded for the purposes of this Survey are not sufficient for judging its nature in all the various localities.

One excellent specimen of Kōḍā has been prepared by the Rev. P. O. Boddington. It represents the dialect as spoken in Birbhum. The Kōḍās of that district aver that they have come from Singbhum. They are now found on the frontier of the Sonthal Parganas. Their language is almost pure Muṇḍārī. The same is also, according to the Rev. A. Campbell, the case in Manbhum. The Kōḍās returned at the last Census from the Sonthal Parganas are not settled inhabitants. They have probably come from Birbhum or Manbhum. One section of them call themselves Dhangār.

The Kōḍās of Bankura state that they have come from Nagpur, and that they speak a dialect of Santālī. One specimen has been forwarded from the district. It is written in a very corrupt form of speech, but seems originally to have been a dialect of the same kind as that spoken in Birbhum, with a tinge of Santālī.

We have no information about the dialect of the Kōḍās of other districts. In Athmallik they are said to speak Kurukh, and the same is perhaps the case everywhere in the Orissa Tributary States. It seems as if the Muṇḍā Kōḍās originally spoke a dialect of Muṇḍārī, but are gradually abandoning their old language for that of their neighbours in districts in which they are only found in small numbers. On the other hand, they have entered their dialect as Kōḍā, *i.e.* under the head of their caste. The language returns for Kōḍā therefore probably comprise more than one dialect, and it is safer to give them separately, than to add them to the Muṇḍārī figures. If we only had to consider the specimens forwarded for the purposes of this Survey, I should certainly have considered Kōḍā as simply a sub-dialect of Muṇḍārī.

According to information forwarded for the purposes of this Survey, the Muṇḍā dialect Kōḍā was spoken in the following districts:—

Number of Speakers.											
Spoken at home—											
Burdwan .	.	.	.	.	.	.	.	.	.	.	2,309
Bankura .	.	.	.	.	.	.	.	.	.	.	830
Manbhum .	.	.	.	.	.	.	.	.	.	.	4,043
Sarguja .	.	.	.	.	.	.	.	.	.	.	569
Morbhanj .	.	.	.	.	.	.	.	.	.	.	276
Pal Lahera .	.	.	.	.	.	.	.	.	.	.	215
Taleher .	.	.	.	.	.	.	.	.	.	.	103
Total										.	8,345
Spoken abroad—											
Angul and Khondmals	.	.	.	.	.	.	.	.	.	.	604
GRAND TOTAL										.	8,949

The speakers in Sarguja were returned under the head of Koḍārī, and it is not certain that they are really Kōḍās. They are said to speak a Kōl dialect.

The corresponding figures at the last Census of 1901 were as follows :—

Bengal Presidency—										
Burdwan	.	.	.	.	.	.	.	.	.	5,115
Birbhum	.	.	.	.	.	.	.	.	.	5,756
Bankura	.	.	.	.	.	.	.	.	.	867
Midnapore	.	.	.	.	.	.	.	.	.	3,853
Hoogly	.	.	.	.	.	.	.	.	.	60
Murshidabad	.	.	.	.	.	.	.	.	.	505
Rajshahi	.	.	.	.	.	.	.	.	.	5
Dinajpur	.	.	.	.	.	.	.	.	.	202
Jalpaiguri	.	.	.	.	.	.	.	.	.	6
Bogra	.	.	.	.	.	.	.	.	.	5
Dacca	.	.	.	.	.	.	.	.	.	22
Sonthal Parganas	.	.	.	.	.	.	.	.	.	2,559
Balasore	.	.	.	.	.	.	.	.	.	707
Manbhum	.	.	.	.	.	.	.	.	.	2,229
Singbhum	.	.	.	.	.	.	.	.	.	32
Orissa Tributary States	.	.	.	.	.	.	.	.	.	1,848
Chota Nagpur Tributary States	.	.	.	.	.	.	.	.	.	56
Total Bengal Presidency										23,827
Assam	.	.	.	.	.	.	.	.	.	46
GRAND TOTAL										23,873

It will be seen that the dialect has now been returned from several districts where no mention had been made of it in the information collected for the purposes of this Survey. This fact can be accounted for in more than one way. The Kōdās are constantly confounded with other tribes. Thus the speakers in Burdwan and Manbhum were reported in the preliminary operations of this Survey to speak Korwā, but they have turned out to be Kōdās. On the other hand, it is probable that some of the returns under the head of Kōdā in reality belong to some other dialect. Moreover, the Kōdās lead a wandering life, and it is only what we should expect when we find them now in one district, and now in another.

The Kōdā dialect of Birbhum is well illustrated by the specimen printed below. It has been prepared by the Rev. P. O. Boddington of Mohulpahari.

Language.

It will be seen that the dialect is almost pure Muṇḍārī.

The various sounds of the dialect have been very carefully distinguished in the specimen. It will be seen that the phonetical system is the same as in Muṇḍārī. Compare *hāṛā*, man; *nām*, get; *chīmīn*, how many; *upun-īā*, four; *birīt'*, arise; *ā-bū*, we; *lēl*, see; *dūp'*, sit; *dāl-kīch'-ā-ñ*, I struck him, etc. Final *ñ* and *n* are usually retained unchanged; thus *īñ*, I; *in-kīn*, they two. Note also forms such as *hūḍīñīch'*, the young one.

The inflexion of nouns and pronouns is the same as in Muṇḍārī. The suffixes of the genitive *rēn* and *ak'* are used promiscuously; thus, *ām-*

Inflectional system.

ak' hān, thy son; *īñ-ak' bābā-rēn chīmītī' mūnīs-kō-rēn māṇḍī bīsīk'-tan-ak' tākō-ak'*, my father-of how-many servants-of bread to-save-is-their. The form *tākō-ak'* in the last example shows that the pronominal genitive infixes are used as independent words. Compare *ām-āñ-mē tīñ-ak'*, give me mine, give me my share; *āṇḍā dāhān-ken-ak' tae-ak' tahās-nahās-ke'-ā-e tae-ak'*,

there being his wasted-he his, he then wasted all his substance. On the other hand we also find the usual suffixed forms; thus, *tusīn-tāe-pē*, put-on-his-ye, etc.

Note pronouns such as *anī*, he; *ānā*, that; *nīk'ī*, this, and so forth.

The numerals are the same as in Muṇḍārī. Aryan loan-words are used for the numerals six and following; thus, *chhā*, six; *sāt*, seven; *āṭ*, eight; *lā*, nine; *dās*, ten. *Mī-ñ-at* means 'one only.' 'One' is *mīat*, *mīt*, as in Muṇḍārī.

The conjugation of verbs is mainly the same as in Muṇḍārī. The pronominal infix and suffix of the third person singular is often *ich* instead of *e*; thus, *dāl-ed-ich'-tan-ā-ñ*, I strike him.

The copula or verb substantive is *tan-ā-ñ*, am; *tāhān-ken-ā-ñ*, I was.

The suffix *et* (passive *en*) is used to denote past time; thus, *dāl-et'-ā-ñ*, I struck.

Note also forms such as *bīrīt'-ketách*, having arisen; *kā-e-ak'-ken-ā*, would not.

For further details the student is referred to the specimen which follows. It will be seen that the Kōḍā of Birbhūm in all essential points agrees with Muṇḍārī.

[No. 17.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

Kōpā.

(BIRBHUM.)

(Rev. P. O. Boddington, 1903.)

Miāt' hārā-rēn bār-iā hārāl hān tāhān-ken-ā-kin. Ār in-kin
 One man-of two male children were-they-two. And these-two
 mātā-rē hūḍin-ich'-tāk' āpū-tēt'-ke gām-āch'-ē, 'hā baba, in-ak' ānsā ja
 among the-youngest-one father-the said-to-him-he, 'O father, my share which
 nām-eñ haṭīn-ke-tē ām-āñ-mē tiñ-ak' dā.' Khān-gē bisāe
 get-I divided-having give-to-me-thou mine give.' Then property
 haṭīn-āt'-kin-ā-e. Khān-gē dīn kātāk tāyām hūḍin hān-tāk' jātā
 divided-to-them-two-he. Then days some after young son all
 sāmāo-ke-tē sāngin disōm sēt'-en-e; ār āṇḍā dāhān-ken-ak' tae-ak'
 collected-having distant country went-he; and there being his
 bāchālān-tē tahās-nahās-ket'-ā-e tae-ak'. Ār jātā-gē ublā-dublā-ket'-ā-e,
 bad-living-in squandered-he his. And all wasted-he,
 ēn-khān ānā disōm āsū mārān ākāl pōrā-y-en-ā, ār ānī-dā rēngēj-ok'
 then that country very great famine fell, and he to-hunger
 lagā-y-en-ā-e. Khān-gē sān-ke-tē ānā disōm-rēn miāt' rayāt thān
 began-he. Then gone-having that country-of one tenant with
 japāk'-en-ā-e, ār ānī-dā āch'-ak' pād-jāegā-tē sūkri bāgāl
 took-shelter, and he his outside-property-place-to swine tending
 kāl-kich'-ē. Ār sūkri-kō jām-ken-ak' chōklāk'-tē āch'-ak' lāhech' pērēch'
 sent-him-he. And swine eating husks-with his belly filling
 natān gārāj-ok' tāhān-ken-ā-e; kintū jahāe kā-kō ām-āe-ken-ā. Khān-gē
 for wishing was-he; but anyone not-they gave-to-him. Then
 chātān-ēn-tē-y-ē gām-ket'-ā-e, 'in-ak' bābā-rēn chīmtit' mūnis-kō-rēn
 having-come-to-senses-he said-he, 'my father-of how-many servants-of
 māṇḍī bisī-k'-tan-ak' tākō-ak'; kintū in-dā rāngāch'-tē nāṇḍā bēṇḍāk'-
 food more-becoming-is theirs; but I hunger-from here perishing-
 tan-ā-ñ. Birit'-ke-tāch' bābā-tak' sān-ok'-in ār gām-āe-in, "hā bābā,
 am-I. Arisen-having father-to shall-go-I and shall-say-to-him-I, "O father,
 sirmā-rēn ār ām-ak' samān-rē pāp-tāt'-in. Ām-ak' hān ār nūtūm-
 heaven-of and thy presence-in sinned-I. Thy son henceforth to-call-
 ok' layēk lāhāe-tan-in. Ām-ak' miāt' mūnis lekā hōe-to-kā-ñ-mē."'
 myself worthy not-being-am-I. Thy one servant like be-let-me-thou."'
 Khān-gē birit'-ke-tē āch'-ak' āpū-tēt'-tān hich'-en-ā-e. Kin-tū sāngin-rē
 Then arisen-having his father-to came-he. But distance-at

dāhān-ken-rē-y-ē anī-ak' āpū-tēt' lēl-nām-kich'-ē, ār mǎyǎ-gē hich'-en-ak'
being-in-he his father to-see-got-him-he, and compassion came
 tǎe-ak'; ār nīr-sān-ke-tē hābār-kich'-ē; ār chāk'ā-kich'-ē. Kīn-tū
his; and run-gone-having embraced-him-he; and kissed-him-he. But
 hān gām-āch'-ē, 'hǎ bābā, sirmā-rēn ār ām-ak' samān-rē pāp-tāt'-īn.
son said-to-him-he, 'O father, heaven-of and thy presence-in sin-did-I.
 Ām-ak' hān ār nūtūm-ok' layēk lāhāe-tan-īn.' Kīn-tū āpū-tēt'
Thy son henceforth to-call-myself worthy not-am-I.' But the-father
 āch'-ak' nākār-kō gām-at'-kō-ā-e, 'dā, jātā hatāk' būgin-ak' sǎnāk'
his servants said-to-them-he, 'give, all from good robe
 ōdōn-agū-i-pē; ār tusīn-tāe-pē; ār anī-ak' tihī-rē anṭi, ār
take-out-bring-ye; and put-on-his-ye; and his hand-on ring, and
 kātā-rē jutā tusīn-tāe-pē. Ār posāo-ta-rēn dāmra agū-ke-tē baṭi-hāt'-
foot-on shoe put-on-his-ye. And fattening-of calf brought-having kill-quickly-
 i-pē. Ēn-khān jāmē-jāmē-lāk' rij-rān-ā-bū. Kārān, nik'i īn-ak'
him-ye. Then eating-eating-with shall-make-merry-we. Reason, this my
 hān gāch'-gē tāhān-ken-ā-e, ār jīt' ruār-en-ā-e; āt'-gē tāhān-ken-ā-e,
son dead was-he, and living returned-he; lost was-he,
 ār nām-en-ā-e.' Khān-gē rij-rān natān lagā-y-en-ā-kō.
and found-was-he.' Then merry-making for began-they.

Kīn-tū anī-rēn mārān hān lāyān-rē tāhān-ken-ā-e. Ār ōrak'-tē hich'-
But his big son field-in was-he. And house-to come-
 nārēch'-en-rē dūrān ār ānāch' ajūm-nām-ket'-ā-e. Khān-gē miat'
near-having-in singing and dancing to-hear-got-he. Then one
 māhīndār kōrā nārēch'-te rāk'ā-agū-ke-tē kūli-kich'-ā-e, 'ānā-kō-dā
servant boy near-to called-brought-having asked-him-he, 'those-things
 chekān-tan-ak'?' Anī-dā gām-āch'-ē, 'ām-ak' hūḍīn hagā-m hich'-akān-ā-e,
what-kind-being?' He said-to-him, 'thy younger brother-thy come-has-he,
 ār ām-ak' āpū-m-dā posāo-tarēn dāmra baṭi-kich'-ē; kārān, bogīn-hārmā
and thy father-thy fattening-of calf killed-him-he; reason, good-body
 nām-ruār-kich'-ē.' Khān-gē raṅgāo-en-ā-e, ār bālāk' kā-e-ak'-ken-ā.
got-back-him-he.' Then angry-became-he, and enter not-would.
 Ātāk'-dā anī-rēn āpū-tēt' ōdōn-hich'-ke-tē lāhār-ich'-ken-ā-e. Kīn-tū anī-dā
So his father out-come-having entreater-was-he. But he
 gām-ruār-ke-tē āpū-tēt'-kē gām-āch'-ē, 'nāk'ā nitit' bāchār ām-ak'
said-back-having father-his-to said-to-him-he, 'these so-many years thee-of
 thān māhīndār khatāok'-tan-īn, ār ām-ak' hukūm jahā-chiu-lān hō
with servant employed-am-I, and thy order ever even
 kā-nī tārām-pārām-tāt'-īn. Inā-rē-hō īn-dā jahā-chiu-lān hō mīnat'
not-I transgressed-passed-I. This-in-even me ever even one-single
 mārām hān-ge kā-m ām-tāt'-īn-ā-m, jāmān īn-ak' gatē-kō lāk' rij-
goat young not-thou gavest-me-thou, so-that my friends with merry-

rân-iñ. Kīn-tū kūsmbī-kō lāk' ām-ak' bisōi-dāulāt nāstā-tāt'-ē nīk'i
make-I. But harlots with thy property-wealth wasted-he this
 hān-tām-ak' hīch'-ka-tāch' posāo-ta-rēn dāmṛā-gē baṭī-kīch'-ā-m.' Kīn-tū
son-thy coming-after fattening-of calf killedst-it-thou.' But
 anī-dā gām-āch'-ē, 'hā bachhā, ām-dā dīn-gē iñ-ak' lāk' mēnak'-mē-ā;
he said-to-him-he, 'O son, thou days me-of with art-thou;
 ār jātā iñ-ak'-kō-dā ām-ak'-tan-ak'. Kīn-tū rīj-rān ār khūsī-gē
and all my-things thine-are. But merry-making and rejoicing
 chāe; kārān, nīk'i hagā-m-dā gāch-gē tāhān-ken-ā-e, ār
is-proper; reason, this brother-thy dead was-he, and
 jīt'-en-ā-e; āt'-gē tāhān-ken-ā-e, ār nām-en-ā-e.'
alive-became-he; lost was-he, and found-was-he.'

It has already been remarked that some of the Kōḍās of the Sonthal Parganas are known under the name of Dhaṅgār. Most Dhaṅgārs of the district speak Kurukh. Some of them, however, use a form of speech which is closely related to the Kōḍā of Birbhum. I am indebted to the Rev. P. O. Bodding for a list of Standard Words and Phrases in that dialect. It will be found below on pp. 241 and ff.

The so-called Dhaṅgār is almost identical with Kōḍā. In a few points, however, it differs.

The word for 'man' is *hārā*, but also *hār*. 'Four' is *pōn* as in Santālī.

The inflexion of nouns and pronouns is the same as in Kōḍā. Thus the genitive suffixes *rēn* and *ak'* are used promiscuously.

Most tenses of the verbs are formed as in the Kōḍā of Birbhum. The categorical *a* is often dropped in the singular.

The copula *tān* is often shortened to *t* when used to form the present. Thus, *dāl-ek'-et-iñ*, I strike; *dāl-ič'-et-iñ*, I strike him; *sēnok'-tā-lān*, we two go. Compare Khariā.

The final *t'* of the suffix *tāt'* sometimes becomes *r* as in some dialects of Hō. Thus, *dāl-tar-ak' dāhāk'-ken-iñ*, I had struck.

In other respects the dialect is regular.

A Kōḍā specimen has also been forwarded from Bankura. It is very corrupt, and it seems to show that the Kōḍās of Bankura will soon abandon their old tongue for Bengali. Compare genitives such as *hor-or*, of a man; *ghorkonnor*, of the property; conjunctive participles such as *birit'-kē*, having arisen, and so forth. The basis of the dialect is, however, a form of speech closely related to the Kōḍā of Birbhum. A form such as *bā-kan-ā*, I am not, corresponds to Muṇḍārī *baṅ-iñ-ā*. The negative particle is *kā*; thus, *kā-m em-at-e*, you did not give. Forms such as *nām-ed-ā*, I get; *hui-en-ā*, it became; *sennā*, i.e. *sen-en-ā*, went; *hating-ki-ā-y-e*, he divided, apparently agree with the Kōḍā of Birbhum. Other forms occurring in the specimen do not furnish any indication regarding the relationship of the dialect.

I have restored the beginning of the very corrupt specimen as best I could. I have not, however, made any attempt at consistently restoring the semi-consonants.

[No. 18.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

KōḍĀ.

(DISTRICT BANKURA.)

Miat(') hāro-r bāriā hāne tahi-kin-ā-kin. Inā-maddhē huring hān-te
One man-of two sons were-they-two. Them-among small son
 bābā-kē gom-ke, 'bābā, jor ghorkonno-r bhāg nāmi, im-āng-me-dā.'
father-to said, 'father, what property-of share shall-get, give-to-me-thou.'
 Unāk-nātik-kē bābā hating-ki-ā-y-e. Kichhu din bad-rē huring hān-te
Them-for father divided. Some days after small son
 ghorkonno(-r) bhāg au-ka-te akdara-metne(sic). Ani sen-ka-te ku-kāj-kete
property-of share taking went-abroad. He gone-having evil-deeds-with
 ghorkonna-te at(')-kete. Ana dēs sen-ka-te ghorkonna at(')-kete
property lost. That country gone-having property lost-having
 akal-kete. Anā-tē āsū kaṣṭa hui-en-a. Ani hon-tē girastha sab-kete
famine-rose. There much distress became. He then householder joining
 āsraya nām-kete. Girastha piri-kē śukri gupi kul-ki-ā-ye. Śukri
shelter found. Householder field-to swine to-tend sent-him-he. Swine
 gupi-kē amin-rē ani-a(k') man-rē gami-ā-y-e, 'iṅg bābā-reṅg chākar am-te
tending that-in his mind-in said-he, 'my father-of servants gratis
 jom-nāme-ā, iṅg jom ka-i(ṅg) nām-ed-ā. Iṅg birit(')-kē bābā-thāṅg
to-eat-get, I to-eat not-I get. I arisen-having father-near
 gomi, "bābā, sarge-ri boṅgā thāṅg ār āmā(k') thāṅg āsū pāp-ke-ā-i(ṅg).
will-say, "father, heaven-in God near and thee near much sinned.
 Āmā(k') hān-hāpān parichay-em-riā jogya bā-kan-ā. Bābā, āmā(k') chākar
Thy son recognition-giving-of worthy not-am. Father, thy servant
 lekhā iṅ-kē-hā doh-iṅg-mē."
like me-also keep-me-thou."

HŌ OR LARKĀ KOL.

Hō is the dialect spoken by a Muṇḍā tribe in Singbhum and the Tributary States to the south. The number of speakers is about 400,000.

Hō is the name of a tribe, and the language is often called *Hō-kājī*, i.e. the language of the Hōs. The word Hō is identical with *hāṛ* and *hāṛā*, the words for 'man' in Santālī and Muṇḍārī respectively.

The Hōs are closely related to the Muṇḍārīs, and they assert that they have come into their present homes from Chota Nagpur. In Singbhum they are usually known as the Larkā Kols, i.e. the fighting Kols. Mr. Bradley-Birt rightly remarks that they have fully justified this name. 'As far back as their annals go, they are found fighting, and always crowned with victory, driving back invaders or carrying war and devastation into the enemy's lands.' They have no sub-tribes, and the dialect is the same over the whole area where it is spoken.

The principal home of the Hōs is Singbhum, the neighbouring States of Kharsawan and Sarai Kala, and the adjoining districts of Morbhanj, Keonjhar, and Gangpur. They are found only in small numbers outside these localities. Their territory lies in the midst of the country inhabited by the Muṇḍārīs, and both dialects are spoken side by side in the frontier tracts. In Singbhum, however, Hō is the predominant language, even if we consider the Aryan forms of speech. This is particularly the case in the south-east, in the Kolhan or Kol territory proper.

It has already been mentioned that Kol or Kālhā has been returned as the dialect of numerous speakers in Hazaribagh, the Sonthal Parganas, and Manbhum, and that it is possible that some of the Kols of those districts speak Hō. The bulk of them, however, use a form of Santālī which has been described above under the name of Kārmālī.

According to local estimates made for the purposes of this Survey, Hō was spoken in the following districts :—

Number of speakers.		
Orissa Tributary States—		
Athmallik	200	
Daspalla	45	
Keonjhar	18,536	
Morbhanj	45,479	
Nilgiri	2,440	
Pal Lahera	710	
Singbhum		67,410
Chota Nagpur Tributary States—		205,433
Sarai Kala	9,975	
Kharsawan	19,702	
Gangpur	65,000	
Korea	3	
Bonai	3,348	
Sarguja	276	
		98,304
TOTAL		371,147

Most of the speakers in the Chota Nagpur Tributary States were returned under the head of Kol, and it is possible that some of them in reality speak Muṇḍārī.

Outside the territory where it is spoken as a vernacular Hō was returned from the following districts :—

Bengal Presidency—		
Purnea	3,000	
Angul and Khondmals	46	
	<hr/>	3,046
Central Provinces—		
Kalahandi		575
Assam—		
Cachar Plains	4,028	
Sylhet	1,750	
Kamrup	330	
Darrang	500	
Lakhimpur	1,750	
	<hr/>	8,358
TOTAL		<hr/> 11,979 <hr/>

By adding all these figures we arrive at the following grand total for the dialect :—

Hō spoken at home	371,147
Hō spoken abroad	11,979
	<hr/>
TOTAL	<hr/> 383,126 <hr/>

At the last Census of 1901, 371,860 speakers of Hō were returned. I have only seen the details from the Bengal Presidency. They are as follows :—

Midnapore	334
Balasore	244
Angul and Khondmals	35
Manbhum	85
Singbhum	235,313
Orissa Tributary States	96,249
Chota Nagpur Tributary States	35,353
	<hr/>
TOTAL	<hr/> 367,613 <hr/>

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The dialect of the Hōs has no literature. I am not aware of any portion of the Scriptures having been translated into it.

The dialect itself is almost identical with Munḍārī. The only difference of importance is the different treatment of the cerebral *ṛ*. It is retained in Munḍārī, but dropped in Hō. Compare *hō*, Munḍārī *hṛṛā*, a man; *koa*, Munḍārī *kōṛā*, a boy; *kui*, Munḍārī *kūrī*, a girl; *rua*, Munḍārī *rūār*, return; *oak*', Munḍārī *ōrak*', house; *moya*, Munḍārī *māṛeā*, five; *dāi*, Munḍārī *dārī*, to be able, and so forth. In a specimen received from Morbhanj, it is true, we find *kola*, a boy, but 'a house' is regularly *oak*'. It has already been remarked that the *ṛ* in *dūp*', Santālī *durup*', sit, is an old infix. The same is perhaps the case in many other instances where an *ṛ* is dropped in Hō.

The short *a* is occasionally written *o* and *e* in the specimens received from the Sonthal Parganas. Thus the copula *tan* is also written *ton* and *ten*.

Note forms such as *hujuk*' instead of *hijuk*', come; *rās-ate-y-a-ing*, I might feast; *jome-ka-ing*, I may eat; *ho-naṅg*, to become, etc.

The semi-consonants are treated as in Munḍārī. The final *l'* of verbal tenses commonly becomes *d* or *ḍ*, or else it is retained, but very weakly sounded. In the grammar called *Hokaji*, mentioned above under authorities, forms such as *jom-akaḍ-a-ing*, I have eaten, are said to be used when there is no animate object.

The change of *n* to *l* does not appear to occur. Thus we always find *nel*, see.

In other respects Hō is, so far as we can judge from the materials at our disposal, exactly like Munḍārī, and it will be sufficient for further details to refer the student to the specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second the deposition of a witness, both received from Singbhum. The third is the statement of two accused persons taken down in the Sonthal Parganas. It is a comparatively good specimen, and I have therefore printed it, though Hō is not a vernacular of the district. The use of the word *munḍa*, village headman, shows that the speaker did not belong to the Sonthal Parganas.

[No. 19.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

HŌ OR LARĀ KOL.

SPECIMEN I.

(DISTRICT SINGBHAM.)

Okon ho-ren baria koa hon-king tai-ken-a. In-king-te huringich'-do
A-certain man-of two boy children were. Them-two-among small-one
 apu-te-ta-re kaji-ked-a-i, 'am-ak', apo-ng, biti-te okonak' aing-ak' hitad
father-his-to said-he, 'thy, father-my, property-in whatever mine share
hobao-a ena aing em-aing-me.' En-te ini ach'-ak' biti hating-ad-king-a-e.
becomes that me give-to-me-thou.' Then he self-of property divided-(to-)them-two-he.
 Pura din ka senok'-yan-a chi huring hon-do saben jaha-jetanak'-ko
Many days not went that small son all whatever
 hundi-ked-ete sanging disum-te senok'-yan-a-e onḍo en-pa-re etkan
together-having-made far country-in went-he and there evil
 paiti-re dim-si tain-te biti-ko chaba-ked-a-i. Chimi-tan ini sabenak' chaba-renga-ked-a
doing-in always living goods finished-he. When he all finished-away
 en-te en disum-re isu ringa-ked-a, onḍo ini rengech'-yan-a-e. Onḍo
then that country-in much famined, and he destitute-became-he. And
 ini senok'-yan-te en disum-ren miat' ho-ta-re tai-yan-a-i okoe ni ach'-ak'
he gone-having that country-of one man-with stayed-he who him self-of
 ote-re . sukuri gupi-te kul-ki(ch')-a-e. Onḍo ini en jokach'-te okonak'-ko
field-in swine keeping-in sent-him-he. And he that time-in which-things
 sukuri jome-tan-a ach'-ak' lach' pek'rech' sanang-tan-e tai-ken-a, onḍo okoe-o
swine eating-were self-of belly to-fill wishing-he was, and anyone
 ini jahanak'-o ka-ko em-ai-tan tahi-ken-a. En-te ini atkar-ked-a onḍo
him anything not-they giving-to-him were. Then he understood and
 ini kaji-ked-a, 'apu-ing-ta-re chimin nala-tan-ko jome-tan-te-ak'-te-re-y-o
he said, 'father-my-near-in how-many servants food-with-in-even
 isu-ko asul-ok'-tan-a onḍo aing rengech'-goch'-tan-a. Aing-do ka-ing
much-they subsist and I hunger-die. Me-as-far let-me-go
 apu-ing-ta-te senok'-a onḍo aing kaji-ai-a, "he apo-ng, torpur-reak'
father-my-near-to will-go and I will-say-to-him, "O father-my, heaven-of
 chira onḍo am-ta-reak' chira-tad-a-ing; onḍo amak' hon men-te kaji aing
wrong and thee-near-of wronged-I; and thee-of son saying to-say I
 leka-o bang-aiñ-a. Nala-tan-ko-te-re-o mit'-o. leka rika-ing-me." En-te ini
worthy not-am-I. Servants-in-of-even one-even like keep-me." Then he

uŋa-yan-te ach'-ak' apu-te-ta-te senok'-yan-a. Men-do ini sānging-re-ge
arisen-having self-of father-his-near-to went. But he distance-at-indeed
 tai-ken-lok' ach'-ak' apu-te ach' nel-ki(ch')-te hiyating-yan-a oŋdo nir-kete
being-with self-of father-his him seen-having pitied and run-having
 ach'-ak' hotok'-re hambud-kete chereb-ki(ch')-a-i. Hon-te kaji-ai-tan-a, 'he
self-of neck-on embraced-having kissed-him-he. Son-the says-to-him, 'O
 apo-ŋg, torpur-reak' chira oŋdo am-ta-re-y-o-ing chira-tad-a, oŋdo mit'-sa
father-my, heaven-of wrong and thee-near-in-also-I wronged, and anymore
 amak' hon men-te-do ka-ko kaji-a-iŋ-a.' Men-do apu-te ach'-ak' dasi-ko
thee-of son saying not-they shall-call-me.' But father-his self-of servants
 kaji-ad-ko-a-i, 'saben-ko-ete isu bugin lija oŋdong-kete pinda-i-pe, oŋdo
said-to-them-he, 'all-from much good cloth brought-having put-on-him-you, and
 ach'-ak' ti-re pola oŋdo kata-re karpa tusing-tai-pe; oŋdo abu jome-a-bu
his hand-on ring and feet-on shoes put-his-ye; and we eat-will-we
 oŋdo rās-a-bu, chi-kate-chi ne aiŋ-ak' hon goch'-len-lok' jid-rua-len-a-i;
and feast-will-we, because this me-of son died-having alive-retained-he;
 ad-yan-lok' nam-rua-len-a-i.' En-te ini rās-atan-a.
lost-having-been found-again-was-he.' Then he feasted.

Ach'-ak' maraŋg hon pipa-re tai-ken-a. Oŋdo oak' japak'-re hujuk'-len-a-e
His big son field-in was. And house near came-he
 en-te ru-atan-te oŋdo susun-tan-te-ak' sari ayum-ked-a-i, oŋdo ach'-ak'
then playing-of and dancing-of sound heard-he, and self-of
 dasi-ko-ete miat' ho ach'-ta-te kaa-li(ch')-te kuli-ki(ch')-a-i, 'neya-do
servants-from one man self-near-to called-him-having asked-him-he, 'this
 chi-kan-a?' Ini kaji-ked-a, 'amak' uŋdi-m hujuk'-len-a-e, oŋdo
what-is?' He said, 'thee-of younger-brother-thy come-has-he, and
 apu-m-do isu bugin-te jom-ked-a-ko ena mente chi bugi-te-ge nam-
father-thy very well feasted-they that saying that well-indeed got-
 rua-ki(ch')-a-i.' Men-do ini kurkure-yan-a oŋdo bitar-te ka-i sen-sanaŋg-ki(ch')-a.
again-him-he.' But he angry-became and inside not-he to-go-wished.

Ena men-te ach'-ak' apu-te parka-te ol-yan-a-i ini manati-i-tan-a.
That saying self-of father-his outside came-out-he him entreats-him.
 En-te apu-te kaji-rua-a(ch')-a-i chi, 'nel-me, aiŋg nimin sirma
Then father-his said-back-to-him-he that, 'see, I so-many years
 hoba-yan-a am-iŋg saitiba-tad-me-a, oŋdo chuila-o am-ak' kaji ka-iŋg
became thee-I served-thee, and ever-even thee-of word not-I
 uch'-ked-a. Men-do am chuila-o miat'-leka miŋdi hon ka-m
transgressed. But thou ever-even one-like goat young not-thou
 em-a(ch')-iŋg-a, chi aiŋg aiŋg-ak' jori-ko-lok'-iŋg rās-ate-y-a. Men-do amak'
gavest-to-me, that I me-of friends-with-I feast-might. But thee-of
 en hon etkan paiŋi era-ko-lok' juri-yan-te amak' biti-ko
this son bad behaviour women-with joined-having thee-of goods

jom-chaba-ked-a-i, chi-leka-i rua-len-a, en-leka am bugin jome-te-am
to-eat-finished-he, when-he returned, then thou well eating-in-thou
 jom-ked-a.' Apu-te ini kaji-a(ch')-tan-a, 'he hon, am saben din
atest.' Father-his him said-to-him, 'O son, thou all days
 aing-lok' men-am-a, ondo okonak' aingak' ena saben amak'. Men-do
me-with art, and whatever mine that all thine. But
 sukhi-te-ak' ondo rās-ate-ak'-ge honang bugin-a. Chi-kan men-te chi
happiness and merriment-indeed to-become good-is. What saying that
 ne amak' unḍi-m goch'-len-a-i, ondo-i jid-rua-kan-a;
this thee-of younger-brother-thy dead-was-he, and-he alive-retained-has;
 ad-len-a-i, ondo-i nam-rua-kan-a.'
lost-has-been-he, and-he found-again-has-been.'

[No. 20.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

HŌ OR LĀRKĀ KOL.

SPECIMEN II.

(DISTRICT SINGBHAM.)

DEPOSITION OF A WITNESS.

Aingak' nutum Balku. Apu-ing nutum Gono. Jāti Ho. Nala
My name Balku. Father-my name Gono. Caste Ho. Daily-wages
 jom-tan-a-ing. Hatu Karkata.
eat-I. Village Karkata.
 Am chikana-m adan-a?
Thou what-thou knowest?
 Aing ol-ken-a-ing. Pal-ko-ko tud-tan-a. 'Ape chikanak'
I came-out-I. Ploughshares-they pulling-out-are. 'You what
 men-te pal-ko-pe tud-tan-a?' 'Alo-m met-ale-y-a, sobok'-goch'-me-
saying ploughshares-you pull-out?' 'Not-thou say-to-us, stab-kill-thee-
 a-le.' En-te munḍa-ing uta-ki(ch')-a. Munḍa uta-len dipli kumbu-ko
shall-we.' Then Munḍa-I raised-him. Munḍa awoke time thieves
 nire-yan-a. Munḍa-lok'-te-ling nel-ked-ko-a. Pal-ko-ko tud-ked-a.
ran-away. Munḍa-with-in-we-two saw-them. Ploughshares-they pulled-out.
 Munḍa uta-len-te-ko nire-yan-a. Adong-ko-do ka-ing nel-urum-tad-ko-a.
Munḍa awoke-when-they ran-away. Others not-I recognized-them.
 Ni-king-ge-ng nel-ad-(king)-a. Gopa Duka kaji-ked-a-king, sobok'-goch' udube-re-do.
These-two-I saw. Gopa Duka said-they-two, stab-kill tell-if.
 Setak'-pāng nel-ked-a-le, oak' ka-ko bu-dai-te pal-ko-ko
Morning-in saw-we, house not-they make-hole-able-being ploughshares-they
 idi-ked-a. Haṭ betar nida-ko kumbu-ked-a. Haṭ basi-le
took-away. Market day night-they theft-made. Market following-day-we
 sab-ked-king-a.
seized-them-two.
 Chimtaṅ-pe sab-ked-king-a?
What-time-you seized-them-two?
 Tara-singi Maṅki hujuk'-len-te sab-ked-king-a-le. Duka oak'-re baria
Afternoon Maṅki come-having seized-them-two-we. Duka house-in two
 pal-le nam-ked-a.
ploughshares-we found.

FREE TRANSLATION OF THE FOREGOING.

My name is Balku, and my father's name is Gono. I am a Hō and subsist on daily wages. Karkatā is my village.

What do you know?

When I came out of the house, they were pulling out the ploughshares. I asked them why they did so, and they said that they would stab me if I spoke to them. Then I woke up the headman, and the thieves ran away. The headman and I saw them take off the ploughshares. I did not recognize the rest, but I saw these two. It was Gopa and Duka who said they would stab me if I informed against them. In the morning we saw that they had not been able to break into the house when they carried off the ploughshares. They committed the theft on the night of the market day, and we arrested them the following day.

At what time of the day did you arrest them?

In the afternoon after the arrival of the Mañki. We found two ploughshares in Duka's house.

[No. 21.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

HŌ OR LAṘKĀ KOL.

SPECIMEN III.

(SONTHAL PARGANAS.)

Chi-kan numu-tem-a?

What name-thy-is?

Ramai Ho, gomke.

Ramai Ho, Sir.

Amak' chi-lika ujur men-a?

Thy what petition is?

Ale hatu-reyak' mit' ho aiñak' ote eser-ked-a.

Our village-of one man my land took-possession-of.

Okoi eser-ked-a?

Who dispossessed?

Soma Ho.

Soma Ho.

Chimin sirma-y-ete am en ote si-ten-a-m?

How-many years-from thou that land cultivatest-thou?

Monu-y-ete si-ten-a-ing, gomke.

Manu-from cultivate-I, Sir.

Nea kalom okoi si-ked-a?

This time who cultivated?

Ale-ge.

We-indeed.

Okoi en ote-reyak' pañcha em-ten-a-e?

Who that land-of rent giving-is?

Aing-ge. Moya ṭaka ape sika ape ana em-e-ten-a-ing.

I. Five rupees three sika three anna giving-am-I.

Okoi-ta em-ten-a-m?

Whom-to giving-art?

Munḍa-ta.

Headman-to.

Okoi her-ked-a?

Who sowed?

Aing-ge her-ked-a, onḍo ako-ge ir-ked-a.

I-indeed sowed, and they harvested.

Am-ak' gowa-ko menak'-ko-a?
Thy witnesses are?

Menak'-ko-a.
Are-they.

Soma hujuk'-akan-a chi?
Soma come-has what?

Nenre-ge men-a.
Here is.

Am-do Ramai-ak' ote eser-ked-a-m?
Thou Ramai's land dispossessedst-thou?

Ka, Gomke, ena-do ale-y-ak' ote; ale-ge her-ked-a.
No, Sir, this our land; we-indeed sowed.

Ayer-te okoi her-ked-a?
Formerly who sowed?

Ayer-te ale-ge her-ked-a. Tayum-te Ramai her-ura-ked-a.
Formerly we-indeed sowed. Afterwards Ramai sowed-again.

Mah okoi si-ked-a?
Last-year who ploughed?

Ramai si-ked-a-e.
Ramai ploughed-he.

Chi-lika-te si-ked-a-e?
How ploughed-he?

Apu-ing hasu-en-te Ramai bong-a-lagit'-te miat' taka miat' sukri
Father-my ill-being Ramai sacrifice-for one rupee one pig
 onḍo sim-king baria em-ked-a-e, onḍo bar sirma lagit' en ote
and fowl-they-two two gave-he, and two years for that land
 apu-ing bandhar-ked-a. Tayum-te ai sirma ach'-ge si-ked-a.
father-my mortgaged. Afterwards seven years he-indeed ploughed.
 Bandhar em-kai-te mit' sirma tayum apu-ing goch'-en-a-e. En
Mortgage given-to-him-having one year after father-my died-he. That
 dipli huḍing tai-ken-a-ing. Men-do bara-bari kaji-ked-a-ing, 'bar sirma
time small was-I. But still said-I, 'two years
 chaba-ked-a. Na-do ale-ge si-a.' Men-do ka-i bage-ked-a.
gone-have. Now we-indeed cultivate-shall. But not-he gave-up.
 Bara-bari aing-ge pañcha em-ten-a-ing, onḍo ni-ge sama-sama-te
Still I-indeed rent giving-am-I, and he free-of-charge
 si-ten-a-e.
cultivating-is.

Amak' hatu-reyak' munda hujuk'-len-a-i?
Your village-of headman come-is-he?

Eyak', gomke, ni-do ale-y-ak' munda.
Yes, Sir, this our headman.

Chikan numu-tem-a, munda?
What name-thy-is, headman?

Goma Ho, gomke.
Goma Ho, Sir.

En epser-reyak' kaji adan-a-m?
This mutual-possessing-of matter knowest?

Adan-a-ing, gomke. Soma-ta-ete pañcha nam-tan-a-ing.
Know-I, Sir. Soma-from rent getting-am.

Bandhar-reyak' kaji adan-a-m chi?
Mortgage-of matter knowest what?

Adan-a-ing. Ena-do bar sirma lagit' bandhar tai-ken-a.
Know-I. This two years for mortgage was.

FREE TRANSLATION OF THE FOREGOING.

What is thy name?

Ramai, a Hō, Sir.

What is thy petition?

Somebody of our village has taken possession of my land.

Who?

Soma.

How many years hast thou cultivated it?

From the oldest time, Sir.

Who did the ploughing this time?

We.

Who pays the rent?

I. I pay five rupees, 15 annas.

To whom dost thou pay?

To the headman.

Who did the sowing?

I, but they did the harvest.

Hast thou any witnesses?

Yes.

Has Soma come in?

Here he is.

Hast thou taken possession of Ramai's land?

No, Sir, it is our land, and we have sowed it.

Who did so from the beginning?

We, but later on Ramai did.

Who ploughed last year?

Ramai.

How came that to pass?

My father had been taken ill, and Ramai lent us one rupee, a pig, and two fowls for the offerings. My father then mortgaged his land for a period of two years, but he went on ploughing for seven years. One year after having mortgaged his land my father died. I was then a boy, but still I said, 'two years have passed, and now we shall take over the cultivation.' But he did not give up the land. Nevertheless, I pay the rent, and he is cultivating free of charge.

Is the headman of your village here?

Yes, Sir, here he is.

What is thy name, headman?

Goma, Sir.

Dost thou know about this quarrel?

Yes. I get the rent from Soma.

Dost thou know about the mortgaging?

Yes. It was for a period of two years.

Ranchi	456
Jashpur State	2,000
Sambalpur	1,000
Sarangarh	271
TOTAL	3,727

Burdwan	38
24-Parganas	384
Jessore	94
Dinaipur	258
Jalpaiguri	547
Darjeeling	209
Bogra	546
Sonthal Parganas	1
Ranchi	450
Palamau	24
Singbhum	39
Chota Nagpur Tributary States	630
Sambalpur	660
TOTAL	3,880

The inflexion of nouns and pronouns is mainly regular. The dative-accusative adds the Aryan *ke*, and the two genders are occasionally confounded. Thus, *ap-tai-ke*, to his father; *sukri-ren jojomak'*, the swine's food. In Sarangarh we find forms such as *apan*, is, and the singular and plural forms of the pronouns are often confounded in the

specimen from that State; thus, *yem-ād-i-y-ā-e*, he gave him, *i.e.* them; *ām*, thou, instead of *āpē*, you, and so forth.

The inflexion of verbs agrees with Santālī, but replaces the *k* of *kan* by *t* in the same way as in Muṇḍārī. The distinction between the various suffixes which are used to denote past time is rather loose. On the whole, however, the conjugation is regular. Compare *senok'-a-ing*, I shall go; *katha-i-a-ing*, I shall say to him; *bigur-jun-ā-pe*, you will become at variance with yourselves; *goch'-tan-ā-ing*, I die; *sap'-ked-ā*, seized; *lāṭēk'-lid-i-ā*, struck him; *hoi-en-ā*, became, and so forth.

In the Sarangarh specimens the verb substantive is *idān-ā*, past *doho-len-ā*. Compare Asurī and Māhlē. There are also several irregular forms. They will, however, be easily understood from the specimen.

Note also forms such as *kān-iñ-ā*, I am not; *kān-ok'-ā*, it is not.

Further details will be easily understood from the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son received from Ranchi. The second has been forwarded from the Jashpur State and contains the complaint of a villager over hard times. The third is a version of a well-known story in the Tūrī dialect of Sarangarh.

[No. 22.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

TŪRĪ.

SPECIMEN I.

(DISTRICT RANCHI.)

Miat' nor-ke baria chhaua tahi-ken-a-kin. Ini-ate huringich'
One man-to two sons were-they-two. Them-from young-the
 apu-te kathad-i-y-a-i, 'e aba, ing-ke khurji-ke hating-aing-me.'
father-the said-to-him-he, 'O father, me-to property divide-to-me-thou.'
 Oro ach'-ak' khurji hating-ad-kin-a-i. Thora din tayom-te huringich'
And his property divided-to-them-two-he. Few days after small-the
 sobenak' samtao-ked-te sanging disum-te senok'-en-a-i, oro hon-te kharab
all collected-having distant country-to went-he, and there evil
 kami-re din-din ach'-ak' khurji dūbi-chaba-tad-a-i. Sobenak' chaba-ked-te
doing-in day-by-day his property waste-finished-he. All finished-having
 hana muluk-re pure akal hei-en-a, oro reñgech'-en-a-i. Oro
that country-in big famine arose, and destitute-became-he. And
 sen-ked-te una raj-ren miat' hoṛ-lok' tahi-ken-a-i.
gone-having that country-of one man-with stayed-he.
 Uni ach'-ak' qār-re uni-ke sukri chara-te-ko kul-tad-i-a-i. Uni
He his field-in him swine feeding-in-them sent-him-he. He
 sukri-ren jojonak'-e koi-ken-a-i ach'-ak' lach' biok' oro okoe-ho ini-ke
swine-of food-he demanded-he his belly to-fill and anyone him-to
 ka-ko em-ai-ken-a. Oro ini-ak' ji-re urung-ked-te katha-la(k)-i,
not-they gave-to-him. And his mind-in sense-getting said-he,
 'ap-taing-ren naukar-ke bahut jojom-ak' hena; ing reñgech'-goch'-tan-a-ing.
'father-my-of servants-to much food is; I hunger-die-I.
 Ing birid-ko-te ap-taing-ta senok'-a-ing oro ini-ke-ing katha-i-a-ing,
I arisen-having father-my-near go-shall-I and him-to-I say-to-him-shall-I,
 "ho aba, swarg-ren birud oro amak' birud-ing gunh-akad-a-ing. Ing-ke
"O father, heaven-of against and thee-of against-I sin-have-done-I. Me
 chhaua-leka alu do-ing-me, ing-ke dhangar-leka do-ing-me." Oro
son-like do-not keep-me, me servant-like keep-me." And
 birid-ko-te ap-tai-ta senok'-en-ai. Sanging-re tahi-ken-a-i, apa-tai
arisen-having father-his-near went-he. Distance-at was-he, father-his
 lel-lid-i-a-i aur kuda-sen-len-a-i oro harub-ko-te chok'-lid-i-a-i.
saw-him-he and ran-went-he and embraced-having kissed-him-he.

[No. 23.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

TŪRĪ.

SPECIMEN II.

(JASHPUR STATE.)

Dulā, māt' āgu-y-ā. Heltā bhētāw-ā ōnā-kē-hō āgu-y-ā.
Come, bamboo shall-bring. Sprouts are-found them-also shall-bring.

Heltā-rēn haṇḍuā bānāy-ā-ū, āur ākriñ-ā. Māt'-rēn jhātī tēngē-y-ā.
Sprouts-of haṇḍua shall-prepare, and shall-sell. Bamboo-of mat shall-weave.

Tihing ōrāk'-rē chē-kānāk'-hō jōmē-tē kānōk'-ā. Ōnā-kun-rē māt'
To-day house-in anything eating-for not-is. Thereabout bambo
kānōk'-ā. is-not. That mountain very distant-is. Here-of bamboo not-is

bēs. Bir nēs lōōk'-kān-ā. Ōnā-sē lōōk'-kētē māt' kharāp-
good. Wood this-year burnt-was. Therefrom burnt-having bamboo bad-
ēn-ā. Ing dui ānā-rēn ōt sī-y-ā-ing. Hōl-kālōm-rēn huṛu kā
became. I two anna-of field cultivate-I. Last-year-of paddy not
hōi-lēn-ā. Chālis man itā hēr-tāhī-lā(k')-ing. Sē itā ōnā-hō kā
became. Forty measures seed sowed-I. That seed that-even not

ruār-lēn-ā. Sagrō kēārī-rēn huṛu rōhōr-ēn-ā, dāk' kā-ē pūrā-lāk'-a.
returned. All field-of paddy dried-up, water not-he was-sufficient.

Machkam-kē kārā kuchā-tād-ā-ē. Inā-nēgi machkam-hō jāti mahraṅg-ēn-ā.
Machkam hail smashed. Therefore machkam-even much dear-became.

Nēs ūt' jāti hōi-lēn-ā. Ināk' ūl-sing nēs-rēn jō-tāhi-
This-year mushrooms many grew. My mango-tree this-year-of fruitful-
kēn-ā. Magar ōnā ūl-hō kā bili-lēn-ā. Berel-ti-gi gōt'-chābā-tān-ā-kū,
was. But that mango-even not ripened. Unripe-being gather-finish-they.

Jē bāñchā-lēn-ā, tē-kē ōnā-kē chōr idi-tān-ā-kū. Nōā ūl biliōk'-rē
What left-was, that that thieves stole-they. This mango ripens-when
jātis sibil-ēn-ā. Pahil jāti jō-y-ōk'-kēn-ā; nāhāk'-do kā jō-y-ōk'-ā.
very sweet-became. Formerly much fruitful-was; now not fruitful-is.

FREE TRANSLATION OF THE FOREGOING.

Come, let us bring bamboos and also the young shoots if we find any. We will make *haṇḍua*¹ from them and sell it. And we will weave bamboo mats. We have

¹ A kind of dried flour prepared from the young shoots of the bamboo.

nothing to eat in the house, and there are no bamboos in the neighbourhood. Yonder mountain is very far off, and the bamboos here are not good. The woods were burnt this year, and the bamboos have become bad from the burning. I cultivate a field at a rent of two annas. Last year there was no rice. I had sowed forty maunds, but it did not come up. The rice of my whole plot dried up because the rain was not sufficient. The machkam¹ was smashed by hail, and so even machkam has become dear. There were many mushrooms this year. My mango tree was full of fruit, but they did not ripen. They were gathered up and eaten unripe, and what was left was stolen by thieves. The fruit of that mango tree is very sweet when it is ripe. It used to be loaded with fruit, but now there is none.

¹ Machkam is Santali *matkām*, *Bassia latifolia*. The flowers are an article of food with most of the Munda tribes.

[No. 24.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

TŪRĪ.

SPECIMEN III.

(STATE SARANGARH.)

Mit'-hoṛ haṛmā hoṛ pūre koṛā doho-len-ā. Un-kū ākū-te
One-man old-man man many sons were. They self-among
 jhagrā-ken-ā-kū. Ābā un-kū-ke khūb samjhāi-yā-e, aur chiknak' kā
quarrelled-they. Father them much admonishes, and anything not
 hoi-len-ā. Hunī tayom-te apan koṛā-ke hukum yem-ād-i-ā-e
became. He afterwards his sons-to order gave-to-him-he
 āgui-mī hūnī-kagrā mit'-birā śahan, aur tab hukum em-lā(k')-e
bring him-before one-bundle sticks, and then order gave-he
 hun-kū mimiat' achchhā-bal-ke-te peṭej-etekā. Jahāy noā-ke sabinich'
them one-one good-force-with to-break. Anybody that all
 upāya-lā(k')-kū, aur chiknak' kā hoi-len-ā chenā-āngi śahan joṛā-kete
tried-they, and anything not became because sticks closely
 tol-te dohi-la(k')-ā-e, aur peṭej-etekā onā-ke mit'-hoṛ hoṛ-ren bal
binding was-he, and to-break them one-man man-of force
 śak [kā] doho-len-ā. Tayom ābā bojhā rārā-ta-pe hukum em-ād-
possible [not] was. Afterwards father bundle to-unloose-your order gave-to-
 i-yā-e, aur mimiyat' śahan mit'-hoṛ koṛā yem-kan-ā-e. Inā-tayom
him-he, and one-one stick one-man boy giving-was-he. This-after
 peṭej-etekā no-ke hukum em-lā(k')-e. Mit' hoṛ-te śahan ach'-te-gī peṭech'-
to-break that order gave-he. One man-the stick self-from broke-
 ān-ā. Tab ābā kathā-lā(k')-e, 'he iñak' bābūti, miyat'-ré bal
for-himself. Then father said-he, 'O my sons, unity-in force
 yal-i-mi. Ju ninkā ām dost-kete bilkul mil-kete dohon-ā-le(sic.), mit'
see. If so thou friendly strictly joined-having are-you (sic.), one
 hoṛ dukh alū yeme-kā-e. Pher jab jhagrā-kete āpe bigar-jun-
man sorrow not gives-he. But if quarrelling you are-separated-
 ā-pe ach' bairi-ko-te ahāre parā-y-am.'
for-yourselves self-of enemies-by prey fall-wilt.'

FREE TRANSLATION OF THE FOREGOING.

An old man had many sons who were always quarrelling. He often remonstrated with them, but in vain. At last he ordered his sons to bring a bundle of sticks before him, and asked each of them to break it. They tried with all their force, but in vain, because the sticks had been tightly tied together, and one man could not manage to break them. Then the father asked them to untie the bundle and gave each boy one stick to break. They easily did so, and the father said, 'behold the force of unity. If you will live in friendship, nobody can do you any harm; but if you quarrel and separate, you will be a prey to your enemies.'

ASURĪ.

Asurī is the dialect spoken by the Asurs, a non-Aryan tribe of Chota Nagpur. So far as can be judged, from their language, the Asurs are closely related to the Korwās.

Colonel Dalton connects the Asurs with the Asuras who, according to Muṇḍā tradition, were destroyed by Siṁboṅga, and Mr. Risley is inclined to think that they are the remnant of a race of earlier settlers who were driven out by the Muṇḍās. The Rev. F. Hahn mentions that the Asurī dialect contains some Dravidian words which have possibly been borrowed from Kurukh, and also some words which he cannot identify in connected languages. This latter fact would point to the same conclusion as that arrived at by Messrs. Dalton and Risley. It will, however, be shown later on that at least some of the words which Mr. Hahn thinks are neither Kurukh nor Muṇḍā are used in other connected forms of speech. Moreover, Asurī grammar so closely agrees with Santālī and Muṇḍārī that there is no philological reason for separating the Asurs from other Muṇḍā tribes. They believe in a god whom they apparently identify with Siṁboṅga, the sun, and their religion is, so far as we know, of the common Muṇḍā character. We are not, however, in this place concerned with their origin. So far as philology is concerned, they are a Muṇḍā tribe pure and simple.

According to Mr. Hahn 'the tribe is divided into several sections, *viz.*,— the Agōriā, the Brijīā or Binjhiā, the Lōharā, the Kōl, and the Pahāriā-Asurs. These sub-tribes are again divided into totemistic sections, which are similar in name to those found among other Aborigines in Chota Nagpur. The chief occupation of the Asurs is smelting iron, and, in the case of the Lōharā Asurs, the making of rude iron utensils and agricultural implements; they also till the jungle in a most primitive manner.'

Number of speakers.		According to information collected for the purposes of this Survey, Asurī was spoken in the following districts:—	
Ranchi	.	.	8,025
Jashpur State	.	.	1,000
		TOTAL	9,025

The so-called Agōriā or Agariā has only been returned from Ranchi. No information has been available as to the number of speakers. The Census figures for the tribe are 1,616.

The so-called Brijīā, which is also called Kōrāntī, has been returned as the dialect of 3,000 individuals in Palamau. The Brijīās in Ranchi were included under the head of Agariā.

By adding these figures we arrive at the following total for Asurī:—

Asurī proper	.	.	.	.	.	.	.	.	.	.	9,025
Agōriā	.	.	.	.	.	.	.	.	.	.	1,616
Brijīā	.	.	.	.	.	.	.	.	.	.	3,000
										TOTAL	13,641

To this total should be added 6,000 speakers in the Raigarh State, 4,000 of whom were reported to speak Māñjhi, while 2,000 were entered under the head of Muṇḍārī. At the last Census of 1901, Māñjhi and Brijīā were returned instead. Māñjhi is a common title among the Asurs, and the specimens forwarded from Raigarh in the so-called Muṇḍārī

and in the so-called Māñjhi both represent a form of speech which is apparently most closely related to Asurī. See below. The following are then the revised figures :—

Asurī and sub-dialects	13,641
So-called Māñjhi	4,000
So-called Muṇḍārī	2,000
TOTAL	19,641

This total is considerably above the mark. The corresponding figures at the last Census of 1901 were as follows :—

Asurī—	
Jalpaiguri	553
Ranchi	2,482
Palamau	44
Chota Nagpur Tributary States	47
	<hr/>
	3,126
So-called Māñjhi of Raigarh	
	22
Agariā—	
Jalpaiguri	1
Ranchi	119
Palamau	161
Chota Nagpur Tributary States	42
	<hr/>
	323
Brijiā—	
Darjeeling	8
Ranchi	13
Palamau	1,052
Chota Nagpur Tributary States	304
Raigarh	20
Wardha	1
Sambalpur	25
	<hr/>
	1,423
TOTAL	4,894

It will be seen that these forms of speech are rapidly dying out, and their total disappearance can only be a question of time.

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HAHN, REV. FERD.,—*A Primer of the Asur dukmā, a dialect of the Kolarian language. Communicated by Dr. G. A. Grierson, O.I.E. Journal of the Asiatic Society of Bengal, Vol. lxi, Part i, 1900, pp. 149 and ff.*

Several specimens of Asurī have been received from Ranchi and from the Jashpur State.

Language.

Most of them are more or less mixed with Muṇḍārī. One specimen, however, a version of the Parable of the Prodigal Son, has been kindly prepared by the Rev. Ferd. Hahn who has made a special study

of the dialect. It will be reproduced, together with one of the Jashpur specimens, in the ensuing pages. No specimens have been forwarded of the so-called Agōriā. The dialect is, however, stated to be the same as ordinary Asurī. The same is also the case with the so-called Brijīā. A list of Standard Words and Phrases in that dialect has been received from Palamau. It will be referred to in what follows. It represents the same form of speech as ordinary Asurī.

In addition to the list of words two specimens purporting to be written in Brijīā have been forwarded from Palamau. They are very corrupt and represent a mixed form of speech. A short account of it will be given below on pp. 143 and ff. In this place we shall deal with Brijīā as represented by the list of words, *i.e.* as identical with Asurī.

Like Tūrī, Asurī is a dialect of the language which we have called Kherwārī, the two principal forms of which are Santālī and Muṇḍārī. Asurī is more closely related to the latter than to the former, though it, in many respects, agrees with Santālī.

Pronunciation.—The pronunciation mainly agrees with Muṇḍārī. The palatal *ñ*, however, does not become *n*, but is retained or else changed to *y*; thus, *ñel*, see; *yam*, get.

An *h* is sometimes changed to *v* in the specimens prepared by Mr. Hahn; thus, *vātū*, village; *vej-u(k')*, come. This must be due to Dravidian influence. An initial *v* or *w* is, *e.g.*, unknown in Santālī. An *r* is, in the same specimens, occasionally changed to *r*, as is also the case in Kārmālī; thus *rūar*, to return; but *hor*, a man.

Mr. Hahn does not mention the semi-consonants. He speaks of 'the check which often occurs after a vowel and especially when two vowels stand together.' This remark can only refer to the semi-consonants, and I have, therefore, added them in the specimen within parenthesis. The Jashpur specimens mark the semi-consonants, though in a very inconsistent way. As in Muṇḍārī and Hō, the corresponding soft consonants are often substituted for them.

Mr. Hahn usually writes a long vowel instead of a final semi-consonant. In other cases he uses the corresponding soft consonant. Spellings such as *goj* and *god*, die; *ved-kan-ā*, has come; but *vej-u(k')-mē*, come, however, point to the conclusion that the phonetical system of Asurī in this respect agrees with Santālī and Muṇḍārī, and I have therefore added the sign of the semi-consonants. Thus I write *dukumā-lak'-ā*, said, instead of Mr. Hahn's *dukumā-la'-a*; *neā-rak'-a-tē*, for this reason, instead of his *neā-ra'-a-tē*, *lit.* from that of this; *mīat'*, one, instead of his *mīad*; *raṅget'*, *i.e.* probably, *raṅgech'*, famine, instead of his *raṅget* and so forth.

Soft consonants are apparently sometimes substituted for hard ones; thus, *doho-ken-ā*, was, compare Dhangār *dāhāk'-ken-ā*; *gatad-i-ā*, he said to him, and so forth. Note also *ov-ai-me*, Santālī *em-ae-me* and *ew-ae-me*, give him, and so forth.

Vocabulary.—Mr. Hahn mentions several instances where Asurī differs slightly from ordinary Muṇḍārī. Thus, *hopon*, Muṇḍārī *hon*, child; *kūl*, Muṇḍārī *kulā*, tiger; *durup'*, Muṇḍārī *dūp'*, sit; *tihin*, Muṇḍārī *tisih*, to-day; *ōt*, Muṇḍārī *otē*, field; *hāṭih*, Muṇḍārī *hanāṭih*, share; *pēā*, Muṇḍārī *apī-ā*, three, and so forth. In all the cases mentioned, and in several similar ones, Asurī agrees with Santālī. It should, however, be borne in mind that such slight divergencies do not represent different words but different forms of the same word. Thus Santālī, and also Muṇḍārī, possesses both the simple *hān*, child, and the collective *hāpān*. Similarly *sodor*, to arrive, to approach, which Mr. Hahn

considers as a genuine Asurī word, is the same word as Santālī *sōr*, and so forth. It is very unsafe to base any conclusions on such facts so long as we do not know more of Asurī, and of the formation of words in the Muṇḍā languages in general.

According to Mr. Hahn there are many words in Asur which he cannot identify in connected languages. It would be rash to infer anything from this fact. Some of the words mentioned by him are good Muṇḍā words. Thus, *hērē*, husk (Santālī *hārā*); *hurū*, i.e. *hurū*, unhusked rice (Santālī *horō*); *javar*, gather (Santālī *jaora*); *usul*, high (Santālī *usul*); *numun*, thus (Santālī *nūmēn*, so much); *nes*, this year (Santālī *nās*); *usad*, angry (Santālī *usat*), and so on. Some of these words are, of course, originally loan-words, but they are not peculiar to Asurī. The case with the other words mentioned by Mr. Hahn is probably similar, and all words in Asurī which are not true Muṇḍā words are probably borrowed from some Aryan or Dravidian form of speech.

Nouns.—The inflexion of nouns is quite regular.

The suffixes of the dual and the plural are *kin*, *kū* (or *kō*), respectively.

The dative-accusative is sometimes formed by adding the Aryan suffix *kē*. Usually, however, the dative and the accusative are indicated in the verb.

The suffixes of the genitive are *ā* (i.e. probably *ak'*), *rā* (i.e. *rak'*), *ren*, *reni* (i.e. *renich'*).

Numerals.—The first numerals are 1, *mīat'*; 2, *bariā*; 3, *pēā*; 4, *upuniā*; 5, *moyā*; 6, *turiā*; 7, *aiyā*; 8, *irliyā*; 9, *areā*; 10, *geleā*. For five, etc., however, the Hindi numerals are commonly used. Note *banar*, both, as in Santālī.

Pronouns.—The personal pronouns are regular. 'I' is *in*; and 'you two,' *aban*. There is some confusion in the use of the suffixed pronouns in the specimens. Thus we find *āpun-in*, my father, instead of 'his father.'

The demonstrative pronouns are *hinī*, this; dual, *hi-kin*, plur. *hi-kū*; *hunī*, and *hūi*, that. Besides we also find *minī* and *munī*. *Nihī*, this very, is probably written for *nik'ī*. The same forms are said to be used for inanimate nouns as well. We also find, however, regular forms such as *neā*, *minā*, *honā*. The Brijīā list from Palamau has forms such as *mininā*, his; *mu-kūnā*, their.

'What?' is *chitanā*, i.e. probably *chitanak'*. In other respects the pronouns are apparently quite regular.

Verbs.—There is a verb *īdan-ā*, (he) is, which is often used as an impersonal verb; thus, *īdan-me-ā*, thou art. In the Brijīā list from Palamau we also find the ordinary *men-ā*, is. The base *doho*, to remain, is used like Santālī *tahān*; compare Dhangār. We also find forms such as *tehi-ken-ā* or *tahi-ken-ā* (Jashpur) and *tai-ken-ā* (Brijīā of Palamau), was. In Jashpur we also find the Aryan *hēkē*, is. Compare Khariā.

The passive is formed by adding *o* or *vā*, i.e. *ok'*. Thus, *sen-o(k')-ā*, I shall go; *rūg-o(k')-ā*, reduplicated future of *ru*, beat, and so on.

The tenses are, so far as we can judge from the materials, formed as in Muṇḍārī. Note the prefixing of *ov* (i.e. *w*) before suffixes beginning with a vowel; thus, *hātin-ōvat'-kin-ā*, divided to them two.

The future does not take any suffix. Thus, *sen-o(k')-ā*, I shall go; *rū-e-y-ā*, I shall strike.

The suffix of the present is *tan*; thus, *ñel-tan-ā-e*, he sees.

In the past I have noted the following suffixes, *ked*, *ken*, *tad*, *la(k')*, *led*, *len* and *yan*. Thus, *kul-ked-me-ā-e*, he sent thee; *giti(ch')-ken-ā*, slept; *sen-tad-ā*, went; *dukmā-la(k')-ā-e*, he said; *rū-lid-i-a-in*, I struck him; *doho-len-ā*, he was; *sen-yan-ā*, he went. In other specimens we often find *en*, *nen*, *nan* and *an* instead of *yan*; thus, *sen-en-ā*, went; *hich'-nen-ā*, came; *akal-nan-ā*, hunger arose; *seno(k')-an-ā* and *senonā*, he went, and so forth. The suffix *nen* is especially common in the Jashpur specimens. Note also forms such as *ovā-ld-i-ā*, gave to him, Santālī *em-ad-e-a* and *ew-ad-e-a*.

The perfect ends in *kan*; thus, *ved-kan-ā-e*, i.e. *veck'-kan-ā-e*, he has come.

There is a verbal noun ending in *ta'-ā*, i.e. probably *tak'* or *teak'*; thus, *jom-ta'-ā*, to eat.

The noun of agency ends in *ae*, i.e. probably *ach'*; thus, *jojomae*, an eater.

The negative particles are *kā*, *alō*, and *alo-kā*. 'Not to be' is *kanoā* or *kuniā*.

The causative particle is said to be *gē*; thus, *durup'-gē-tan-ā-in*, I cause to sit. It can however be doubted whether this *gē* is not the ordinary intensifying particle *gē*.

In other respects Asurī seems to agree very closely with Muṇḍārī and Santālī.

[No. 25.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

ASURĪ.

SPECIMEN I.

(Rev. F. Hahn.)

(DISTRICT RANCHI.)

Miat' hoṛ-rēni(ch') bariā hopon-kiñ doho-len-ā. A-kiñ-etē huṛiñ huni-ā
One man-of two sons-they-two were. Them-two-from small his
 āpun dukumā-la(k'), 'oe bābā, in-ā hātiñ idan-ā, huni ov-āiñ-mē.' Niho
father said, 'O father, my share is, that give-to-me.' Then
 hinī banar hātiñ-ovat'-kiñ-ā. Nimin diplē tayom-rē huṛiñ hopon soben
he both share-gave-to-them-two. Some days after small son all
 javar-ked-tē sañiñ disum-tē sen-yan-ā oṛo honā adē-rē kā-pārilā kāmī-tē
collected-having distant country-to went and that place-in not-good work-with
 soben dubāu-ked-ā. Soben chaba-ked-tē honā disum-rē bekār rañet'-yan-ā,
all wasted. All finished-having that country-in much famine-became,
 hed hinī rañet'-yan-ā-e. Niho hinī sen-kan-tē honā disum-rā miat' hoṛ
and he famished-he. Then he gone-having that country-of one man
 adē doho-len-ā. Huni minī ot-rē sukri-kū ñel-tāā bidā-lid-i-ā. Niho
near stayed. He him field-in swine see-to sent-him. Then
 hinī sukri hēṛē jom-doho-la(k')-ā-e huni-tē in-ā(sic.) poṭā pēṛēj-o(k')-yan-ā,
he pig husk eating-was-he that-with his belly filling-was,
 hed huni okoe kā ovāld-i-ā. Niho hinī iriyan-tē dukumā-lā(k'), 'in-ā
and him anyone not gave-him. Then he conscious-having-become said, 'my
 āpun-ren-kū kudahā kāmī-kū idan-ā. Hu-kū adē kudahā jojom idan-ā,
father-of-they many servants are. Them near much food is,
 hed in rañet'-tē goj-og-o(k')-yan-ā. In birid-o(k')-in oṛo āpun-in adē
and I hunger-with dying-am. I shall-arise-I and father-my near
 seno(k')-in hed dukumā-e-ñ, "oe āpun-in, in sirmā-rē hed am-ā
shall-go-I and shall-say-to-him-I, "O father-my, I heaven-in and thee-of
 maṛaṇ-rē pāp-ked-ā. Hed-tē maṛaṇ-rē am-rēni hopon-in dukumā-y-ā
before sinned. Hence in-future thy son-I shall-say
 lekā kun-in-ā. In am-rā miat' kāmī-ā lekā ēdel-in-mē." Niho birid-kan-tē
fit not-am. Me thy one servant-of like appoint-me-thou." Then arisen-having
 huni āpun adē sene-yan-ā. Oṛo sañiñ-rē doho-len-ā, himi-kan-tē hinī-ā
he father near went. And distance-at was, this-in his
 āpun huni ñel-lid-i-ā, hed aṇāu-ked-tē ñir-ked-tē rōd-e-ā oṛo chohnā-lid-i-ā.
father him saw-him, and pitied-having run-having embraced-him and kissed-him.

Niho hopon dukumā-lā(k'), 'oe āpun-in, sirmā-rē hed am-ā marān-rē
Then son said, 'O father-my, heaven-in and thee-of before
 pāp-ked-ā-in, oṛo marān-tē am-ā hopon-in dukumāy-ā lekā kun-in-ā.' Paē
sinned-I, and future-in thy son-I shall-say fit not-am.' But
 āpun hiṇi-ā kāmī-kū dukumā-lā(k'), 'sanam-etē bēs gendrā(k') uṛuṇ-ē-pē
father his servants said, 'all-from good robe bring-you
 oṛo muni jadaur-i-ē-pē, hen-tē muni-ā tī-rē mudam oṛo kāṭā-rē jutā
and him clothe-him-you, also his hand-on ring and foot-on shoe
 jutā-y-ē-pē. Oṛo jil-vanā bachrū ged-ē-pē, hed abū jom-ked-tē sārī-o(k')-ā-bū,
shoe-him-you. And fattened calf kill-it-you, and we eaten-having feast-will-we,
 nik'i-ra(k')-a-tē, in-ā hopon-in goj-doho-len-ā, nahā jivid-len-ā; muni
this-of-from, my son-my dead-had-been, now revived; he
 ad-doho-len-ā, oṛo rūar-yam-len-ā.' Hen-tē hu-kū sārī-yan-ā.
lost-had-been, and again-found-was.' So they feasted.

Paē hini-ā baḍe-ac otē-rē doho-len-ā. Oṛo vej-vej-tē oṛa(k') adē sodor-ked-
But his elder-one field-in was. And coming-in house towards approached-
 tē sārī-kū susun-kū ayum-la(k')-ā. Hen-tē hini muni-ā kāmī-kū-tē miāt'
having musicians dancers heard. Therefore he his servants-from one
 hoṛ rāk'-ked-tē sudhau-lid-i-ā, 'nihi chi-tan-ā?' Hini dukumā-lā(k'), 'am-ā
man called-having asked-him, 'this what-is?' He said, 'thy
 boko-ē vej-len-ā. Hen-tē am-ā āpun jil-vanā bachrū ged-lid-i-ā, nik'i-
younger-brother-he come-has. Therefore thy father fattened calf killed-it, this-
 ra(k')-a-tē, huni napae-kan-tē vej-yam-lā(k'). Paē hini usad-yan-ā oṛo oṛa(k')
reason-for, he safely came-found.' But he angry-became and house
 bitar-re kā-e bolo-yam-len-ā. Hen-tē muni-ā āpun uḍuṇ-ked-tē
inside-in not-he to-enter-wished. Therefore his father outside-having-come
 huni bhuriyau-lid-i-ā. Paē huni āpun-in(sic.) rūar-dukumā-lā(k'), 'ñel-mē, nimin
him entreated-him. But he father-his replied, 'see, so-many
 baḡi-tē am-rā kāmī-lā(k'), ortē-rē amā dukmā kā-in birid-la(k')-ā. Numen-rē
years-from thy service-doing, once thy word not-I lifted. That-much-in
 am huṛin merom hō kā-m ovāld-i-ā, niā men-tē, inā gatī-kū tūlē sārī-o(k').
thou small goat even not-thou gavest, this saying, my friends with might-feast.
 Paē am-rā nik'i hopon lamī-kū tūlē am-ā jonon jom-ked-ā, huni enan vej-len-ā,
But thy this-very son women with thy living devoured, he when came,
 mi-an muni-tē jil-vanā bachrū ovāld-i-ā-m.' Paē huni dukumā-lā(k'), 'an hopon-in,
then him-for fattened calf gavest.' But he said, 'O son-my,
 am sadāin in-ā adē doho-tan-am. Hed chitana(k') in-ra(k'), sanam am-ra(k') idan-ā.
thou always me-of with art. And what mine, all thine is.
 Paē abū sārī-nelenān hed sirin-nelenān, nia-ra(k')-a-tē, ni(k')i am-ā boko-
But we should-feast and should-be-happy, this-reason-for, this-very thy younger-
 e goj-doho-len-ā, oṛo rūar-jivid-len-ā; ad-doho-len-ā, oṛo rūar-yam-len-ā.'
brother-he dead-had-been, and again-alive-became; lost-had-been, and again-found-was.'

[No. 26.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

ASURĪ.

SPECIMEN II.

(STATE JASHPUR.)

I.

Mērhēt' nam-la sen-nen-ā tihīn ninduā bēra. Buruk' pakhā
Iron seek-to went to-day morning time. Mountain direction
 sen-tehin-en-ā-in. Mērhēt' kā-lē yām-la(k') orak' rūar-nen-ā-lē.
gone-had-I. Iron not-we found house returned-we.
 Boko-in giti(ch')-ken-ā-e. U-kē bīn hab-lid-i-y-ā-e. Rān-mubgād
Younger-brother-my sleeping-was-he. Him snake bit-had-him-it. Drugs-roots
 lagāo-legā-lak' itan-ō kāi itan-nen-ā. Āyub-berā-e goch'-nen-ā-e. Ḍihi-rē
applied-tried anything not took-place. Evening-time-he died-he. Village-in
 dhēr hoṛ-kū tehin-en-ā. Sagro-kono ñel-lid-i-ā. Thānā-rē
many men were. All saw-him. Police-station-in
 nālis sen-nen-ā-lē. Dārogā hich'-nen-ā-e āru goch' hoṛ-kē
to-give-information went-we. Dārogā came-he and dead man
 ñel-lid-i-ā-e.
saw-him-he.

II.

Holāte in huṛu ir-in sen-tehin-en-ā-in. Hūi-ho hich'-tehin-en-ā-e.
Yesterday I paddy to-cut-I gone-had-I. He-also come-had-he.
 Hūi tik'-rē hāpā tāhin-en-ā. Ul-dubā ārē durup'-tehin-en-ā-in. Ñel-lid-iñ-ā-e
His hand-in stick was. Mango-tree side sitting-was. Saw-me-he
 hech'-gathā-lak', 'itanā in huṛu-kē ik'r-id-ā-m?' In kahādē-la(k'), 'in huṛu
came-said, 'why my rice cuttest?' I answered, 'my rice
 hēkē. Theṅgā-tē humak'-lid-iñ-ā-e. Sāmān-rē choṭ-lāgāo-len-ā. Bidig maēm
is.' Stick-with struck-me-he. Forehead-on struck. Much blood
 ñur-nen-ā. Nēā gendrak'-kē tol-le-in. Jē ghaṛi gogoch'-rē bār-hoṛ
came-out. This cloth tied-I. What time struck-when two-men
 tehin-en-ā-kū(sic.). Mit'-hoṛ tehin-en-ā-e goñjhu, mit'-hoṛ koṭwār tehin-en-ā-e.
were-present-they. One-man was-he head-man, one-man koṭwal was-he.
 In gitich'-tehin-en-ā. In-kē koṭwār dak' em-lā(k')-e. Kaṭi saltassē-rē orak'
I lying-was. Me-to koṭwal water gave. A-little composed-when house
 hich'-nen-ā-in.
came-I.

FREE TRANSLATION OF THE FOREGOING.

STATEMENT OF TWO WITNESSES.

I.

To-day I went out in the morning to find iron. I went towards the mountain but did not find any, and so we came home. My brother was then sleeping. A snake had bitten him. I applied many drugs and roots, but in vain, and in the evening he died. There were many men in the village, and they all went and saw him. We went to the police station and gave information, and the Sub-Inspector came and saw the corpse.

II.

Yesterday I went to cut rice, and he came there likewise, with a stick in his hand. I was sitting under a mango tree. He saw me and said, 'why are you cutting my rice?' I said that it was my rice, and then he struck me with his stick on the forehead. Much blood came out, and I tied my cloth round my head. At the time he struck me, two persons were present, the Goñjhu and the Kotwāl. I fell down, and the Kotwāl gave me water. After having become somewhat restored I went home.

It has already been remarked that some corrupt specimens of the so-called Brijīā dialect have been forwarded from Palamau. I am not able to make anything out of them, and I therefore simply reproduce the beginning of the first of them, a version of the Parable of the Prodigal Son.

Very little can be said regarding the inflexion of nouns and pronouns. There is apparently a locative suffix *en*; thus, *dihirīā-en(sic.)*, in the country; *luchā-en*, in riotousness.

Īān is translated 'my', 'thy', and 'his'. For 'his' we also find *āj*. *Īān* therefore probably means sometimes *inā*, my, and sometimes *ach'-ā*, his.

The conjugation of verbs is, if we can trust the specimens, very confused. We find *sen-ā*, I will go, and, he went; *kathā-lā-e*, he said, and, I shall say. There are regular forms such as *uddau-ke-ā*, i.e. *uḍau-ke'-ā*, squandered; *hāñ-wad-i-ā*, i.e. *hāñ-wad-i-ā*, he divided to him, side by side with forms such as *jawār-ō*, he collected; *jived-ō-ā*, he revived; *hār-ō-ā*, I broke. Conjunctive participles end in *ōmī*; thus, *biridōmī*, having arisen, and so forth.

It would, however, only be waste of time and paper to try to reconstruct the grammar of the specimens. If they really represent the dialect of anyone, it must be that of such Brijīās as have forgotten their own language.

[No. 27.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

ASURĪ (BRIJĪ) DIALECT.

(DISTRICT PALAMAU.)

Okoe hoṛ bāriā seṅgoch' idan-ā. Huni-ēdānī hundie āpu-in
One man two sons were. Them-from-among younger father-his
 kathā-lā-ē, 'oe baba, huṛū-ōt jē ithān hinibāṇṭ hoeā-ō betē iā dān.'
said-he, 'O father, rice-field which my share may-be that me give.'
 Tabē huni huni-ēn i-ān huṛū hāṭi-wad-i-ā. Purē din rekānā hoew-ā
Then he him-to his property divided-to-him. Many days not (sic.) passed
 hundiē seṅgoch' chitānā jawar-ō purē saṅgiā senō-an-ā, iwējōā hundēā
younger son all collected very distant went, and there
 luchhāen din bitā-lek i-ān huṛū uddāō. Sēnōēn hundēā ēk-dūē uddāō-ket-ā
riotously days spent his property wasted. When there all wasted-had
 tabē hunā dihiṛiā-en hāpor hōtā-et-ā, iwējōā huni range-thān-ā, iwējōā
then that country-in heavy famine-arose and he poor-became, and
 huni senō-en-ā hunā dihin idān-i-ā miānāe hoe-an-ā, sērāṅg huni i-ān
he went that country inhabitants one-to lived, who him his
 khātān sūkari kul-tad-i-ā bidā.
field swine sent-him sent.

Speakers of Kherwārī have also been returned from the Raigarh State. According to local estimates there were 2,000 speakers of Muṇḍārī, and 4,000 whose dialect was returned as Māñjhī, in the State. At the last Census 20 speakers of Brijīā and 22 speakers of Māñjhī were returned instead. It is therefore probable that the Muṇḍārī originally reported is in reality Brijīā, and that that dialect as well as the so-called Māñjhī are now practically extinct. The specimens forwarded for the purposes of this Survey point to the same conclusion. They are extremely corrupt and mixed with Aryan forms and words.

The so-called Māñjhī has hitherto been classed as Santālī. Māñjhī is, however, not a dialect at all, but a title which the Santāls as well as the Asurs, Korwās, and other tribes are fond of applying to themselves. One specimen of the so-called Māñjhī, a version of the Parable of the Prodigal Son, has been forwarded from Raigarh. It is not written in Santālī, but in a form of speech which is much more closely related to Muṇḍārī. It represents the same dialect as a list of Standard Words and Phrases in the so-called Kol or Muṇḍārī, forwarded from the same place. We are therefore justified in considering both as the same form of speech.

It is extremely difficult to classify the dialect in question. It is not pure Muṇḍārī, but more closely related to dialects such as Tūrī, Asurī, and Korwā. Forms such as *hunḍi-ker-si*, having collected; *del-ker-ā*, left, show the same change of the *t'* in the suffix *ket'* as Korwā. The negative particle, on the other hand, is *kā* as in Asurī. Who? is *koi*, which corresponds to Asurī *okoe*, and so forth. It seems therefore to be most correct to class the dialect as a form of speech between Asurī and Korwā. The figures have been shown under Asurī.

It would be waste of time and paper to go further into detail. It will be sufficient to print the first few lines of the Parable of the Prodigal Son in order to give an idea of this very corrupt and mixed form of a dying language. I give the text almost as I have received it, with only a very few corrections.

[No. 27.]

MUNḌA FAMILY.

KHERWĀRĪ.

SO-CALLED MĀNĪHĪ DIALECT.

(STATE RAIGARH.)

Min ēr-ā barayā lihin-king tae-ken-a-king. Kōrā lihin tātā-go
One man-of two sons-they-two were-they-two. Small (sic.) son father-to
 kāji-ki-ā-ē, 'ē būā, dē kauṛi-kū paisā-kū hāṭin-talang.' Ēnā tātā
said-he, 'O father, give cowries pice divide-our-two.' Then father
 kauṛi-kū paisā-kū hāṭin-anjā. Tayom-tē huḍiṅg tikin kōrā lihin jammā
cowries pice divided. Afterwards few days small son all
 huṇḍi-kēr-si āru sāiṅ ātū tōrāiṅ. Ēnā phuhar kām-rē kauṛi-paisā-kū
collected-having again distant village went. Then evil doing-in cowry-pice-them
 at'-kē. Jēb ach'ā hāth-rē paisā anker-ā, ēnā rāj-rē khūb dukāl
lost. When his hand-in money not-remained, that country-in big famine
 parā-yan-ā. Ini mit'-gi-mit'-gi kisān ghar-rē kamiā thai-yan. Ini kisān
fell. He one-one farmer's house-in labourer stayed. That farmer
 ūwāya(sic.) barahā charāya-kē toryā-kūl-tā-i-yā. Hērē jēprā(sic.) barahā.
him pigs feeding-for away-sent-him. Husks ate swine.
 Barahā jomē-dēl-ker-ā, lihin jojom-nān man hoēl. Ini jahā-kahā kā
Swine eating-left, child eat-to mind was. He in-any-way not
 yam-ji-ā-ē.
gets-he.

KORWĀ.

The Korwā dialect is closely related to Asurī, and is spoken by about 20,000 individuals.

The word for 'man' is *hoṛ*, i.e., *hāṛ*, as in Santālī. The name Korwā does not therefore appear to have anything to do with that word, which in the west has the form *kōr*. It is perhaps connected with names such as *Khērwar*. We do not, however, know anything about the original meaning of either of those words.

The Korwās use the same honorific title to denote themselves as the Santāls, viz., *Māñjhī*.

The Korwās are sometimes also called *kōṛā-kū*, young men, from *kōṛā*, a boy. The use of this denomination has given rise to much confusion. In the first place the Korwās have been confounded with the Kūrkūs, the most important Muṇḍā tribe of the Central Provinces. Moreover, *kōṛā-kū* is also the plural of *kōṛā*, another form of *kōḍā*, a digger. Now the Kōḍās are a different tribe, but Korwās and Kōḍās are constantly confounded, and it is not always possible to say if the speakers returned from the districts in reality speak Korwā or are Kōḍās. The Kōḍās have been separately dealt with above. See pp. 107 and ff.

The Korwās are found in various parts of Chota Nagpur, especially in Palamau, Jashpur, and Sarguja. They also occupy a tract of country in Mirzapur, to the south of the river Son, and along the Sarguja frontier. The Mirzapur Korwās assert that they have come from Sarguja within the last two or three generations. Some Korwās are also found in Hazaribagh. The number of speakers in that district was originally estimated at 2,950. The local authorities have, however, since then reported that there are no speakers of Korwā in Hazaribagh.

Korwā was also returned from Burdwan and Manbhum. At the last Census, of 1901, the corresponding figures have been shown under Kōḍā. In the case of Manbhum this agrees with information kindly supplied by the Rev. A. Campbell, who further remarks that the Kōḍās of Manbhum speak Muṇḍārī. I have therefore given the figures for both districts under Kōḍā. It is probable that the 395 speakers of Korwā who were returned from the Sonthal Parganas at the last Census, of 1901, in reality speak Santālī. The principal home of the Korwā tribe is, accordingly, Palamau and the tributary States of Jashpur and Sarguja. In Palamau, they are almost exclusively found in the south, on the Sarguja frontier, and in Jashpur most of them reside in the table land of Khuria.

The hill Korwās of Sarguja believe that they are descended from a scare-crow set up to frighten wild animals by the first men who raised crops in the State. The same tradition is also current among the Asurs. The Korwās claim to be the original inhabitants of the country they occupy.¹ Mr. Risley remarks that this their claim 'is in some measure borne out by the fact that the priests who propitiate the local spirits are always selected from this tribe.' Mr. Driver, on the other hand, states that they have traditions about the Mahadeo Hills.

¹ The hereditary Diwān of the State of Jashpur is a Korwā.

According to the latter authority, 'they are in various states of civilisation, from the Birhor-Koroa of the jungles to the cultivator on the plains who prefers to call himself a "Kisān."

'In Palamau they call themselves Korea-Muṇḍas rather than Koroas, and in Sirguja and Jashpur they like to be called Paharias, the name Korea being looked upon as a term of reproach . . . The Koroas are divided into several sub-tribes, the Pahariā or Bor-koroas, the Birinjia-koroas, the Birhor-koroas, the Koraku-koroas, and the Korea-Muṇḍas. All live amongst the hills and jungles and speak dialects of the Kolarian language. The Dand-koroas or Dih-koroas and the Agaria-koroas live on the low lands, and speak only a dialect of Hindī.'

The so-called Kōrā-kū Korwās are sometimes also called Kōr-kūs. Two hundred and seventy-five speakers of Kōr-kū have been returned from Sarguja. They will be included in the Korwā figures from the State.

According to Mr. Crooke, the various sub-tribes of the Korwās do not appear to exist in Mirzapur. The Korwās of that district state that there are only two sub-tribes, *viz.*, Korwā and Kōrā-kū.

The language of the Korwās is not the same in all places. Many Korwās now use a form of speech which is very closely related to Muṇḍārī and Santālī. They are apparently gradually abandoning their old speech. Specimens of that more refined form of the language will be given below on pp. 158 and ff.

The most idiomatic Korwā is spoken in Jashpur and Sarguja, in the south of Palamau, and in Mirzapur. In the latter district the dialect is known under the name of Korwārī. The Erngā sub-tribe of the Jashpur State use a slightly different dialect which is known as Erngā or Singlī.

According to local estimates and the returns of the Census of 1891, Korwā was spoken as a home tongue in the following districts :—

Bengal Presidency—												
Ranchi	.	.	.	.	.	.	.	.	.	.	.	5,016
Palamau	.	.	.	.	.	.	.	.	.	.	.	2,000
Jashpur	.	.	.	.	.	.	.	.	.	.	.	5,000
Sarguja	.	.	.	.	.	.	.	.	.	.	.	6,536
Udaipur	.	.	.	.	.	.	.	.	.	.	.	358
Total Bengal Presidency												18,910
United Provinces—												
Mirzapur	.	.	.	.	.	.	.	.	.	.	.	33
GRAND TOTAL												18,943

At the Census of 1891 Korwā was further returned from Jalpaiguri and from Assam, where it was spoken by non-resident immigrants from Chota Nagpur. The details were as follows :—

Jalpaiguri	603
Assam	181
TOTAL	784

The estimated number of speakers of Erṅā in Jashpur was 500. By adding all these figures we arrive at the following estimated total for Korwā :—

Korwā spoken at home	18,943
Korwā spoken abroad	784
Erṅā	500
TOTAL	20,227

At the last Census of 1901 Korwā was returned from the same districts, and also from the 24-Parganas, Dinajpur, and the Sonthal Parganas. The figures returned from the two former districts were small and the speakers are probably non-resident immigrants from Chota Nagpur. From the Sonthal Parganas 395 speakers were returned. There are no corresponding returns in the caste table, and it is therefore probable that the language figures are due to some misunderstanding. The number of speakers of Korwā returned at the last Census were then as follows :—

Bengal Presidency—

24-Parganas	49
Dinajpur	14
Jalpaiguri	83
Sonthal Parganas	395
Ranchi	941
Palamau	6,647
Orissa Tributary States	7
Chota Nagpur Tributary States	7,746

Total Bengal Presidency . 15,882

United Provinces—

Mirzapur	308
Assam	79

TOTAL . 16,269

Erṅā dialect 173

GRAND TOTAL . 16,442

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- CROOKE, W.,—*A Vocabulary of the Korwa Language*. *Journal of the Asiatic Society of Bengal*, Vol. lxi, Part i, 1892, pp. 125 and ff.
- DRIVER, W. H. P.,—*The Korkus*. *Journal of the Asiatic Society of Bengal*, Vol. lxi, Part i, 1892, pp. 128 and ff. Contains a short Korwā Vocabulary.

It has already been remarked that some Korwās use a form of speech which is closely related to Munḍārī and Santālī. That form of the Language. dialect will be dealt with later on; see pp. 157 and ff. I shall now turn to the most characteristic form of Korwā, which is spoken in Jashpur and Sarguja, the south of Palamau, and in Mirzapur.

The specimens printed below are far from being satisfactory. They are, however, the only foundation for the remarks on Korwā grammar which follow.

Pronunciation.—The pronunciation is in several particulars the same as in Asurī. Thus the initial palatal *ñ* is retained, or else changed to *y*. Compare *ñām* and *yām*, get; *ñir*,

run. A *v* sometimes corresponds to an *h* in Santālī and Muṇḍārī; thus, *vich'-ken-ā*, he came; *vātu*, village. The semi-consonants have only been marked in the Jashpur specimens, and even there in a very inconsistent manner. I have written them in the usual way when there were indications to show their existence. I have not, however, ventured to aim at consistency with regard to the marking of them or to the spelling generally.

'Give him' is *ow-ai-me*, as in Asurī. Compare also *īdān-ā*, is, etc.

Note also the insertion of a *w* in forms such as *katā-waḍ-i-ā*, he said to him; the use of the infix *n* in words such as *anamak'*, thy; *kanalom*, last year, etc.; and the common tendency to change the semi-consonant *t'* in verbal forms to *ḍ*, *r* and *r*. Compare *kasūr-ted-ā-ing*, I sinned (Jashpur); *yam-keṛ-ā*, got (Palamau); *katā-ter-ā*, said (Palamau). Compare the remarks under the head of Hō, on p. 118 above.

Verbal tenses in the Jashpur specimens frequently end in *ō*; thus, *āyum-aḍ-ō*, he heard; but *katā-waḍ-ā*, he said; *katā-ter-ā-yō*, he said. It is impossible to decide whether this *ō* is a suffixed particle or represents a change of *ā* or *e* to *ō*.

There are several other peculiarities and inconsistencies in the spelling. They cannot, however, be classed according to definite rules, and I shall therefore only draw attention to the fact. The details will be ascertained from the specimens.

Nouns.—The inflexion of nouns is, mainly speaking, regular. Forms such as *lesan din-ō*, in few days, in the Jashpur specimen, apparently contain the same *ō* as the verbal forms just mentioned. Postpositions such as *kā* (Jashpur), *kiā* (Palamau), to; *sudhā*, to (Mirzapur and Palamau), are borrowed, and the dialect is, on the whole, no more pure. Note also the *tō* or *tū* in words such as *apā-tō*, the father; *hopon-tū*, the son. Compare Santālī *tāt'*.

Numerals.—The numerals 'four' and following are borrowed. Instead of *pē*, three, we also find the Aryan *tin* in Jashpur.

Pronouns.—The personal pronouns are apparently regular. Thus, *āing* and *ing*, I; *alē*, we (exclusive); *abū*, we (inclusive). Note forms such as *ining*, my; *anamak'*, thine, and so on.

In the case of demonstrative pronouns we find the same forms beginning with *m* as in Asurī. Compare *hāe*, *māe* and *wāe*, he; *man*, that, and so forth.

In the Mirzapur list we find *ya-wa-nē*, who? *ya-r-nē*, whose? *yā-tha-rē*, from whom? They look like Dravidian loan-words. An initial *y* does not appear to belong to the Muṇḍā languages. What? is *chili* or *chila*, compare Santālī *chele*.

Verbs.—The verb substantive is *īdān*, past *doho-tan*, as in Asurī. In Palamau we find forms such as *īdān-mi-ā*, thou art.

The indefinite future tense is regularly formed. Thus, *jom-ā*, he is eating; *durup'-kok'-ā*, he is sitting; *chaṛā-kok'-ā*, he is standing; *chalao-ā*, I shall go.

The usual present tense is formed as in Muṇḍārī. Thus, *rijh-rang-jom-tan*, they feast and eat. In Jashpur *tā* is commonly used instead of *tan*, and such forms often have the meaning of a future. Thus, *gujuk'-tā*, I am dying; *katae-tā*, I shall say to him. Compare Khariā. The suffix *tā* in Jashpur sometimes also has the meaning of past time; thus, *doho-tā*, was; *bol-tā*, entered.

The various stages of past time are denoted by means of the same suffixes as in Santālī and Muṇḍārī, though we cannot, of course, expect to find instances of all the various forms in use in those languages.

In the first place we have the simple past formed by adding the suffixes *eḍ*, *aḍ*, *en* (*yān*), *an*. Thus, *sen-eḍ-ā*, went; *ow-aḍ-i-ā*, gave to him; *mesa-en-ā*, joined; *gock'-yān-ā*, I am beaten; *kud-ān-e*, he has come.

Such forms frequently have the meaning of a present; thus, *goj-yan-ā*, I die; *im-yad-ā*, he gives; *chalāo-en-ā*, goes.

The Muṇḍārī suffix *tet'* occurs as *ted*, *teḍ*, *ter*, and *ter*. Thus, *sab-ted-ā*, I have seized; *rangech'-tiḍ-i-ā*, it hungered him, he was hungry; *sen-ter-ā*, I have walked; *rak'-ter-ā*, he called. In Palamau we find forms such as *yal-yam-te-ā*, he caught sight of him. Compare the forms ending in *tā* in Jashpur mentioned above. Note also forms such as *ṭhurāo-tar-ā*, collected (Jashpur). In Palamau we also find *sen-ten-ā*, he went, and so on.

The suffix *ket'*, *ken*, etc., occurs in forms such as *byāh-ked-e-ā*, he has married her; *īdān-kī-ā*, said; *yam-keṭ-ā*, got; *surtā-ker-ā*, he came to his senses; *gock'-ken-ā*, he died; *vich'-ken-ā*, he has come, and so forth.

Forms such as *tilā-gad-ā*, I have taken; *ṇam-gaḍ-ō*, he got, and so forth, apparently contain the suffix *kat'*.

The remoter past is formed by adding the suffixes *let'*, *len*, etc. Thus, *ṇil-li-ā*, i.e. *ṇil-lich'-ā*, he saw him; *chalāo-len-ā*, he went; *goj-len-ā*, he had died, and so forth.

Note finally forms such as *ṇam-nen-ā*, he was found; *tōrā-yō*, he went; *mamak'-yō*, he was cutting, and so forth.

The imperative is regular. Thus, *ow-ai-mī*, give him; *hāṭing-wā-ing-mē*, divide to me, etc. In Palamau and Mirzapur we find forms such as *asulī-ārā*, keep me; *jomi-ārā*, eat.

The noun of agency is formed as in Asurī. Thus, *hudiṅg-āi*, the younger.

The negative particle is *mē* in Jashpur, *minē* in Mirzapur, and *menē* or *nē* in Palamau. Compare Khariā. We also find *alo* in forms such as *alo-i bol*, he did not enter.

It will be seen that Korwā is closely related to Asurī, and there can be no doubt regarding its classification as a form of Kherwārī. For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son received from Jashpur; the second is a popular tale from Palamau; and the third is the statement of an accused person in the Korwā or Korwārī of Mirzapur. All the specimens are rather corrupt. They are, however, quite sufficient to allow us to judge as to the general character of the dialect. A list of Standard Words and Phrases from Mirzapur will be found below on pp. 241. and ff.

[No. 28.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

SPECIMEN I.

(JASHPUR STATE.)

Mi(t') hoṛ-rikinak' bar hoṛ-kin doho-tā. Huḍiṅg-ai beṭā-t apā-t
One man-of two men-they-two were. Small-the son-his father-his
 saṅgē katā-ter-ā, 'e bābā, dēṭ, itādō hāṭiṅg-wā-iṅ-mē.' Lāich'-ku
near said, 'O father, please, this-all divide-to-me-thou.' To-the-sons (sic.)
 hāṭiṅg-aḍ-ō apā-tō. Lesan din-ō huḍiṅgāi-yō jamak' ṭhurāo-tar-ā aur
divided-to-them father-the. Few days-in small-the-also all gathered and
 jabar laṅkā-e sen-eḍ-ā aur jamak' hāṭiṅg-chābā-go(t')-teḍ-ā. Jamak'
great distance-he went and all to-distribute-finished-quickly. All
 chābā-o(k')-te hānā rāij-ō baṛā akāl-en-ō, raṅgech'-tiḍ-i-y-ā. Hāe hānā
finished-being-on that country-in heavy famine-arose, it-hungered-him. He that
 rāij-ra(k') mi(t')-hoṛ hoṛ saṅge mesā-en-ā. Tab hāe hāe-yā katā-ter-ā-yō,
country-of one-man man with joined-was. Then he him-to said-he,
 'da-mē, sukri-kū sarāo-kū-mē loyong-hoṛ.' Tab sukri-kū jom-kē-ā hānā hēṛē.
'go, swine feed-them-thou field-ward.' Then swine ate those husks
 nām-kū-rē-do hāe jom-kē-ā. Man mē-i nām-gaḍ-ō. Nihū hāe surtā-kēr-ā,
getting-them-if he eaten-would-have. That not-he got. Then he sense-became,
 nak'ak' uṛi-kā-e katā-yā, 'āiṅ bābā-ra(k')-ku jom-tā haṛwāhā-kū nak'ak' lakan;
this wise-he said, 'my father-of-they ate servants this much;
 iṅg-do raṅgā-iṅ guju(k')-tā. Iṅ rim-u(k')-tā-iṅ, bābā-kā-iṅ
I-on-the-other-hand hungering-I die. I shall-arise-I, father-to-I
 sen-tā, āru hāe-kā-iṅ katā-e-tā, "Bhagwān aikē-rē kasūr-teḍ-ā-iṅ, am-kā
go-shall, and him-to-I say-to-him-shall, "God near sinned-I, thee-to
 hō. Am beṭā ab-iṅ nō-hōe. Iṅg-do-hō kowā haṛwāhā rakhāo-iṅ." Hāe
also. Thy son now-I not-am. Me-also some servant keep-me." He
 rim-len-khan apā-tākā torā-yō. Hāe apāt jabar laṅkā-te hāe nīl-li-ā, āru
arisen-having father-near went. His father very far him saw-him, and
 katā-ter-ā-e, 'iṅ beṭā wai(ch')-ki-ā, mahre-ma.' Nīr-tem-to hāe-rā hoṭo-re sābārā
said-he, 'my son has-come, lo.' Running his neck-on embraced
 hōen-ō āru taem-te-do āiyok'-eḍ-i-ā. Aru apā-tō beṭā-tāe katā-wāḍ-ā, 'iṅ
became and afterwards kissed-him. And father-the son-his said-to, 'I

Bhagwān ora(k')-rē-ing kasūr-len-ā-ing, āru am met'-tē. Āru ab-do am betā-ing
God's house-in-I sinner-was-I, and thy sight-in. And now thy son-I
 nō-hōe.' Tab harwāhā-kū apā-t katā-ter-ā, 'nāpāe nāpāe sonhēpē uduṅ-god-ō
not-am.' Then servants father-his said, 'good good clothes take-out
 mālī tik'-rē mudam tusing-god-ō āru kaṭ-re-m jutā tusing-god-ō. Dē abū
his hand-on ring put-on and foot-on-thou shoe put. Come we
 jom-ā-bū, āru nāpāe kari-bū. Dohonā-do-ing betā goch'-ān-āi, khān-ō
eat-shall-we, and well shall-make-we. Because-my son died-had-he, now
 jiāo-yān; āru kere-yān-ō, khān-ō nām-nen-ā.' Ma-kuā man-kū riġh-raṅ-jom-tan.
revived; and lost-was, now found-is.' Then they feasting-eating-are.

Hān-melā hāe-ra(k') maraṅg betā loyong-rē dohon-ā. Hān-melā āi ora(k')-rē
That-time his big son field-in was. That-time he house-to
 wai(ch')-ed-ā, khān-ō māḍār-wiri āyum-aḍ-ō. Āru harwāhā-kū mit' hoṛ-e
came, then drum-dancing heard. And servants(-of) one man-he
 rak'-ter-ā āru homor-teḍ-i-y-ā, 'nai kareyā-tāi-yō?' Hāe katā-ter-ā, 'am
called and asked-him, 'this what-is-being-done?' He said, 'thy

wāg wai(ch')-ki-ā, āru nāpāe nāpāe kud-ān-e, hānā-orī am apā-t
younger-brother come-has, and well well is-come, therefore thy father-his
 jom-ā.' Tab hāe ukik'-ān-ō āru ora(k')-rē mē bol-tā. Tab hāe-y-a(k')
eats.' Then he angry-became and house-in not entered. Then his

apā-t uduṅ-en-ā āru tayom-te sudhāri-āi-y-ō. Betā-tō apā-tē katā-waḍ-ā,
father-his out-came and afterwards entreated-him. Son-the father-to said,

'nāmin basar-ing am-rā-ing kām-ter-ā; kōnō din dēkhā am hukum mē-ing tarāo-
'so-many years-I thy-I service-did; any day see thy order not-I broken-
 agaḍ-ā. Hānā-rē-hō mi(t')-gōṭ paṭhrū hon mē-m hāting-aḍ-i(ñ)-yā, nē iyār
have. That-in-even one-piece goat young not-thou gavest-to-me, that friends

saṅgē ko-āndo-ing jom-ki-y-ā. Nak'i betā-am wai(ch')-ed kī am bhōj-ñop-ed-ā;
with feasting-I eat-might. This son-thy came that thou feasted-drunk;

am betā dēkhā kasbin-kū am jīnā jom-chāb-ed-ā.' Tab hāe hāeyā
thy son see harlots thy living feed-finished.' Then he him

katā-waḍ-ā, 'e betā, am-gā sab-din ining saṅgē dohon-tā, āru ing-ra(k')-do ān
said, 'O son, thou all-days me with art, and mine that

am-ra(k'). Alē holē man-teḍ-ā, dohonā-dō am wāg goch'-ān-ā-i,
thine. We so entertained, because thy younger-brother died-he,

khān-ō jiyāo-yān; āru kere-yān-ō, khān-ō nām-nen-ā.'
and lived; and lost-was, and found-was.'

[No. 29.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

SPECIMEN II.

(DISTRICT PALAMAU.)

A POPULAR TALE.

O bhāi, chili-n kahne-ā. Tisiñ iyā ādijā bora(k') in bor-ā kē
 O brother, what-I shall-say. To-day such false fear I fear that
 jekrō bāyā mēni tēbhō-ā. Chili-ken-ā, kē hōlā tikiñ-in
 what-of description not can. What-happened, that yesterday noon-I
 buru dubich'-dubich' bāzār sen-ter-ā. Buru-tiñg kūl hedi-gati
 mountain towards bazar went. Mountain-on tiger very-loudly
 ādūmi-ān-ā. In bōnum hōr-kū doho-tan-ā, mēnē bora(k') hāp'-(a)d-i(ñ)-ā. Parañ
 roared. We many men were, not fear caught-me. But
 tisiñ hen hōr-te in gēdēj māmā-in gāo tikiñ mit'-hōr sen-ten-ā. Jakhan
 to-day that way-in I own(?) uncle-my village noon one-man went. When
 buru dubich' nāi ādi sen-ten-ā chanak bōnum khar-barāo-tirā birū sa-rē
 mountain towards river bank went suddenly very loud-noise forest side-on
 sōti sa-rē ājōm-ter-ā. In-do nayan samjhāo-gad-ā kē kūl vech'-ten-ā, aur
 river side-on heard. I thus thought that tiger come-has, and
 in hap'-ter-ā. Tij-in tarvār doho-tan-ā, mīnē ausar doho-jan-ā kē
 me caught. Hand-my sword was, not opportunity was-for-me that
 bōkhār-re uruñ-gad-ā. Jīng chhatpatāo-en-ā, boro(k')-ken-ā; kāth niar in
 scabbard-from took-out. Heart-my throbbed, feared; wood like I
 charā-kin, kūl bēgār yal-tir-ā boke-keṛi-yan. Jakhan chōkōi dēri-ā in
 stood, tiger without seeing bewildered-became. When little time-passed I
 henā senda yāl-wād-ē-yā, takhan in yāl-tir-ā, mit'-tān haram Sonthal hākū-kū
 that side looked, then I saw, one old Santāl fishes
 yāri-yānā sōti da(k') tanayā doho-tan, wahi buru-tēng bārilō-jōra-yān-ā.
 to-kill river water damming was, which hill-top-from falling-was.
 Ti-kiyarā jē diri ōta-rē adādi-j-er-ā, sē-ti diri bis hāth bāri
 Therefrom which stones below was-throwing, those stones twenty cubits from
 harharāo ōt-rē agrū-len-ā. Jakhan inā yal-ter-ā, takhan khātir-ten-ā;
 sounding ground-on falling-had-been. When this saw, then was-comforted;
 deyā phūr-sāt-len-ā, in ining neyā tēbhok' dahayārayā ining sāhas kai landā-yān-ā.
 again became-active, I myself this matter remembering my courage at laughed.

FREE TRANSLATION OF THE FOREGOING.

What shall I say, brother? To-day I have had such a shock from false fear that I cannot describe it. What happened is this.

Yesterday I went to the bazaar in the direction of the mountain, and heard the roar of a tiger from the mountain. We were many men together, and so I did not fear. But to-day at noon, I went alone by the same road to my uncle's village. When I approached the river near the mountain, I heard a very loud noise from the same direction. I thought that the tiger had come to catch me. I had a sword in my hand, but had no time to draw it from the scabbard. My heart began to beat violently, and I was so terrified that I stood like a stock and became quite senseless, though I did not see the tiger. After some time I looked in that direction, and I saw an old Santäl who was damming up the water of the river that came from the top of the mountain, to catch fish. He was therefore throwing stones down, and they were falling with a loud sound at a distance of twenty cubits. I was then comforted and came to myself, and laughed at my own courage.

[No. 30.]

MUNDA FAMILY.

KHERWARI.

KORWA.

SPECIMEN III.

(DISTRICT MIRZAPUR.)

STATEMENT OF AN ACCUSED PERSON.

Rupiya Udbegi minē tilā-gad-ā. Chili-laga tila-tila ? Naa mamla polis
Rupees Udbegi not took. What-for should-take ? This matter police
 jachao-kid-a. Ne hoṛ adit kahne-re. In mari nokar-yan kam
judged. These men false tale-in. I old servant-being work
 nees-do achchha banao-kin-a. Pe-khe rupiya pao-en-a. In
this-year (i.e. always) well did. Three-times money got. I
 bidik chor-ko sab-ted-a. In-on-do ita-g-i-do aloi rakhwar. Kanalom
many thieves seized. Me-like other not watchman. Last-year
 dewan bari-tān rupiya ow-ad-i-a. Nees-do heni sudha rupiya assi-y-a.
Dewan two rupees gave-to-him. This-year him to rupees asked.
 Hen hoṛ rupiya-tin minē im-yad-a, nena khatir nalis-kid-a. Na-an
This man rupees-my not will-give, this sake-for complained. This
 ori-te kini hoṛ mini nalis-gad-i-ya. En dih-ren-ku hoṛ homor-
way-in any man not complaint-made. This place-of-they men may-
 ku-an. En dih-ren-ku hoṛ pe-tān hoṛ na-an vi(ch')-kin-a, or
be-asked. This place-of-they men three men here come-have, and
 miyat' ghari-re miyat' hoṛ vech'-a. Ne hoṛ am sudha chikan
one moment-in one man will-come. This man thee to the-fact
 tibu-a.
tell-can.

FREE TRANSLATION OF THE FOREGOING.

I have not taken Udbegi's money. The matter has been tried by the police, and these men bear false witness. I am an old servant and always did my work well. I have got rewarded three times. I have seized many thieves, and there is no village watchman like me. Last year I lent the Dewan two rupees, and this year I asked him for them. He, however, would not pay, and therefore he filed this complaint. Such a complaint has never before been made. My fellow-villagers may be asked. Three of them are present here, and one more will be here in a moment. He will be able to tell you the truth.

It has already been mentioned that some Korwās speak a dialect which is much more closely related to Muṇḍārī and Santālī than is the case with the specimens printed above. Two versions of the Parable of the Prodigal Son in this more refined Korwā will be printed below. The first has been prepared by the Rev. J. DeSmet, and represents the dialect as spoken in Sarguja and Jashpur; the second was taken down in Hazaribagh by Messrs. Shaw and Bajray, and is stated to have been written in the so-called *Kōrākū tēbok'*, i.e., the language of the Kōrākū. The word *tēbok'* is commonly used in the dialect of the so-called Tisiās, a sub-tribe of the Brṅgā Korwās. See below. There are now no speakers of Korwā in Hazaribagh. I have, however, printed the specimen because it is a very good one. The semi-consonants are marked with much more consistency than in the specimen prepared by Mr. DeSmet where I have restored them from Muṇḍārī and Santālī. Thus I have written *tuluck'* instead of his *tulu'*; *amak'ak'* instead of his *amaa'*, thine, and so on.

Though the two specimens in question do not partake of all the peculiarities of the other Korwā specimens there can be no doubt that they represent a closely connected form of speech. Thus we find *anamak'*, thine; *hopon-tō*, the son; *idan-a*, is; *haṭin-wad-kin-a-e*, he divided to them; *bana-en-a*, they do; *hudñ-aei(ch')*, the younger, and so on. Mr. DeSmet states that 'you two' is *aban* as in Asurī. In his specimen we find forms such as *mak'-awa-kad-ko-a*, he caused them to kill. We have no instances of a causative verb in the other specimens.

According to Mr. DeSmet the negative particles are *ban* and *ka*. The Hazaribagh specimen, on the other hand, has *menei*, *men*, as in the other Korwā specimens.

For further details the specimens themselves should be consulted.

[No. 31.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

SPECIMEN IV.

(Rev. J. M. DeSmet, S.J., 1898.)

(STATE SARGUJA.)

Mit' hor-ren bar hopon-kin idan-kin-ā. Hurin-i(ch') hopon-te apa-t-e
One man-of two sons were-they-two. Small-the son-the father-his-he
 met-ad-e-a, 'aba, in nam-e-a khurji hatin-aiin-me.' Apa-t-do hatin-
said-to-him, 'father, I shall-get property divide-to-me.' Father-his divided-
 wad-kin-a-e. Hurin din-re hurin-i(ch') hopon-te sanama(k') jawar-ked-te
to-them-two-he. Few days-in small-the son-the all collected-having
 sanin desom-e sen-yen-a. Han-re ach'-a(k') khurji etkan kami-re chaba-parchi-
distant country-he went. There his property bad deeds-in finished-com-
 ked-a-e. Ar sanama(k')-e chaba-ke-ate hana disum maran ran-ga-kan-a,
pletely-he. And . all finished-having that country much famine-stricken-was,
 ar range(ch')-ed-e-a. Ar-e chalao-en-a ar hana disum-ren mit' hor thao-re-e
and it-hungered-him. And-he went and that country-of one man place-in-he
 doho-ken-a. Huni-do ach'-a(k') ot-re sukri gupi-e kul-ked-e-a. Ar sukri-ko
stayed. He his field-in swine to-feed-he sent-him. And swine
 jom-ad-e-a(k') lupu-te lach' bi-o(k')-a-e nam-la(k')-e, ar okoe-ho ban-ko
eating husks-with belly shall-be-filled-he wished, and anyone not-they
 em-ad-e-a. Ar-e uru-keate-e men-ked-a, 'apu-in-a(k') ora(k')-re timin
gave-to-him. And-he reflected-having-he said, 'father-my-of house-in how-many
 dasi-ko-a(k') pura lad men-a, in-do nre range(ch')-tin goch'-tan-a. Birid-ko(k')-
servants-of much bread is, I here hunger-with-I dying-am. Arise-shall-
 a-in apu-in thao-in sen-o(k')-a ar, "e baba," met-ai-a-in, "sirima-
I father-my place-I go-shall and, "O father," say-to-him-shall-I, "heaven-
 rea(k') ar am thao-re etka-ked-a-in; taiom-te-do am-reni(ch') hopon leka
of and thy presence-in sinned-I; henceforth thee-of son like
 in-do na-lage. Am-reni(ch') dasi lekan-te doho-ka-in-me." Ar-e
I-indeed not-at-all. Thee-of servant like keep-me-thou." And-he
 birid-yan-a ar apa-te sen-nam-ked-e-a-e. Oro pura sanin-re apa-te-e
arose and father-his-he went-found-him-he. And great distance-at father-the-he
 nel-nam-ked-e-a, oro daia-wad-e-a, oro nir-daram-ked-e-a-e oro hambud-ked-e-a-e, oro
see-got-him, and pitied-him, and ran-met-him-he and embraced-him-he, and
 cho(k)'-cho(k)'-ked-e-a-e. Hopon-te kor-do, 'e baba,' met-ad-e-a-e, 'sirima-rea(k')
repeatedly-kissed-him-he. Child-the boy, 'O father,' said-to-him-he, 'heaven-of

ar am thao-re etka-ked-a-ĩn; taiom-te-do am-reni(ch') hopon leka ĩn-do na-lage.
and thy presence-in sinned-I; henceforth thee-of son like I not-at-all.'

Apa-te-do ach'-ren dasi-ko-e met-ad-ako-a, 'sob-ate bugi lija(k') agu-tab-pe,
Father-the his servants-he said-to-them, 'all-from good cloth bring-quickly-ye,
 oro lija(k')-e-pe; oro ti-re mūdām, oro katar-re juta tusiñ-ai-pe, oro
and clothe-him-ye; and hand-on ring, and foot-on shoe put-on-him-ye, and
 hormo-akad-e bachru agu-e-pe, ma(k')-goj-e-pe; jom-ñu-ka-te-bun susun-a.
fattened calf bring-it-ye, cut-dead-it-ye; eaten-drunk-having-we dance-shall.

Ni hopon-ĩn koṛa goch'-len-a-e, oro jivid-ruar-kan-a-e; ad-len-a-e, oro
This child-my boy died-had-he, and alive-retained-has-he; lost-was-he, and
 ñam-ruar-kan-a-e.' Ar-ko jom-ñu-susun-ked-a.
found-again-has-been-he.' And-they ate-drunk-danced.

Marañ-ni(ch') koṛa hopon-do ot-re-e dohon-kan-a. Oro-e ruar-kan-a ora(k')
Great-the boy child field-in-he was. And-he returned house
 japā(k')-re hiju(k')-len-a-e, oro sereñ-kan susun-kan-ko-a(k') sari-e añum-ked-a.
near came-he, and singing dancing-men-of sound-he heard.

Huni-do mit' dasi-e ra(k')-ked-e-a oro, 'chet'-ko bana-en-a?' men-te
He one servant-he called-him and, 'what-they do?' saying
 kuli-ked-e-a-e. Dasi-do, 'boko-m koṛa huch'-kan-a-e,' met-ad-e-a-e,
asked-him-he. Servant, 'younger-brother-thy boy come-has-he,' said-to-him-he,
 'apu-m-do asul-akan bachra-e mak'-aka-wad-e-a; boko-m bugi-bugi
'father-thy fattened calf-he killed-has-for-him; younger-brother-thy well-well
 ñam-ruar-kan-a-e, men-te.' Marañ-ni(ch') hopon-do kise-yen-a-e oro ora(k')
found-again-is-he, saying.' Big-the son angry-became-he and house
 bolo(k')-te ka-e ñam-la(k'). Apa-t-do uruñ-khon-te ini-e binti-ad-e-a.
enter-to not-he wished. Father-his come-out-having him-he remonstrated-to-him.

Huni-do apa-te-e met-ad-e-a, 'ñele-me, ĩn pura sirima-re ama(k')-ĩn kami.
He father-the-he said-to-him, 'see, I many years-in thy-I work-
 agu-ad-a, oro ama(k') miat' kaji-hō ka-ĩn taram-ked-a. En-re-o ĩn
carried-on, and thy one word-even not-I transgressed. That-in-even I
 gati-ko tuluch' ĩn khusina men-te mit' merom hopon ka-m em-ad-ĩn-a.
friends with I might-feast saying one goat young not-thou gavest-to-me.

Ne hopon-me-do etkan kuri-ko tuluch' ach'-a(k') khurji jom-chaba-keate
This son-thy bad women with own property eat-finished-having
 huch'-kan-re, miat' motao-ked-i bachru ini men-te-m ma(k')-awa-kad-ko-a.
come-having-in, one fattened calf him saying-thou to-kill-causedst-them.'

Apa-t-do, 'e hopon,'-e met-ad-e-a, 'am-do sab dine ĩn thao-re-m dohon-a,
Father-the, 'O son,'-he said-to-him, 'thou all days my place-in-thou art,
 oro sab iña(k')-a(k') sab ama(k')a(k'). Marañ jojoma(k') banao oro
and all mine all thine. Big feast to-prepare and
 khusi-o(k')-do huch'-len-a. Ni boko-m goch'-len-a-e, oro ji-
to-feast came. This younger-brother-thy died-had-he, and alive-
 vid-ruar-kan-a-e; ad-len-a-e, oro ñam-ruar-kan-a-e, men-te.
returned-has-he; lost-was-he, and found-again-is-he, saying.'

[No. 32.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

SPECIMEN V.

(Messrs. S. P. Shaw and S. Bajray, 1898.)

(DISTRICT HAZARIBAGH.)

Mia(t')-hor hor bare-gota koṛa chondich' hopon-wan-a. He-kin-te
One-person man two boy children sons-were-to-him. These-two-in
 huḍiñich' hopon-to apat-tet'-e kahri-wad-e-a, 'apa ho, amak' dhan-
small-the son father-his-the-he said-to-him, 'father O, thy property-
me-se in-ak' hisa haṭiñ-wañ-me.' Ena-wari-do anech-rak' dhan-e
in-from my share divide-to-me-thou.' Then self-of property-he
 haṭiñ-wat'-kin-a. Bonum din-do menei doho-gan-a, huḍiñ-aeich' hopon-tu
divided-to-them-two. Many days not passed-for-him, small-the son
 tamani jama-ket'-te saṅgiñ des-e chalao-yen-a, aur hante-re luchpan-
all collected-having distant country-he went, and there riotousness-
 te dhan-tae-do-e urao-ted-a. Taman- dhan-e urao-hani-ked-a, hena-
with property-his-he spent. All property-he spent-wasted, that-
 wari-do hina des-re akal-ted-a-e, aur meni garib-yen-a. Aur men
after that country-in famined-he, and he destitute-became. And he
 mia(t') hor thao sen-ka-te doho-tan-a-e. Meni hor-do anech'-ra(k') khet-re
one man place gone-having stayed-he. That man self-of field-in
 sukri charawu kol-ted-e-a. Aur meni hor-do sukri jomeyat'-ware busu(p')-tu
swine to-feed sent-him. And that man swine eating-from husks-the
 jom-gi sane-ad-e-a. Aur kanae hoṛo men-ko ow-ae-tan-a. Hena-
to-eat wish-seized-him. And any man not-they giving-to-him-were. That-
 wari hani hor-do chet'-do pakṛao-en-a aur meni hor-do kāhri-ted-a-e, 'iñak'
after that man mind caught and that man said-he, 'my
 apu-ñ-ren-ko timin nokar-ko jome-a(k') wari-do adik-te-ko ñame-yat'-a,
father-my-of-they how-many servants food from more-they get,
 aur iñ-do reñgech'-te-ñ gujuk'-tan-a. Iñ rim-kok'-te apu-ñ-thao iñ senuk'-a.
and I hunger-in-I dying-am. I arisen-having father-my-place I go-shall
 aur iñ ṭebog-e-a, "apa ho, iñ-do Bhagwan marañ-re aur am marañ-re-ñ.
and I say-to-him-shall, "father O, I God before and thee before-I
 pap-ket'-a, aur iñ-do am hopon ghaite-do mene-ñ bujhaok'-tan-a. Aur iñ-hō
sinned, and I thy son worthy not-I feel-myself. And me-also

nokar-ko hai-te rakhao-tad-iñ-me." Hena-wari rim-ken-te apa-t tha-re
servants like keep-me-thou." *That-after arisen-having father-his place-he*
 sen-en-a-e. Aur sañgiñ-wari ñel-ñam-ked-i-te apa-t-do-e ach'
went-he. And distance-at to-see-got-having-him-on father-his-he himself
 moh-wae-tan-a, aur ñir-sen-ken-te hotok'-tu-re khaori-ked-i-te ach'
pitied-him, and run-gone-having neck-on embraced-having-him-on himself
 chok'-yad-e-a-e. Aur hopon apa-t-tu kãhri-wad-e-a, 'apa ho, iñ-do Bhagwan
kissed-him-he. And son father-his said-to-him, 'father O, I God
 marañ-re aur am marañ-re-iñ pap-ket'-a, aur iñ-do am hopon ghaite-do mene-ñ
before and thee before-I sinned, and I thy son worthy not-I
 bujhaok'-tan-a.' Hena-wari-do apa-t-do nokar-ko-tae kãhri-wat'-(ko)-a-e, 'sagro chirak'
feel-myself.' That-after father-his servants-his said-to(them)-he, 'all clothes
 wari chikana chirak' niwar-ka-te ak-ke-te dhuti-y-e-pe; aur meni ti-re
from good cloth taking-out bringing put-on-him-ye; and his hand-on
 angthi aur kata-t-re panahi tusiñ-wae-pe; aur abo-do-bo jomok'-a, ar-bo
ring and foot-his-on shoe put-on-him-ye; and we-we shall-eat, and-we
 kusik'-a, chele-lagit', iñ hopon-do goch'-yan-a, phin-e jiwaok'-
shall-make-merry, what-for, my son died-for-me, again-he alive-
 kan-a; at'-len-a, phin-e ñam-keyen-a.' Hena-wari-do sagro-ko kusi-yen-a.
became; lost-was, again-he found-has-been.' That-after all-they merry-made.
 Bade-aei(ch') hopon-tu-do khet-re-e doho-tan-a. Ena-wari-e hijuk'-tan-a
Elder-the son field-in-he was. That-after-he came
 orak'-i teyak'-bañchao-ket'-a, hena-wari-do baja-e añjom-ket'-a, ar-ko enech'-
house-he near-came, that-after music-he heard, and-they dancing-
 tan-a, hina gul-i añjom-ket'-a. Aur anech'-renich' mia(t') hor nokaru-do-e
were, that sound heard. And self-of one man servant-he
 rak'-ked-i-te ach' homori-yad-e-a-e, 'noa-do-ko chele-yen-a?' Hini
called-him-having him asked-him-he, 'these-things what-are?' He
 kãhri-tet'-a-e, 'amak'-ai(ch') bhae-do-e me(ch')-ken-a, aur amak'-ai(ch') apu-m-do
said-he, 'thy brother-he come-has, and thy father-thy
 jakar jakar khaena-e isin-ket'-a, en-te meni-do besmi pao-ket'-a-e.' Hana-
good good food-he cooked-his, this-for him well received-he.' That-
 wari-do-e khīs-en-a, aur bhitar-do mene-i bolo-gan-a. Hena-wari-do
on-he angry-became, and inside not-he entered. That-on
 apa-t-do baher-re uduñ-ken-te manao-ted-e-a-e. Meni apa-t-tet'-e kãhri-
father-his outside come-out-having entreated-him-he. He father-his-he said-
 wad-e-a, 'ñel-eñ-me apa, namin baris-do-iñ sewa-yet'-me-a, aur kabhi
to-him, 'look-at-me-thou father, so-many years-I serve-thee, and ever
 amak' kãhri-do mene-ñ tarao-gat'-a. Aur am-do kabhi mia(t')-tañ merom
thy word not-I broken-have. And thou ever one goat
 hopon-hõ mene-m em-gad-iñ-a je gate-ko sudha-ñ kusien menu(k').
young-even not-thou given-hast-to-me that friends with-I merry might-be.

Nei hopon-me-do, chinari-ko sudha amak' dhan-do-e jom-ket'-a, hāi
This son-thy, harlots with thy property-he devoured, he
 mejuk'-mejuk'-te chikan-chikanak' khaena-em taiyar-ket'-a.' Apa-t meni
coming-coming-on good-good food-thou preparedst.' Father-his him
 kāhri-wat'-a, 'o beṭa, namen dinu iñ huda-m dohon-tan-a. Aur je
said-to-him, 'O son, so-many days me with-thou art. And what
 iñ-ak' idana-do anam-ak'-a. Hena-wari-do jarur-me kusi-kok'-te-m dohon-a,
mine is thine-is. That-on proper-thou merry-making-thou should-be,
 chele-lagit', am-ak' bhae-do-e goch'-len-a, phin-e jiwao-ken-a; ach' at'-
what-for, thy brother-he died-had, again-he alive-became; he lost-
 len-a-e, phin-e ñam-ken-a.'
had-been-he, again-he found-was.'

ERNĠĀ OR SINGLĠ.

The Erngās are a sub-tribe of the Korwās. In Sarguja they are stated to be divided into two sub-castes, the Biranjhās and the Tisias.

Erngā has only been returned as a separate dialect from the Jashpur State. Local estimates give 500 as the number of speakers. At the last Census of 1901, 173 speakers were returned, viz., 18 in Ranchi and 155 in the Chota Nagpur Tributary States.

The specimens forwarded from the Jashpur State are not good enough to allow us to arrive at certainty about all details. This much, however, is certain that the Erngā of Jashpur is essentially identical with the so-called Korwā of that State. We find the same use of *ō* instead of *ā* or *ē* in verbal tenses, and the same change of *t'* to *d*, *ḍ*, *r*, and *r*. Thus, *misā-en-ā-yō*, he joined; *emek'-wad-i-ā-yō*, he has given a feast for him; *kasūr-ṭeḍ-ā*, I sinned; *tātān-kiṭ-iñ-ā*, Santālī *tetan-ked-iñ-ā*, I became thirsty; *maṛāo-tir-i-yā*, he placed him. Compare further *waich'*, come; *wātu*, village; *ñir*, run; *ñām*, get, etc.

The inflexion of nouns and pronouns is the same as in Korwā. Compare *mit' hōr-reenā*, one man-of; *rāij-ō*, in the country; *am-rak'* and *anam-rak'*, thy; *apā-t*, his father; *apa-tam*, thy father; *boho-tukū*, their sister; *apā-tō*, the father, and so forth.

With regard to demonstrative pronouns we may note *hāe*, *māe*, that; *manā*, this thing; *hānā*, that, etc. 'Who?' is *iyek'*, and 'what?' *chilak*.

The conjugation of verbs is the same as in Korwā. Thus we find the same dropping of the final *n* of verbal tenses. Compare *idān-ā* and *idā*, is; *dōhō-tā*, was. *Idā* is further abbreviated to *dā*, when used as a copula. Thus, *Kāsmīr tumīn laukak'-dā*, how far is Kāsmīr? *am babā oṛak'-rē tumīn bēṭā-kū-dā*, how many sons are there in your father's house?

The suffix *tan*, *tā*, is commonly used to form a present or future. Thus, *sen-tā*, I go, I shall go; *jōm-tan-ā-ing*, I shall eat. A form such as *katāwā-ki-y-ā*, I shall be called, seems to contain the conjunctive suffix *ke*. *Wā*, *āwā* is the well-known Aryan causative suffix.

The various suffixes denoting past time are used as in Korwā. The set *et'*, *at'*, *en*, *an*, occurs in forms such as *sen-eḍ-ā*, he went; *duduk'-ar-i-yā*, he suckled him; *hāṭing-ōḍ-ō*, i.e., *hāṭing-wad-ā*, he divided; *mesā-en-ā-yō*, he joined; *ukik'-yan-ā-yō*, he got angry; *bajhāo-yen-ā*, he was ensnared; *gock'-nen-ā*, he died.

The *k*-suffix is likewise in common use. Compare *waich'-ki-yā-yō*, he came; *tātān-kiṭ-iñ-ā*, I am thirsty; *ḍurup'-kiy-ā*, he is sitting; *ñām-gaḍ-ō*, he got; *bōlō-gan-ā*, he entered. The initial *g* of such suffixes is, however, perhaps often miswritten for *y*.

The following are instances of the *t* suffix, *kasūr-ṭeḍ-ā*, I have sinned; *katā-ṭeḍ-ā*, *katā-ter-ā*, he said; *ṭurāo-tar-ā*, he collected, and so forth.

Compare further forms such as *sōdōr-len-ā*, he arrived; *tōrāyō* and *tōrāyā*, he went; *tōrā-kū*, they went, etc.

The imperative is regular, but no suffix is added in order to indicate the subject; thus, *rakhāw-ing*, keep me; *ñaw-āing*, seek for me. Note forms such as *jōm-bū*, let us eat; *tusiñ-gōḍō*, put on him.

Different verbal bases are apparently formed as in Santālī and Mundārī. Compare *jōjōm*, eat; *tik'l* and *til*, cover, etc.

The negative particle is *mē* as in Korwā.

For further details the student is referred to the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son. The second is a popular tale. I have corrected obvious mistakes and tried to introduce consistency in the spelling. In other respects I have left the specimens as I got them.

[No. 33.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

SPECIMEN I.

ERŅĠĀ OR SINGLI DIALECT.

(STATE JASHPUR.)

Mit' hōṛ-reenā bar hōṛ-king dōhō-tā. Huring bēṭa-t apat-tē
One man-of two sons (sic.) were. Small son-his father-his-to
 kat-ter-ā-yō ki, 'ē abā, dē itādō hahāting hāting-wā-ing-mē.
said that, 'O father, please this-all share divide-to-me-thou.'
 Lāich'-kū apā-tō hāting-ōḍ-ō. Lēsan dinō huring bēṭa-t jhāri turao-tar-ā
Sons father-the divided. Few days-in small son-his all collected
 tahā jabar laṅka-e sen-ed-ā-e, āṛ jhāri jōm-ku hāting-sābā-gō-teḍ-ā. Jhāri
and very far-he went-he, and all eatables distribute-finished. All
 sābāo-tē hanā rāij-ō jabar akāl-en-ā. Raṅgech'-ā, guju(k')-tā. Nihu-do
spent-in that country-in heavy famined. Starved, died. Then
 hāe hanā rāij-rī mit'-hōṛ hōṛ saṅge mesā-en-ā-yō. Tab hāe hāe-ya(k')
he that country-in one-man man with joined-was-he. Then he his
 sukri sarāwā lōyōng-rē wār-wōn-ed-i-ō. Tab sukri-kū jōm-kē-ā, hanā hēṛē
swine to-tend field-in sent-him. Then swine ate, those husks
 nām-rē-dō jōm-kē-ā. Mē nām-gaḍ-ō. Taem-tē-dō ōngōl-teḍ-ā-yō ach'-mē man-
getting-in ate. Not got. Afterwards came-to-senses his mind-
 rē katā-teḍ-ā, 'āing bābā-ra(k')-kū haṛwāhā-kū jabar-kō pāwā-tā-kū jōm-tā.
in said, 'my father-of-they servants much-they get-they eat.
 Ing-dō rāngā-ing gujuk'-tā. Ing rīm-u(k')-tā-ing āṛ āpā-ṅg-kā-ing sen-
I hunger-I die. I arise-shall-I and father-my-near-I go-
 tā āṛ hāe-kā-ing katā-e-tā, "Bhagwān-kā-ing kasūr-teḍ-ā-ing āṛ
shall and him-to-I say-to-him-shall, "God-to-I sin-did-I and
 āṁ met'-tē. Āṁ bēṭā chēlēmā-ṅg katā-wā-ki-y-ā? Ing āṁ am-a(k') haṛwāhā
thy eye-in. Thy son how-I can-be-called? Me thou thy servants
 madhē-rē mit'-hōṛ rakhāw-ing." Hāe rēm-nen-ā-yō apā-tākā tōrāyō.
among one-man keep-me." He arose father-near went.
 Hāe-ya(k') āpa-t jabar laṅkā-te nīl-li-yā-yō. Nīl-li-yā, khān-ō sōgā-wad-
His father very far saw-him. Saw-him, then pity-came-
 i-yā, nīr-sen-ed-ā-yō tēmtō hōṭō-tē sab-tar-ā-yō māik'-yōk'-āiyok'-ad-i-yō.
to-him, ran-went then neck-on seized him-kissed.

{ No. 34.]

MUNḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

SPECIMEN II.

ERŅĠĀ OR SINGLĪ DIALECT.

(STATE JASHPUR.)

A POPULAR TALE.

Bārah bahin-kū dohon-en-ā. Tō bārḥ-ō bahin akū salah-nen-ā, 'dō-bū
Twelve sisters were. Then twelve-the sisters they agreed, 'well-we
 pahār, bās-pahār-bū sen. Hēlēt-bū dech'-ā-bū jōm.
mountain, bamboo-mountain-we shall-go. Sprouts-we gather-shall-we to-eat.'
 Dech'-dech'-tē jamā-kū olōk' pērēch'-ān. Tō bārah bahin-rē mit'-hōy' odō.
Gathering-in all baskets were-filled. Then twelve sisters-in one-person child-
 rē dohon-ā. 'Dō-bū niḥu-dō oṛa(k')-bu dēwēr. Tahā-dō niḥu olōk'-bū rēm.
with was. 'Well-we now home-we shall-go. Then now baskets-we raise.'
 Chhēdōlā boho-tuku-ērā jāwā-janamē-ān. Akū sen-ā. 'Ing olōk'-pē
Youngest sister-their-female was-delivered. They go. 'My basket-you
 rēm-got', dāi. Rēm rēm. 'Nā-rē rēm ānā-dō ērō, katā-teḍ-ā. 'Tō
raise-quickly, sister. Raise raise. 'Now raise that yourself,' said. 'Then
 hēlēt-ing go(k')-lē-kan-rē-dō ing jōm-tan-ā-ing. Nak'yō bālak dēmbā-ing
sprouts-I carry-if I eat-shall. This young baby-I
 go(k')-lē-kan-rē-dō raṅgā-ing gujuk'-tā. Hēlēt-sōklā-rē-dō tik'l-ātu-ing.
carry-if hunger-I die-shall. Sprouts-husks-in shall-cover-outright-I.'
 Til-tir-i-kān tōrā-kū. Boi-rē sāil dōhōn-ā. Tō sāil katā-teḍ-ā,
Covering-it-when went-they. Wood-in bison was. Then bison said,
 'rahā rē pāwan rājā, matak'-ā chilā sabad?' Sarā-najikāo-nen-ā, tō
'hold-hard O wind king, hear what sound?' Graze-approach-did, then
 āyum-ñām-teḍ-ā, 'manwā hōn uṛi āi-rē. Lutur-tē-ing gok'-gi-ing. Nā-ing
to-hear-got, 'man child like Oh. Ear-with-I carry-shall-I. Now-I
 asul-i.' Bathān-rē maṛāo-tir-i-yā-dō, sāil sarā-tōrā-yā. 'Tuwā tatan-kir-iñ-ā
will-keep-it. Cattle-pen-in put-it, bison graze-went. 'Milk thirsty-made-me
 tirri āyā. Sōnkēmā bāswū. Khūr khūḍē sīṅgh jhātē dār tōṭāyā ot
O mother. Golden flute. Hoofs trampled horns shook branches broke earth
 dōlāon-e bārah gōt pahār ghās ae sarāo-len-ā, bārah pukri dak' nū-teḍ-ā,
shook twelve piece mountains' grass he grazed, twelve ponds' water drank,
 sōdōr-len-ā, dēmbā-kā duduk'-ā-i-yā. Ae hārā-len-ā. Aiṅgh ghok-tiḍ-i-yā, 'ē āyā,
came, child suckled. He grew-up. Mother said, 'O mother,

pairi ñaw-ā-ing, tusingē-tā; sōnhē kijā-wā-ing, sōhē-tā-ing.' Sāil
pairi seek-for-me, shall-put-on; clothes buy-for-me, shall-wear-I.' Bison
 sarā-tōrāyā. Hānā tāyam-tē sāil dē-hōr-tē hōr sōdōr-len-ā. Bairi
graze-went. That after bison following man came. Enemy
 hōr lōhā suṛi tulā-teḍ-ā-ē. Chār khūt kunti rōpā-teḍ-ā-ē. Rak'-tid-i,
man iron nails made-he. Four corners nails fastened-he. Called-him,
 'tirri āyā.' Sōn-kēr murli āyum-teḍ-ā-ē. Sāil sōdōr-len-ā. Sagrō pākhi
'O mother.' Golden flute heard-he. Bison came. All sides
 kindrā, kārā pākhi durā-tō. Sāri-ō khūt ret'-yan-ā. 'Ing-dō, āyā,
went-round, which side entrance. Four corners shut-were. 'Me, mother,
 sōr hōr ret'-kiḍ-iñ-ā, harāo-kiḍ-iñ-ā sāṇḍāl hērēl ghumāo-kiḍ-iñ-ā.' Hinmin-rē
thief man shut-in-me, stole-me base man hemmed-in-me.' That-time-in
 engā-t sāil dak'-yan-āik (sic.) lōhā-sūṛi-rē bajhāo-yen-ā. Tāyam-tē-dō
mother-his bison entangled-being iron-nails-in ensnared-was. Afterwards
 lebdā-yen-ā. Hānak'-rā ērā lāñi katāy-ā, 'bolok'-waich'-mē sāṇḍāl
fell-down. This-on female child says-to-him, 'enter-come base
 hērēl. Engā-ing-dō űet'-kiḍ-i-yā. Ab-dō asul-ing-mē, nā-lāgā, engā-ing-rā
man. Mother-my killedst-her. Now keep-me-thou, this-for, mother-my-of
 jiu harāo-go(ch')-teḍ-ā.
life took-killedst.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time twelve sisters agreed to go to the mountain and gather bamboo shoots to eat. So they did so, and their baskets were all filled. One of the twelve sisters was with child. When they were going to take their baskets and return home, the youngest sister was delivered, and asked them to take her basket, but they told her to do so herself. She reflected, 'if I take the basket with me, I shall have something to eat; if I take the child, I shall die from hunger. I will cover it with shoots and husks.' After having covered the child they went off.

Now there was a bison in the forest. He said, 'O wind-god, what is the sound I hear?' He came nearer grazing, and he heard, 'it is like a child; I shall take and carry it on my ears, and tend it.' He placed it in an enclosure and went to graze. The child cried, 'I am thirsty, O mother, and want some milk.' He gave him a golden flute.¹ With trampling hoofs, shaking its horns, breaking the branches of the trees, and shaking the earth, the bison grazed up the grass of twelve mountains and drank up the water of twelve ponds, and then came and suckled the child. It grew up and said to the mother, 'O mother, go and look out for a Pairi for me, I will put it on; go and buy clothes for me, I will wear them.' The bison went to graze, and a man came after it. The wicked man made iron spikes and fixed them at all the four corners of the enclosure. The child called, 'O mother.' The bison heard the sound of the golden flute. He came and went to all corners to look for the entrance, but they were all shut. Said the child, 'a wicked man has shut me up and hemmed me in.' Then the bison was entangled in the spikes and fell down. Said the child, 'enter, O wicked man; you have killed my mother, and now you must keep me, because you have taken my mother's life.'

¹ The text is wrong. The sense seems to be that the bison gave the child a golden flute which it blew when it wanted to call the bison.

KŪRKŪ.

The Kŭrkŭs are the westernmost Muṇḍā tribe. Their dialect is spoken by about 100,000 individuals.

The word *Kŭrkŭ* is the plural of *kōrō*, a man, which word is identical with Muṇḍārī *hāṛā*, Santālī *hār*, a man. The dialect is occasionally called
 Name of the dialect. *Kōrō pārsī*, the Persian (*i.e.* non-Indo-Aryan language) of the *Kōrōs*.

The home of the Kŭrkŭs are the Satpura and Mahadeo Hills. Proceeding from the west we find them in the south of Nimar and in the Kalibhit and Rajaborari forests in the south-west of Hoshangabad, and further in the district of Betul, where they are most numerous in the western portion on the Tapti. Farther east they are found in the Mahadeo Hills in the north of Chhindwara. From the south-eastern corner of Betul the frontier line crosses into Berar, where Kŭrkŭs are thinly scattered in the Morsi taluka of Amraoti, while they are found in considerable numbers in the Melghat Taluka of Ellichpur and the adjoining parts of Akola. There are only very few speakers found outside this area. Some Kŭrkŭs were originally returned from the Sarguja State in Chota Nagpur under the name of Kōṛkŭ. It has already been mentioned that Kōṛkŭ is, in this case, a miswriting for Kōṛā-kŭ, one of the names used to denote the Korwās.

There is only one sub-dialect of Kŭrkŭ, the so-called Muwāsī, spoken in Chhindwara. It does not differ much from ordinary Kŭrkŭ. The Nahālī dialect of Nimar is now a mixed form of speech. There are, however, some indications which point to the conclusion that the original base of the dialect was related to Kŭrkŭ, and Nahālī will therefore be dealt with in connexion with this language. It is different from Nāharī, a broken form of Hal'bi spoken in the Kanker State, and from Naharī, a Bhil dialect spoken in Nasik and Sargana.

The number of speakers of Kŭrkŭ has been estimated for the purposes of this

Number of speakers. Survey as follows:—

Central Provinces—

Hoshangabad and Makrai	.	.	.	.	.	.	.	.	25,300
Nimar	.	.	.	.	.	.	.	.	5,700
Betul	.	.	.	.	.	.	.	.	31,400
Chhindwara	.	.	.	.	.	.	.	.	8,360

TOTAL CENTRAL PROVINCES . 70,760

Berar—

Amraoti	.	.	.	.	.	.	.	.	480
Akola	.	.	.	.	.	.	.	.	1,434
Ellichpur	.	.	.	.	.	.	.	.	35,010

TOTAL BERAR . 36,924

GRAND TOTAL . 107,684

The Nimar figures include the speakers of Nahālī.

The Muwāsī sub-dialect was returned from Chhindwara. The number of speakers has been estimated at 4,000. By adding that figure to those given above for Kūrkū we arrive at the following total :—

Kūrkū proper	107,684
Muwāsī	4,000
TOTAL	111,684

The corresponding figures at the last Census of 1901 were as follows :—

Central Provinces—		
Mandla	14	
Hoshangabad	10,039	
Nimar	17,220	
Betul	21,973	
Chhindwara	1,766	
Nagpur	12	
Makrai	1,646	
TOTAL CENTRAL PROVINCES	52,670	
Berar—		
Amraoti	668	
Akola	594	
Ellichpur	27,080	
Basim	1	
TOTAL BERAR	28,343	
Central India—		
Bhopal Agency	41	
Bhopawar Agency	1	
TOTAL CENTRAL INDIA	42	
Assam	208	
Muwāsī of Chhindwara	6,412	
TOTAL	87,675	

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Kŭrkū has no written literature, but many old songs have been preserved. The Gospel of St. Mark has been translated into the dialect by the Rev. John Drake.

Kŭrkū is a dialect of the same kind as Khariā and Juāṅ. It has not, however, been influenced by Aryan dialects to the same extent as those forms of speech, and is more closely related to Kherwārī than they are.

Since the appearance of Mr. Drake's grammar Kŭrkū is a comparatively well-known dialect, and I shall therefore only draw attention to some few characteristic points. For further details Mr. Drake's book should be consulted.

Pronunciation.—The phonetical system is, broadly, the same as in Santālī. *E* and *o* have two sounds each, as is also the case in Santālī. Thus, *hej-āg-āten*, coming from, after he had come; *kōrō*, a man; *mī-kār*, someone. In these examples *ā* denotes the open sound of *ai* in 'pair,' and *e* the sound of *a* in 'table'; *ā* is the *a* in 'all,' and *ō* the *o* in 'bone.' There is also a deep guttural *a* which apparently corresponds to the neutral *a* of Santālī. It is represented by the sign *q*; thus, *q-q*, yes.

Short and long vowels are often interchanged, and it is said to be frequently difficult or impossible to decide which should be considered correct.

There does not appear to be anything like the law of harmonic sequence observed in Santālī. There are, however, some traces which seem to show that Kŭrkū has once, in this respect, agreed with Kherwārī. Compare *gāch'* and *gujuk'*, die; *kūr-kū*, men, from *kōrō*, a man. The form *kōrō* closely corresponds to Muṇḍārī *hārā*, man. Instead of *ō* we find *ā* in *mī-kār*, one man, someone.

The class consonants are the same as in Santālī. In addition to the palatals the dialect possesses the sounds *ts* and *dz*; thus, *chōtō*, how much? *tsō*, to prick. This state of affairs is probably due to the influence of Marāṭhī.

Kŭrkū further possesses a *zh*, an *r*, an *rh*, and the same set of semi-consonants as Santālī. The semi-consonants have the tendency to be replaced by the corresponding soft consonants that has been observed in connected dialects. Thus, *chōch'*, what? genitive *chōj-a*; *bibit'*, rising, genitive *bibid-a*; *kākap'*, to bite, present *kākab-bā*, and so forth. In many cases, however, the semi-consonant is no more heard and is only observable before vowels and consonants when it has been changed to the corresponding soft consonant. Thus, *ūrā*, house; *ūrāg-ā*, of the house.

A *k* often corresponds to an *h* in Kherwārī. Thus, *kōrō*, Muṇḍārī *hārā*, man; *kōn*, Muṇḍārī *hān*, son; *kāṭin*, Muṇḍārī *hāṭin*, share; *kōrā*, Muṇḍārī *kōrā*, way, and so forth. It will be noticed that the Kŭrkū form is more closely related to Muṇḍārī than to Santālī.

Dental and cerebral sounds are very commonly interchanged. Thus *s* and *sh* are very difficult to distinguish. Other specimens commonly write *t* and *q* instead of Mr. Drake's *ṭ* and *d*, and so forth.

Ng often becomes *m* before *b*; thus, *baṅg*, not; *bam-bā*, is not.

Nouns.—There are two genders, one denoting animate beings, and the other denoting inanimate objects. The two genders are, however, often confounded.

The natural gender is indicated in the usual way, by means of different words, or by adding words meaning 'male' and 'female' respectively. In *kōn-jē*, daughter; *bōkō-jē*, younger sister; and so forth, we have apparently a female suffix *jē*. Compare Santālī *aji-t*, his younger sister.

There are three numbers, the singular, the dual, and the plural. Number is only marked in the case of animate nouns. The suffix of the dual is *king*, and that of the plural *kū*. In Akola we find *kī* instead of *king*, and in most specimens there is a tendency to replace the dual by the plural. This state of affairs is due to Aryan influence.

Case.—The cases of the direct and indirect object are often left unmarked. Usually, however, the postposition *ken* is added; thus, *kōn-ken*, to the son. Instead of *ken* we also find other forms such as *kē*, *khēn*, *khē*, *khin*, *kan*, and, in Hoshangabad also, *ko*. There can be little doubt that the use of this postposition is due to Aryan influence.

The suffix of the genitive is *a*; thus, *rañgech'*, hunger; *rañgej-a*, of hunger. According to Mr. Drake *ā* is used instead in such cases where a final *k'*, which is no more sounded, becomes *g* before the genitive suffix. Thus, *dāg-ā*, of water, from *dā*, Muṇḍārī *dāk'*, water.

The suffix *kā* (in *tūpō-kā*, of ghee; *popā-kā*, of the hole, etc.) is probably Aryan.

The genitive suffix is commonly dropped after vowels. Thus, *abā*, of the father.

The suffix of the ablative is *ten*, which is usually added to the genitive; thus, *kōn-ā-ten*, from the son. Instead of *ten* we also find *tan* and *te*.

A locative is formed by adding *en*, or after vowels, *n*; thus, *gāw-en*, in the village; *khiti-n*, in the field.

The suffix *tē*, which probably corresponds to Santālī *tūt'*, is apparently used as a definite article. Thus, *bā-tē-ken*, to the father.

Adjectives.—Adjectives do not change for gender, number, or case. Comparison is effected by putting the compared noun in the ablative. Thus, *inī kōrā dī kōrā-ten sārka kā*, this road that road-from straighter is, this road is straighter than that road.

Numerals.—The numerals are given in the list of words. Higher numbers are counted in twenties; thus, *upūn isā*, eighty; *mono isā*, five twenties, hundred. Aryan forms are, however, commonly used instead.

Pronouns.—The following are the personal pronouns:—

	Singular.	DUAL.		PLURAL.	
		Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st person, nom.	<i>iñg.</i>	<i>ā-liñg.</i>	<i>ā-lañg.</i>	<i>ā-lē.</i>	<i>ā-buñg.</i>
„ gen.	<i>iñgya.</i>	<i>ā-liñg-a.</i>	<i>ā-lañg-a.</i>	<i>ā-lē(-ya).</i>	<i>ā-buñg-a.</i>
„ suffix	<i>iñg.</i>	<i>liñg.</i>	<i>lañg.</i>	<i>lē.</i>	<i>buñg.</i>
2nd person, nom.	<i>am.</i>		<i>ā-piñg.</i>		<i>ā-pē.</i>
„ gen.	<i>am-a.</i>		<i>ā-piñg-a.</i>		<i>ā-pē(-ya).</i>
„ suffix	<i>mī, am.</i>		<i>piñg.</i>		<i>pē.</i>
3rd person, nom.	<i>dīch'.</i>	<i>dī-king.</i>		<i>dī-kū.</i>	
„ gen.	<i>dīj-a.</i>	<i>dī-king-a.</i>		<i>dī-kū.</i>	
„ suffix	<i>ech'.</i>	<i>king.</i>		<i>kū.</i>	

The suffix forms of the personal pronouns are used in order to denote the direct and indirect object with verbs. See below.

The suffix *kā* can be added to the personal pronouns in order to emphasize; thus, *ing-kā*, I myself.

Demonstrative pronouns are *inī*, this; *in-king*, these two; *in-kū*, these: *dīch'*, that (animate being); *dī*, that (inanimate object); *nijā*, this very; *hujā*, that very. Other forms are *inhī*, this; *minī*, that, both recorded from Akola. *Minī*, dual *min-king*, plural *min-kū*, is commonly used as a suffix in order to form relative participles and nouns of agency; thus, *ād-jen-minī*, the lost one; *urāg-en-min-kū kūr-kū*, house-in men, the men in the house. Instead of *minī* we often find *ītaich'* or *ech'*; thus, *bit'-ken-ītaich'*, one who has risen; *dīch' enen-ech' dān*, he here-man was, he was here.

Interrogative pronouns are *yē*, who? *chōch'*, what? *tōnēch'* (animate), and *tōnē* (inanimate), which? *chōtō*, how much? how many? and so forth. *Amāe*, who? and *antūne*, who? have been recorded from Betul. Indefinite pronouns are formed by adding *kā* to the interrogative ones; thus, *tōnēch'-kā*, someone; *yē-kā*, anybody.

There are no relative pronouns. The various tenses and the nouns of agency are used instead.

Verbs.—The conjugation of verbs is simpler than in Kherwārī. Thus there are no traces of the categorical *a*; the direct and the indirect objects are not distinguished, and, in a similar way, the same form is used to denote the passive and middle voices; the number of inflexional bases is more restricted; and the subject of the verb is not indicated by means of pronominal suffixes. On the whole, however, the conjugational system is the same as in Kherwārī, and even the common suffixes are easily recognizable.

The subject of the verb is not usually indicated in the verb, but in *ing tich'-kān-ing* and *ing tā-kān-ing*, I am, *ing* is commonly added as in Kherwārī. Similarly the number of the subject is indicated by adding the usual dual and plural suffixes in the case of the verb *tich'-kā* or *tā-kā*, to be; thus, *dī-kū tich'-kā-kū*, they are. According to Mr. Drake such forms are only used in the third person. Other sources also give forms such as *ābung tā-kā-kū*, we are.

The direct and indirect objects are usually, but not always, indicated by adding the suffix forms of the personal pronouns. No suffix is added if the object is an inanimate thing. The suffixes are usually dropped in the reduplicated form of the base, and there is apparently a strong tendency to discard them altogether.

In such forms as end in a vowel a consonant is inserted before suffixes beginning with a vowel. Thus the suffix of the first person singular in such cases becomes *nīng*, and that of the third person *nech'* or *dīch'*. *Dīch'* is identical with the full form of the pronoun. The initial *d* is, however, probably due to the existence of an old final *t'* in such tenses, which has been preserved under the influence of the pronoun. The *n* which is inserted before *ing* and *ech'* is perhaps also derived from an old *t'*. Compare the tendency stated to exist in Mundārī to pronounce the semi-consonants through the nose. It is, however, also possible that the use of *n* in such cases is due to a confusion between the transitive and intransitive forms of the verb.

A few examples will be sufficient to show how the pronominal suffixes are used in Kŭrkū. Compare *dīch' tōl-mī-bā*, he binds thee; *ing tōl-ē-dīch'-bā*, I bind him; *dīch' ing-*

ken tōl-kā-n-ing, he bound me; *sāhibō ing-ken inām iw-ā-n-ing dān*, the sahib gave me a present; *am-a kaurē dīch'-ken ghāl-ech'*, show him thy shoes, and so forth.

Conjugational bases.—The active and passive voices are distinguished as in Kherwārī. The suffix of the passive base is *ū* or *yū*; thus, *guj-ū*, to die; *mū-yū*, to enter; *kūl-yū*, to be sent; *tol-yū*, to be bound. Forms such as *dug-ūg-en*, into appearing; *tōl-yūg-a*, of the binding, and so forth, show that the final *ū* has originally been followed by a guttural semi-consonant *k'*. Compare Kherwārī *ok'*, *uk'*, *og-ok'*.

Reduplicated bases are of frequent occurrence. Thus, *bī* and *bī-bī*, to fill; *jōm* and *ju-jum*, to eat; *kūl* and *ku-kul*, to send; *bīt'* and *bi-bīt'*, to rise.

The use of the infix *p* in order to form reciprocal bases is less common than in Kherwārī; thus, *āraṅg*, to abuse; *ā-pa-raṅg*, to quarrel.

Causative bases are formed by prefixing *ā* or by suffixing *kī*. Thus, *nū*, to drink; *ānnū*, to give to drink; *bīt'*, to rise; *bīt'-kī*, to raise.

A transitive force is usually also attached to the *ē* which is often added to the original base; thus, *ōl* and *ōlē*, to write. Compare, however, *bīt'* and *bīd-ē*, to rise; *hē* and *hejā*, to come, and so forth.

Inflexional bases.—The various inflexional bases can be used as nouns, as adjectives, and as verbs. No such thing as a categorical *a* exists to show that such forms are used in the function of a verb.

Future and indefinite present.—The simple base is used as a kind of subjunctive. Thus, *dīch' bīt'*, he may, or should, rise; *dīch' shene*, he may go. A suffix *bā* is usually added in order to form a present or future base. Thus, *dīch' bīd-bā*, *dīch' bīd-ē-bā*, *dīch' bi-bīd-bā*, he rises, he will rise. In Hoshangabad we find *wā*, *ō*, or *wō* instead. Thus, *bhanē-wō*, I shall say; *kumā-ō*, I shall strike; *qōq-ō*, he sees, and so forth.

Past time.—As in Kherwārī, there are three different sets of suffixes denoting past time, one beginning with a vowel, another beginning with *k*, and the third beginning with *l*. The *l*-suffix only occurs in forms such as *ō-len*, *ō-lā*, went; *sā-lā*, brought, and so forth. It can therefore be left out of consideration.

According to Mr. Drake the *k*-suffix has the same significance as the suffix beginning with a vowel. The latter suffix begins with *e* or *ye*, instead of which some specimens have *ya*. *Jen* is sometimes substituted for *yen*, especially after consonants. Thus, *sod-yen* and *sod-jen*, fallen.

The past suffixes have one form ending in *en*, which is used with an intransitive or passive sense, and another form ending in *ā*, which corresponds to Kherwārī *et'*, and is used with an active or transitive meaning. It has already been remarked that an *n* is added to *ā* before suffixes beginning with vowels. Compare *dīch' gō-en*, he died; *dī awal-yen*, it was good; *dīch' tōl-yen*, he was bound; *dīch' bīd-jen*, he rose; *īng gō-ā-kū*, I killed them; *dīch' bī-ā-n-ing*, he forsook me; *dīch' bīt'-ken*, he rose; *dīch' tōl-kā-pīng*, he bound you two, and so forth.

The specimens printed below are very inconsistent in the spelling of these suffixes. Thus we find *kin*, *kan*, *khen*, *khan* instead of *ken*, and so forth. Compare also *dij-ā tī tōl-ē-khō*, his hands we bound, in the third specimen.

Compound tenses are formed by combining the inflexional bases with auxiliaries. The most common auxiliary is *tīch'-kā* or *tā-kā*, is. It has already been noted that suffixes denoting the subject are sometimes added to this form. The simplest form of

the copula is *kā*, past *dān*; compare Santālī *kan*, is, Asurī *ī-dān*, is, and so forth. Other auxiliaries are *sen*, which is used like *kā*, and *lap-ken* or *lap-jen*, began. Thus, *dīch' bīt'-ken kā*, he has risen; *dīch' bibīt'-dān*, he was rising; *dīch' dān-sen*, he has been; *dīch' bīt'-lap-ken*, he is rising. Instead of *dān* we sometimes find *jā*; thus, *gō-yan-jā*, had died.

The various bases are also used as imperatives; thus, *bīt'*, *bād-ē*, *bibīt'*, rise; *tolyū*, be bound; *tōl-kī*, bind; *ī-lē*, give, and so forth. The suffix *ē* is very common in the imperative, not, however, in the middle and passive voices. In the case of transitive verbs, *kī* is preferred.

The negative imperative is formed by prefixing *bakī* to the base; thus, *bakī totol*, do not bind.

The negative particle is *baṅg* or *hē-baṅg*, which sometimes precedes and sometimes follows the principal verb. Thus, *dīch' baṅg tōl*, he does not bind; *dīch' baṅg tōl-dān*, he was not binding. *Baṅg* can, of course, be inflected as a verb; thus, *dī awal baṅg-ū*, that is not good; *baṅg-en*, was not; *awal-yen baṅg* or *awal baṅg-yen*, it was not good, and so forth. In the past tense, however, it is more common to add *dun* to the base; thus, *dīch' baṅg bīt'-ken* or *dīch' bīt'-dun*, he did not rise.

For further details the student is referred to Mr. Drake's grammar and to the specimens which follow. The first is a version of the Parable of the Prodigal Son from Ellichpur for which I am indebted to the Rev. J. Drake. The second is a short tale in the Kŭrkū dialect of Nimar; the third is the deposition of a witness, forwarded from Akola, and the fourth is a short tale from Hoshangabad. The fourth specimen is rather corrupt. A list of Standard Words and Phrases from Amraoti will be found below on pp. 242 and ff. It did not originally contain all the forms printed below. The missing ones have been supplied from other lists, and they have been printed within parentheses.

[No. 35.]

MUNDA FAMILY.

KURKŪ.

SPECIMEN I.

(Rev. John Drake, 1897.)

(DISTRICT ELLICHPUR.)

Miā kōrō-ken bārīā kōn-king dān. Dō shanī-ītaich' hej-a bā-tē-ken
One man-to two sons were. And younger-the own father-his-to
 māndī-wā-n-ech', 'abā, māl-a ātā ing-yā dāū-bā, dī ing-ken ilē.'
said-to-him, 'father, property-of share my shall-be, that me-to give.'
 Dīch' hej-a māl kāting-kā. Ghōnōch' dīn dā-dun tē shanī kōn
He own property divided. Many days became-not then young son
 shabō-kā gōlā-kā, dō kālāng-kā dēsh-ōn ō-len. Dō dēn hej-a māl
all-whatever gathered, and distant country-in went. And there own property
 būrā chāl-ten bid-kā. Dō dīch' shabō shiā-kāgāten, dī dēsh-ōn
evil behaviour-in squandered. And he all spent-from, that country-in
 kād kāl bōchō-en, dō dīj-en kamtiyū endā-en. Dō dī dēsh-ō
heavy famine befell, and him-in to-starve began. And that country-of
 miā thār-ītaij-a mēran dīch' milāting-yū ō-len; dō dīch' hej-a khiti-n
one dweller-of near he to-be-joined went; and he own field-in
 sukari-kū-ken gugupī antin dīch'-ken kūl-kā-n-ech'. Dō sukari-kū jujum
swine tending for him sent. And swine eating
 dān, dī sālī-ten dīch' lājō bibī takū dān; dō dīch'-ken yē-kā
were, those husks-from he belly to-fill wishing was; and him-to anyone
 iw-ech' baṅg dān. Dīch' usār-en, ma-khan dīch' mhen-en, 'īngya
giving-him not was. He became-sensible, then he said, 'my
 abā mērā chōtō bhagiya-kū-ken kē ātā ghatā-ū-bā, dō sarāē-yū ētō
father near how-many servants-to enough bread is-got, and to-be-saved so-much
 ghatā-ū-bā, dō ing ranēj-a mār gujū lap-ken. Ing bid-bā, dō
is-got, and I hunger-of on-account dying am. I shall-arise, and
 abā mēran shene-bā, dō dīch'-ken māndī-wech'-bā, "abā, agāsō samman
father-of near shall-go, and him-to shall-say-to-him, "father, heaven before
 dō am-a samman ing pāpō dā-kā. Dō sutū-ken am-a kōn māndiyū
and thee-of before I sin did. And hereafter thy son to-be-called
 lēkān ing baṅg-ū. Ing-ken am-a miā bhagiya lēkān dōk-ing." Dō dīch'
worthy I not-am. Me thy one servant like keep-me." And he
 bid-jen, dō bā-tē mēran kē-en. Mētin dīch' kādilin dān, dī khendōn
arose, and father-his near went. But he far was, that time

dij-a bā-tē dich'-ken dō-kā-n-ech'; dō lirābārā-en, dō sarub-jen, dō dij-a his father him saw-him; and pitied, and ran, and his kōirin gāti-en, dō tōtō i-lā. Dō kōn-tē dich'-ken māndi-wā-n-ech', 'abā, neck-on fell, and kiss gave. And son-the him-to said-to-him, 'father, ing agāsō samman dō am-en dug-ūg-en pāpō dā-kā, dō am-a kōn-tē I heaven before and thee-with presence-in sin did, and thy son māndi-yū lēkān ing sutūken baṅg-ū.' Mētin bā-tē hej-a bhagiya-kū-ken to-be-called worthy I henceforth not-am.' But father-the own servants-to māndi-wā-kū, 'awal-ten awal lijā sāli, dō dich'-ken ugūr-kī, dō dij-a said-to-them, 'good-from good cloth bring, and him-on put, and his tin mūndi uri-kī, dō dij-a nāngān kaurē uri-kī. Dō ābung jujum hand-on ring put, and his feet-on shoes put. And we shall-eat dō aiya-kū; inī ingya kōn gō-en dān, dō ētā jītā-en; dich' ād-jen and make-merry; this my son dead was, and again became-alive; he lost dān, dō ghatā-en.' Dō dī-kū aiyā-ū lap-ken. was, and was-found.' And they merry-making were.

Mētin dij-a kāḍ kōn khitin-ech' dān. Dō dich' hejā lap-ken, dō ūrā But his big son field-in-man was. And he coming was, and house mēran hādir-ū lap-ken, dī khendōn dich' bājā-sādi dō chusun āñjum-kā. near arriving was, that time he music and dancing heard.

Dō bhagiya-kū mī-kār-ken dich' kon-yān-ech' dō kōkōmarā-en, 'inī māndi And servants-of one-man he called-him and asked, 'this matter chōch'?' Dō dich' dich'-ken māndi-wā-n-ech', 'am-a bōkō-tē hē-en; what?' And he him-to said-to-him, 'thy younger-brother-the came; dō dich' awal-sajā-ten ghatā-en, inī lāgin am-a bā-tē bhānā i-kā.' Dō and he good-well was-found, this for thy father-the feast gave.' And dich' khijū-en, dō tālān shenē tak-ū dun dān. Inī bārā dij-a bā-tē he got-angry, and inside go wishing not-being was. This for his father-the dārūm-en hē-en, dō dich'-ken bintī-kā-n-ech'. Dō dich' māndi-irā-dōnē outside came, and him entreated-him. And he said-back-having bā-tē-ken māndi-wā-n-ech', 'dōgē, ētō ōrōsō-ten am-a kāmō ing dāē-lap-ken, father-the-to said-to-him, 'see, so-many years-from thy work I doing-was, dō am-a hukūm ing tōnē-kā khendōn dēj-dun. Mētin ingya kibili-kū and thy order I any time transgressed-not. But my friends gelen ing aiyā-ū lāgin am ing-ken miā shiri kōn-ken-tai i-dun. with I merry-making for thou me-to one goat young-up-to gavest-not. Mētin butanī-kū gelen am-a māl jōf-en, inī am-a kōn hē-en, dī-kā But harlots with thy property wasted, this thy son came, that khendōn am dij-a antin bhānā i-kā.' Dō dich' dich'-ken māndi-wā-n-ech', time thou his for-sake feast gavest.' And he him-to said-to-him,

'kōn, am shabō-kā din ing gelen peria-kū lap-ken, dō ing-ya shabō-kā
 'son, thou all days me with staying art, and my all
 am-a kā. Aiyā-ū dō āri-yū awal dān. Am-a bōkō-tē gō-en
 thine is. To-make-merry and to-be-glad good was. Thy younger-brother dead
 dān, dō ētā jītā-en; dō ād-jen dān, dō ghatā-en.'
 was, and again became-alive; and lost was, and was-found.'

[No. 36.]

MUNḌĀ FAMILY.

KŪRKŪ.

SPECIMEN II.

(DISTRICT NIMAR.)

THE HISTORY OF RAN-JĪ OF GOGAIPUR.

Ī-yā jōmō Ran-jī dī ing Junāpānī Berār-en pēdāken dān. Ing Ī-yā umar bāṅg
My name Ran-jī and I Junāpānī Berār-in born was. I my age not
 hādē. Mēten ing-khen yādu-n tākhā, Ī-yā ābā ing-khen miyā hēpā-n māṇḍī-dān,
know. But me-to memory-in is, my father me-to one time-at said,
 ing khaṭ bandoko munoy ōrsō tāwen dāken-dān.
I big mutiny five years behind born-was.

Dikhen-dō ing gal ōrsō dān, Ī-yā ābā ing-khē Ī-yā bārī sānī bōkō-kū,
When I ten years was, my father me my two small younger-brothers,
 aphaī sānī bōkō-jāi-kū dī Ī-yā māy bāynē-dō gō-en. Ālē āyambālā miyā
three small younger-sisters and my mother leaving died. Our ancestral one
 sānī-sāṅg tīchā khēṭī dān. Mēten inhī Ī-yā ābā miyā bohrā Ī-yā khaṭ dādā biyābā
small plot land was. But this my father one Bohra my big brother marriage
 aṇṭin, dī Ī-yā ābā gōjūg-ā bārī sāl suṭū mēri-n gō-en, rupyā kolāwen hōtā
for, he my father(-of) death-of two years before cholera-in died, money raising for
 girwā dō-khē-dān. Bā gō-en-lā-kā bohrā jhaṭṭō karjō pār ilī.
mortgage done-had. Father died-after Bohra immediate debt payment demanded.
 Ī-yā māy karjō aḍgiyō lāykō bāṅg, ēṭhā khēṭī kāmāy lāykō bāṅg dān; dī-
My mother debt paying able not, and cultivation doing able not was; there-
 ghalyā dīj dī-khen khēṭī uwā-sākhnē. Mēten ālē palāṭiyā lāykō bāṅg-en. Bhāgiyā
fore she him-to field to-take-allowed. But we support able not-were. Service
 dō jojomā ghataijā aṇṭin gāw babāy bocho-ken. Pahilā ālē Kēkrā jūmō gāw-en
and food-of getting for village to-leave fell. First we Kekra named village-in
 bastī-ken. Dēn ing dō Ī-yā māy miyā gaulī ṭhām-en bhāgiyā dō-en, ēṭhā
resided. There I and my mother one Gowli with servants became, then
 dhin-ten ālē pōsāṅg ēṇḍā-en. Ī-yā mālīkō (aphai isā gal) biṭkhiḷ dān;
so we to-support began. My master(-of) three-scores-ten she-buffaloes were;
 dīj-ā dēkhrekhō Ī-yā kāmō dān.
their tending my duty was.

En-en adrūg-ā bārī sāl bāṭon ālē-lēn khaṭ phijitō dā-en. Ī-yā bārī
Here arriving-of two years after us-upon big misfortune became. My two
 bōkō-king miyā mahinā ṭālān gō-en, ēṭhā mēten ālē dī-kū
younger-brothers-they-two one month within died, and then we them(-of)

bakhērān dān, ī-yā sab-kō-ten sānī bōkō-jāi-ken kōrō-jujum kula miyā din
mourning-in were, my all-from small younger-sister man-eating tiger one day
 tulliyenē-ḍo sāynē. Ḍi-ghalyā ḍi gāw kharābō men-ḍo ālē phōran babāy
carrying-away was. Therefore that village had saying we at-once to-leave
 takkō-ken. Mēten ālē inhī gāw-en hai-en, ḍē-ten āyē thār-wā.
decided. Then we this village-in came, where now live.

FREE TRANSLATION OF THE FOREGOING.

My name is Ran-ji, and I was born in Junapani in Berar. I do not know my age, but I remember my father telling me that I was born five years after the great mutiny. My father died when I was ten years old, leaving me, two younger brothers, three younger sisters, and my mother. We had inherited a small plot of land, but this had been mortgaged by my father to a Bohra in order to raise money for my eldest brother's marriage. He died of cholera two years before my father. The Bohra demanded immediate payment of the debt after my father's death. My mother was neither able to pay nor to carry on the cultivation, and therefore she allowed him to take the land. We were now left without any means of subsistence, and we had to leave the village in search of employment and food. We at first settled in a village called Kekra, where I and my mother got employment under a Gowli, and were thus able to support ourselves. My master had seventy buffaloes, and it was my duty to tend them. Two years after our arrival there a great misfortune befell us. My two younger brothers died within the interval of a month, and while we were still mourning for their loss, a man-eating tiger one day carried off my youngest sister. We therefore thought that the place was unlucky and decided to leave it at once. We next went to the village where we are at present residing.

[No. 37.]

MUNḌĀ FAMILY.

KŪRKŪ.

SPECIMEN III.

(DISTRICT AKOLA.)

DEPOSITION OF A WITNESS.

Imān-ten ing māṇḍi-bā kī andājon pandharā din dā-yen, Śukar-wārā rātō,
Oath-on I say that about fifteen days became, Friday night,
 ing japāy bārī jāpini-kī giṭi-ken. Bārī pār rātō andājon ī-yā japāy ing-khē
I wife two children slept. Two watches night about my wife me
 jyāttā-yan māṇḍi-āndā-ken kī, 'urāgā tālā-n thādā-bhoganā sādi-ken. Mēten
awaked saying-was that, 'house-of middle-in vessels sounded. And
 kōrō chālā āñjimū-bā; ḍikān-ṭin biḍ-ē.' Inkā-ānti ing biḍ-jen; dhipi āngān
man-(of) sound is-heard; therefore get-up.' Thereupon I arose; wall towards
 ing dō-khē, ma-khan in-khē popā dō-khen. Inkā-ānti ī-yen iphin kī
I saw, then me-to hole appeared. Then me-in was-thought that
 urā phaḍi-kē, urāg-ā tālā-n ṭōnē-kēgarē hē-en. Urāg-ā tālā-n
house broke, house-of middle-in someone came. House-of middle-in
 diwā bāṅg-dā. Ī-yā biṇḍilā itān āngār-pēṭi tākhā-dān. Dētokā ōkhaṭ-ōn āngār-pēṭi
lamp not-was. My bed under match-box placed-was. That time-at match-box
 waṭ-khē nō lāp-khē. Inī chōr dhipi popā-khē mērā sēnē-āndā-ken, ī-yā najar di-jen
took-out and lighted. This thief wall hole-to near to-go-began, my sight that-in
 ōlen, dō ing di-khē uṭhā-yene di-yā ṭi uṭhāe; ing māṇḍi-on-ē(ch'), 'chōr
went, and I him caught-having his hand caught; I said-to-him, 'thief
 ām tōgām sene-bā?' Di-gon ī-yā khūp tāpān dā-yen. Ing urāg-ātēn hākwā
thou where goest?' Him-with my heavy wrestling became. I house-from shouts
 dā-yen. Sitārām dō Viṭhōbā ḍikkū hē-en. Dētog-en ī-yā jāpāy diwā
made. Sitārām and Viṭhōbā those came. Then my wife lamp
 lāp-khē urāg-ā tālā-n sakāḍi kōlā-khē; inī kōrō urāg-ā tālā-n
lighted house-of middle-in chain unfastened; these men house-of middle-in
 hē-en. Mē-ten īyen jōr hē-en, inī chōr-ā mērā-n dō-khē; manoya
came. Then me-in strength came, this thief-of near saw; five
 khandō waṭ-ken. Di khandō aphē rupyā molā tākhā-dān. Di ī-yā
pieces came-out. Those pieces three rupees worth were. Those mine
 tākhā-dān; jāpāy-ā gāṭhī-n-kē tākhā. Di gāṭhī jāti mērā khubḍi mērā
were; wife-of bundle-in is. That bundle mill near pots near
 dō-ken. Inē-ten jādā māl sen-dun. Ālē āph-kōr di-jā ṭi
was-put. This-from more property went-not. We three-men his hand

tōlē-kho. Dētogen pētāl-ā mērā-n sā-ya-n-e(ch'). Mēten di māndi Pētāl-khē bound. Then Paṭēl-of near brought-him. Then that tale Paṭēl-to ghāl-len-ē. Mēten pētāl chaukidār-ā tī-n chōr-khē ī-khin-ē(ch'). Bidī-phajer told. Then Paṭēl Chaukidār-of hand-in thief gave-him. Morning-time polis stēsān-en Bārsī-Takālī idī-khēn-ē(ch'). Chōr tonē-kā gāw-ā dij-ā police station-in Barsi-Takli sent-him. Thief which village-of his jumu ing bāng dhādē. Di ālē gāw-ā bāng. Diwā lā-lāb-ā āntin āngār-kādī name I not know. He our village-of not. Lamp lighting for match wot-khen. Di-khento popā-kā mērā-n chōr dō-ken. Di-āntin diwā ing lāb-du-kā. rubbed. That-time hole-of near thief saw. Therefore lamp I lighted-not. Dhīp-ten popā-ten kōrō badā muskul-ten ōt-bā. Kachērī-n sā-lē Wall-from hole-from man great difficulty-from comes-out. Court-in brought khilā di khilā-ten dhīpī-khē popā-khē. Di īyen popā-kā mērā-n andhulī spike that spike-with wall-to hole-made. That me-to hole-of near bath jagā-n ghaṭā-ken. room-in found-was.

FREE TRANSLATION OF THE FOREGOING.

I declare upon my oath, that on a Friday night, about a fortnight ago, I was sleeping with my wife and my two children. About midnight my wife roused me and said that she heard a sound of jars in the house, and that she also heard a man moving about. She therefore asked me to get up. I did so and looked at the wall. I saw a hole and concluded that some one had broken into the house. There was no lamp burning, and I therefore took a match-box from under my bed and lighted a match. I saw this thief close to the hole and I seized his hand and asked what he was about. He began to struggle with me and I raised a cry. Then Sitārām and Viṭhobā came. My wife had now lighted the lamp and unfastened the chain of the door, and the men entered. I got courage and examined the thief. I found five pieces of cloth, worth three rupees. They belong to me, and had been kept in a bundle belonging to my wife, in a pot near the flour mill. I did not find anything more. We three bound his hands and brought him to the Paṭēl, and informed him of the matter. He handed the thief over to the Chaukidār, and the following morning he was sent to the police station at Barsi Takli. I do not know the thief's name and village. He is not of our village. I rubbed a match in order to light the lamp, and then I saw the thief. I did not, therefore, light the lamp. The hole in the wall had been made with the iron spike which has been produced in court. I found it in the bath-room near the hole.

[No. 38.]

MUNḌĀ FAMILY.

KŪRKŪ.

SPECIMEN IV.

(DISTRICT HOSHANGABAD.)

THE KING AND THE FOUR PRISONERS.

Miyā din rājā jahal-khānā dōdō ō-lan. Uphon kōr-kū kāmā ō-lan.
One day king prison seeing went. Four men work-on went.
 Rājā ētā sāmhnē ṭigan-kanē an kumorā-baj-jā, 'kēwdā chōj-ā ō-lan?'
King them before-himself placed and asking-is, 'prison what-for went?'
 Miyā kaidi māṇḍi, 'mahārāj, khōṭ kām dai-ḍun. Kūr-kū lawar gawāi
One prisoner said, 'Sir, evil deed did-not. Men false witness
 bhartigā an iṅ-khē pasāṭiṅ-nī.' Bār-pā kaidi māṇḍi-wā, 'adāwa-tan
bore and me entangled.' Second prisoner says, 'enmity-from
 kaidō wachō-khanē.' Aphyā kaidi māṇḍi-wā, 'iṅ dusaryā badlyā uṭhā-in.'
prison came.' Third prisoner says, 'I other-of instead was-caught.'
 Aph kōr-kū chhutṭi arā-kē-kū. Rājā aph kōr-kū jawāb i-ḍun, an uphon
Three men leave wanted-they. King three men answer gave-not, and fourth
 kumorā-achhur-en, 'am chōya ō-lan kaidam?' Kaidi māṇḍi-kan, 'apnā
to-ask-turned, 'thou why wentest prison?' Prisoner said, 'your
 chādyā rupyā ṭhēlā churuw-en.' Rājā jahal-darogā hukm wāynē, inī-chā vēri
new money purse stole.' King jailor order gave, his handcuffs
 māki-arā-kē. Jhūṭhā māṇḍi-ḍun-ē ētā pāp badāṭiṅ-nū.
leave-set-free. False said-not then fault increased-not.'

FREE TRANSLATION OF THE FOREGOING.

One day a king went to see the prison, and he saw four men going to work. He had them put before him and asked them why they had come into prison. The first said, 'I have not committed any fault, I was sentenced on false evidence.' The second said 'I came into prison through the intrigues of my enemies.' The third said, 'I was caught for another.' All the three wanted to be set free. The king did not return any answer, but asked the fourth why he had come into prison. He said that he had stolen his purse of money. The king then ordered the jailor to release him, because he had not increased his fault by telling lies.

MUWĀSĪ DIALECT.

A considerable number of the Kūrkūs of Chhindwara have been returned under the head of Muwāsī. There are also Muwāsīs in Hoshangabad, where they live in the Ner-budda valley about Bairi and Punghat. The Hoshangabad Muwāsīs have given up their native tongue and claim to be Rajputs. In Chhindwara, on the other hand, they speak Kūrkū. The number of speakers as estimated for this Survey was 4,000. At the last Census, of 1901, 6,412 speakers were returned.

The Muwāsī dialect is almost identical with ordinary Kūrkū. The vocabulary sometimes differs, and the Aryan element is stronger than in the purest Kūrkū. In most other respects, however, the dialect is the same.

The tendency to cerebralise dental sounds does not appear to exist. Compare *dī*, he; *dā-khe*, did.

An *a* is commonly used in suffixes where most Kūrkū dialects have *e*. Thus, *māl-tan*, from the property; *din-an*, in a day; *ḍo-wan*, saw. The same is also the case in the Kūrkū of Hoshangabad. There are no traces of the semi-consonants in the specimen. Compare however writings such as *chōi*, i.e. *chōch'*, what? *goi* and *gōjō*, to die, etc.

The inflexion of nouns and pronouns is mainly regular. The plural is, however, very commonly used instead of the dual, and we even find *bār-kū*, two. Forms such as *bā-san*, to the father, are due to Aryan influence. *Abu-ā*, his, is perhaps derived from *āpnā*. *Āpē*, you, is also used in the meaning of 'thou' and 'thou and he.'

The conjugation of verbs is almost the same as in the Kūrkū of Hoshangabad. The suffix of the present and future is *wā*. It is apparently also used in the past tense; thus, *māndi-wā*, said. This form is, however, identical with *māndi-wan*, said.

The verb substantive is *kā*, past *dan*. The form *takhāne*, is, should be compared with Santālī *takhā-kan-a*, was.

The only point in which Muwāsī really differs from Kūrkū is in the formation of the negative verb. Forms such as *bañ-khāne*, I am not, are also found in ordinary Kūrkū. In most cases, however, the negative verb is formed by adding *len-kā* or *lan-kā* to the base. Thus, *i-len-kā*, gavest not; *se-lan-kā*, did not go. It seems probable that the *len* of *len-kā* is the Dravidian negative *illa*, to which the verb substantive *kā* is added. If this explanation is the right one, we can perhaps infer that Kūrkū *dun* is also a Dravidian loan. Compare Kōlāmi *tōten*, and *todī* in the Dravidian Bhili of Berar.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows.

[No. 39.]

MUNḌĀ FAMILY.

KURKŪ.

MUWĀSĪ DIALECT.

(DISTRICT CHHINDWĀRĀ.)

Miyā dhoke bārī gaṇḍā dā-ken. Nānd-tan dī sānī gaṇḍā abu-ā
One man-of two sons were. Them-from that small son his
 bā-san māndi-wā, 'he bā, 'māl-tan ĩ-yā āṭā ta-khāne, in-khan illi.'
father-to said, 'O father, property-from my share is, me-to give.'
 Mē-tan dī kōrō dī-khū-kan abu-ā māl kāṭhīn-khē. Thōrēkā din-an sānī
Then that man them-to his property divided. Few days-in small
 gaṇḍā abu-ā sab māl juḍā-yan nō dusrā des-khen lā-yan, nō dēn dī
son his all property collected and other country-to went, and there he
 abu-ā māl kharāb chāl-tan barbād dā-khe. Mē-tan dī sab kuchh
his property evil behaviour-with wasted made. Then he all whatever
 barbād dā-khe mē-tan dī dēsun barā kāl bachō-kan, nō dī kaṅgāli-yan
wasted made then that country-in big famine fell, and he wretched-became
 nō dī dī dēsun kōr-kū mērān dumā-aṭaiy-yan, nō dī kōrō dī-khan abu-ā
and he that country-in men near to-stay-began, and that man him his
 kheti-n sukārī chā-chārā kul-khe. Dī kōrō khūb raṅgai-yan kī sukri chārā
field-in swine to-feed sent. That man much hungered that swine food
 jojumuā-nāyane tiyār huā. Mē-tan dī kōrō-kan iyē-kā jojum-ā-nāyane i-len-kā.
eating-for ready was. And that man-to anyone eating-for gave-not.
 Mē-tan dī abu-ā hōsan haiy-yan nō māndi-wā, 'ĩ-yā bā-tē mērān iddā kōrō
And he his sense-in came and said, 'my father near how-many men
 ta-khāne ki dī-kū-khan achhā-tarahāse āṭā ghatā-wā, nō inṅ raṅgai-tan
are that them-to enough bread is-got, and I hunger-from
 gōjō-utaiyan.' Nō dī abu-ā manan māndi-wā ki, 'inṅ ĩ-yā bā-tē mērān sene-wā
dying-am.' And he his mind-in said that, 'I my father near shall-go
 nō māndi-wā ki, "hē bā, ām-ā samman nō Parmesur samman āpē bār-kū-kā
and shall-say that, "O father, thee-of before and God before you both
 tālān inṅ pāp dā-khe, nō inṅ ām-ā gaṇḍā māndi lāykhū bañ-khāne. In-khan
between I sin did, and I thy son to-say worthy not-am. Me
 miyā majurōn hisāb-an dumā-dhā-wā." Nō dī iddā māndi-wā abu-ā bā mērān
one servants-of like to-stay-make." And he so said his father near
 lā-yan. Mē-tan dī galle atā dan, mē-tan diyā bā-tē dō-wan nō sarūb-an nō dī mulākāt
went. And he very far was, and his father saw and ran and he meeting
 dā-wan, nō dī gaṇḍā bā-san māndi-wā ki, 'inṅ ām-ā samman nō Parmesur
made, and that son father-to said that, 'I thee-of before and God

samman pāp dā-khe, nō ām-ā gaṇḍā māndi lāykhū bañ-khāne.' Mē-tan bā abu-ā before sin did, and thy son to-say worthy not-am.' And father his naukarōn-tan māndi-wā ki, 'achhā angā sā-lī nō di-khan uri-kē. Chhallā diyā servants-to said that, 'good robe bring and him-to put. Ring his ti-yan uri-kē nō diyā jaṅgan penhai uri-kē. An-then achhi-tarah-sē jojumūā nō hand-on put and his foot-on shoe put. And good-way-in shall-eat and achohi-sukhi-wan. Ī-yā gaṇḍā goi-an dan, mētan dī bileri-yan; dī ad-jan dan, well-happy-shall-be. My son dead was, and he alive-became; he lost was, nō mē-tan dī ghatā-yan.' Nō di-khā bahot khusi-wan. and then he was-found.' And they much happy-were.

Inhi bakhat diyā bare kōn-tē khēti-n dan. Mē-tan dī urā mērān hai-wan, This time his big son field-in was. And he house near came, mē-tan di-khan siringā āwāj diyā lutūr-an hai-wan. Diyā miyā naukar-khan and him-to music-of sound his ear-in came. His one servant-to hākoī nō māndi-wā, 'inī chōī bāt ōy?' Dī naukar māndi-wan ki, 'ām-ā called and said, 'this what matter is?' That servant said that, 'thy sānī dādā hai-wan, nō ām-ā bā mējwānī dā-khe, mē-tan dī di-khan small brother came, and thy father feast made, and he him chaṅgāpan ghatā-wan.' Mē-tan di-khan gussā ā-yin nō dī bhitrā se-lan-kā. safe found.' And him-to anger came and he inside went-not. Diyā bā-tē bākran haikkan nō di-khan āyal-tan māndi-wā. Mē-tan dī His father outside came and him-to entreaty-with spoke. And he abu-ā bā-san māndi-wā, 'hē bā, āpē sēwā itnā din dā-yē, nō ām-ā his father-to said, 'O father, thy service so-many days did, and thy hukūm uṭāl-lan-kā. Mē-tan āpē miyā sērī pillā in-khan Ī-yā dōstō sōṅgan order broke-not. And you one goat young me-to my friends with huñjū-nāyane i-lan-kā. Mē-tan āpē dī gaṇḍā hajewā, mē-tan āpē āyal playing-for gavest-not. And your that son comes, then you great mējwānī dā-khe, ki mē-tan āpē sab dhan japāy-kū sōṅgan udāo-ke.' feast made, that then your all wealth women with squandered.' Diyā bā māndiwan ki, 'jo-kuchh Ī-yā mērān ta-khāne, so ām-ā-kā His father said that, 'whatever my near is, that thine wē. Āmbū-khan inhi bakhat khusi-manāti-an, mē-tin ām-ā dī sānī is. Us-to this time merry-should-make, that-for thy that small dādā goi-an dan, so ghatā-yan; dī ad-jan-dan, so ghatā-yan.' brother dead was, he was-found; he lost-was, he found-was.'

NAHĀLĪ.

The Nahāls are mentioned in old documents as hill robbers. According to the Nimar Settlement Report, "Nahal, Bheel, Kolee" is the phrase generally used in old documents for hill plunderers, who are also all included in the term "Mowassee." The Raja of Jeetgurh and Mohkote has a long account in his genealogy of a treacherous massacre by his ancestor, in the time of Akbar, of a whole tribe of these Nahals, in reward for which he got Jeetgurh in Jageer. Indeed they seem to have been inveterate caterans, whom nothing but extermination could put down. They do not now exist as a tribe, but only in scattered families, who are mostly in the position of hereditary village watchmen.'

According to the same authority the Nahāls then, in 1870, spoke Kūrkū. It is probable that this is still the case with many Nahāls. Others, however, use a mixed form of speech, which will be dealt with in what follows. This latter dialect is the so-called Nahāli, *i.e.*, the language of the Nahāls. It is spoken by the Nahāls of Nimar, but no information is available as to the number of speakers, the Nahāls having been included under the head of Kūrkū in the local estimates and in the last Census reports.

Nahāli is different from the Nāhari dialect of Kanker, which is a broken Hal'bi, and also from Nahari, a Bhil dialect of Nasik and Sargana. Like both, however, it is strongly Aryanised, and probably on its way towards becoming an Aryan form of speech. The base of the dialect is probably a Muṇḍā language of the same kind as Kūrkū. Then there is an admixture of Dravidian, and finally an Aryan superstructure. It is of interest to note that Nahāli is spoken in a part of the country in which remnants of Muṇḍā and Aryan tribes still meet each other. To the north and west we find a continuous chain of dialects, *viz.*, the various Bhil dialects, which are now Aryan but are spoken by tribes who must have been of the same stock as the Nahāls.

A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases in Nahāli have been received from Nimar and will be reproduced below. They are the basis for the remarks which follow, and which do not make any pretension to completeness.

Nouns.—There is apparently no grammatical gender and no dual. The usual plural suffix is *ṭā*; thus, *ābā-ṭā*, fathers.

There is apparently great confusion in the use of the various case suffixes. *Kē* or *kī* apparently corresponds to *ken* in Kūrkū and denotes the dative and the locative. Thus, *ābā-kē*, to the father; *khēt-kē*, in the field.

The suffix *kun* corresponds to Hindī *sē*, from, to; thus, *māl-kun*, from the property; *hāl-kun*, to the servants (he said).

The genitive is formed by adding one of the suffixes *kē*, *kū*, *n*, *nē*, and *kū*. Thus, *mānchu-kē*, of a man; *ābā-n* and *ābā-kū*, of the father; *ḍhol-kā*, of drums.

The case of the agent is apparently formed by adding *n* or *nē*; thus, *bāchuran*, by the younger; *ābā-nē*, by the father. The use of the case of the agent, and the suffixes by means of which it is formed, are distinctly Aryan.

Numerals.—The numerals are given in the list of words. It will be seen that *irā*, two; *moṭho*, three; *nālo*, four, are Dravidian. *Bidī*, one, perhaps corresponds to

Kherwārī *mīt'*, one. Compare Khassi *wei, wi*, one. Sir George Campbell gives *bi*, one, from the Lakadong Khassi dialect. The remaining numerals are Aryan.

Pronouns.—The pronoun *jo*, I, is peculiar to the dialect. *Ingē*, and *in*, my, seem to be Munḍā forms. *Nē*, thou, on the other hand, is Dravidian. The final *mā* in *hundār-kā-mā*, preparedst, on the other hand, looks like the suffixed form of the Munḍā pronoun of the second person. Other pronouns are *ho*, *hoytarē*, *ētarē*, he ; *itī*, *hoitī*, that ; *ibnijē*, own ; *nānī* and *nēnī*, who ? *nānko*, what ?

Verbs.—The verb substantive is *kā* as in Kūrkū. In the third person *tankē* is recorded. It is perhaps the same word as Santālī *tahā-kan*. The past is given as *o*, third person *ēthē*. In the specimen, however, we find *tā*, was, were. The distinction between the first and second persons on the one side and the third on the other is probably artificial.

The present tense of finite verbs is formed by adding *gā* ; thus, *ughāin-gā*, lives ; *koṭṭe-gā* and *koṭṭo-gā*, strikes. Instead of *gā* we also find *kā* ; thus, *jērē-kā*, it is got. Compare also *tan-kē*, he is. Compare Kūrkū *kā*, is.

A present definite is formed by adding *kādinī* or *kēdinī* ; thus, *koṭṭo-kādinī*, I am beating ; *charāw-kēdinī*, he is grazing. This form is, however, also used as a past ; thus, *chāin-kēdinī*, they made merry.

The future seems to be identical with the present. The suffix *gā* or *kā* also occurs as *gēn* or *kēn*. Thus, *ēr-gā*, I shall go ; *koṭṭo-kēn-kā* and *kohaṭu-kēn*, will strike ; *ṭē-ēkēn*, we shall eat ; *ugāin-gēn*, we shall become. Note also *kāynēkē*, I shall say.

The past time is expressed by means of several suffixes. In the case of transitive verbs there is a tendency to introduce the passive or impersonal construction usual in Aryan languages. Thus, *hoytarē-n dhan-māl aṭāyā*, him-by property was divided. The suffix *yā* in *kamāyā*, was done ; *aṭāyā*, was divided, is perhaps also Aryan.

The most common suffixes of past time are as follows :—

Ē or *ī* is used in forms such as *ṭē-ē*, ate ; *pāt-ī*, came ; *māṇḍī*, said. It is apparently identical with Kūrkū *ā*, en. If this suffix originally ended in *n*, it is perhaps identical with *nu* or *nī* in *kāi-nu*, *kāi-nī*, said. Compare the common *n* suffix in Bhili and Khāndēśi.

A suffix *jan* or *jā* occurs in *nan-gāy-jan*, he became destitute ; *khijī-jā*, he got angry, and so forth. It seems to have a passive or intransitive force. Compare Kūrkū *en*, *jen* and *jan*, Munḍārī *jan* and *yan*.

A *k* suffix is used in forms such as *uḍātīn-kā*, spent ; *char-kē*, came ; *ṭok-kī*, kissed. Similar forms are common in Kūrkū and other Munḍā dialects.

Other forms with the meaning of a past tense are *ṭē-gadā*, they were eating ; *harpī-dā*, he was lost ; *ṭākogā-ṭā*, he was filling ; *beṭṭirī*, he had died ; *ādirī*, he reached ; *ghāṭājērā*, he was found ; *koṭṭojērē*, I had beaten, and so forth. Note also *hundār-kā-mā*, preparedst.

The imperative is formed by adding the suffixes *ē* or *kē* ; thus, *ēr-ē*, go ; *bē-kē*, give. *Pēhēnātīn-kā*, put on, looks like a future. Note the reduplicated form *bē-bē*, give.

The various tenses are apparently also used as participles. Compare *gōlāya*, having collected ; *hērē*, spending ; *chēr-gē*, running ; *pāt-kēdinī*, while coming ; *bēi-kē*, having arisen (Santālī *beret'-ka-tā*) ; *uḍātīn-kā-mā*, when he had spent, and so forth.

Verbal nouns are *chain-kā*, to make merry ; *chāḍāk-kē*, in order to tend ; *māṇḍāng*, to say.

The **negative particles** are *bē*, *bēṭā*, *bēṭē*, and *hōṭē* ; thus, *bēko*, no ; *bēṭā-bē*, did not give ; *bēṭē-hēṭē*, I am not ; *hōṭē-jīrē*, did not pass. In *nānkatarhōṭbē*, didst not give, the negative particle is probably *hōṭ*, and *nānkatar* perhaps means 'any even.'

The preceding remarks will have shown the peculiar character of the dialect. It gives the impression of a mechanical mixture of Muṇḍā, Dravidian, and Aryan elements. The same impression is left by the vocabulary which contains words belonging to all three families, and also some which cannot with certainty be identified.

For further details the student is referred to the specimen which follows and to the list of Standard Words and Phrases on pp. 242 and ff. Both have been printed as I have got them.

[No. 40.]

MUṆḌĀ FAMILY.

NAHĀLĪ DIALECT.

(DISTRICT NIMAR.)

Bidī mānchu-kī ir lānā tā. Hoytarē-ṭā-kun bāchura-n ābā-kē
One man-to two sons were. Them-from the-younger-by father-to
 kāynū, 'yē ābā, awal māl-kun ingē hichchā indē mā.' Bhāṭē
it-was-said, 'O father, good property-from my share me-to give.' Then
 hoytarēn hoytarē hiṅgē dhan-māl atāyā. Ghanē din hoṭē-jirē
him-by them his wealth was-divided. Many days became-not
 bāchē-gitā sab dhan-māl-na golāya bhāgā dēch-kī yēdē, hāṭikoyērī
young-son all property having-collected distant country-to went, there
 hoytarēn āndphand-kī din hērē ibnijē dhan uḍātinkā. Bhāṭē
him-by riotously days spending his-own property was-spent. Then
 hoytarēn sab uḍātinkā-mā iṭi dēch-kē kāl charkē, hoytarē naṅgāy-
him-by all spent-in that country-in famine came, he destitute-
 jān. Bhāṭē ho hoiti dēch-kē māntāminār-kē bidī mānchu-kē awār-kē
became. Then he that country-in inhabitants-in one man-of house-in
 ugāyāṅgā. Hoytarē khēt-kī chogumṭā chādāk-kē pūrī. Itān jogumṭā
lived. He field-in swine grazing-for sent. Which swine
 ṭēgadā ētlān chhēṅgā-kē ēṅgē pōpō āgan-kā ṭākogāṭā. Ētarēn
eating-were those husks-with his belly fire to-satisfy-wanted. Him-to
 nānikā nānkā bēṭābē. Bhāṭē ētarē-kē akal pāti do ētarē kāinī, 'ēṅgē
anyone anything not gave. Then him-to sense came and he said, 'my
 ābā-kū ghanē hāl-kun popo-chēn ghanē chhokḍān jērē-kā, jo chāt-kū
father-of many servants-to belly-from much food got-is, I hunger-of
 bēṭo-gā. Jo bēi-kē ēṅgē ābā-ṭhā-kē er-gā ētarē-kē kāynēkē, "ē ābā,
die. I arisen-having my father-near shall-go him-to shall-say, "O father,
 joo Bhagwān-bihoṭ-chhāgo nē ābā sāmnē pāp-karm kamāyā. Jo nē
me-by God-against and father before sin was-done. I thy
 pālisorongā māṇḍī-raṅg jāgā bēṭē hēlē. Jo nē bhāgyāraṅgo-kī bidī okibē."'
son say-to worthy not am. Me thy servants-among one consider."'
 Bhāṭē bī ētarē ēṅgā ābā-ṭhākē ērkēdinē. Hoytarē dhāwā-kidā ētarē
Then arising he his father-near went. He far-was his
 ābā-nē arāyē-ku kiwu pāddī, chērgē ēridkā ṭui do ṭokki.
father-by having-been pity was-felt, having-run went embraced and kissed.
 Lānā hoytarēn māṇḍī, 'ē ābā, jo Bhagwān-bihoṭ-chhāgo do ābā sāmnē
Son him-to said, 'O father, I God-against and father before
 pāp-karm kamāyā. Bhāṭē jo nē pālisorongā māṇḍī-raṅg jāgā bēṭē-hēlē.'
sin did. Then I thy son to-say worthy not-am.'

Do ābā apnā naukar-huṅgo kāinī, 'sabi-kun awalkā kuprā phēr-kē
And father his servants-to said, 'all-from good cloth taking-out
 ētarē-kē pēhēnā-tinkā, ētarēn bāko-kē mūndī do kluḍī-nē khāwdē uribē.
him-to dress, his hand-on ring and feet-on shoes put.
 Jo tēekēn majā ugāingēn. Ingē pālīchho bēṭṭīrī jīwatā, harpidā
We will-eat merry will-be. My son dead-was lives, lost-was
 ghātājīrā.' Bhātē hoytarē chain-kedīnī.
found-is.' Then they merry-made.

Ētarēn bhāgā bēṭā khēt-kī tā. Pāt-kedīnī āwār-barī ādirī hoytarē
His elder son field-in was. Coming house-to reached he
 dhol-kā do chanānā chālaṅg chiknī. Ētarēn ētarē bhāṅgyāmijār-kū
drums-of and dance-of sound heard. Him-by his servants-of
 bidarī-nā mirā-kī ulāchhī bichāwē, 'nān-kādīnī?' Hoytarē kādīnī, 'nēn
one-to near was-called asked, 'what-is-going-on?' He said, 'thy
 dāyarē pātī, nēn ābā-rē awal-kā chhokdā hundārē, itarē-kē awalkā
younger-brother came, thy father good food prepared, him good
 awalijā.' Ētarē khijijā bhitar-kē bēṭē hēdjā. Itarē-ghālajā ētarē ābā
found.' He got-angry inside not went. Therefore his father
 bāharē-kē pātī ētarēn manojē. Ētarēn ēngā ābā-nē kāinī, 'arābē,
out came him entreated. Him-by his father-to it-was-said, 'see,
 jo himwat warso ninē chākārī kamāyā, na jo nē māṇḍī hotānēkā.
I so-many years thy service did, and what you said was-done.
 Nē hīṅgan-bārē mēṇḍhān pālīchho nānkatar-hōt-bē hīṅgē dēśo-bhāi
Thou me-to sheep-of young any-not-gavest my friends-with
 chain-gā. Nē hiyēngī rāṇḍī-muṇḍīnā paisā tē-ē inē pāt sagā-nīkā
might-feast. And who harlots-with money ate he coming all-of
 awalkā khānā hundar-kā-mā.' Ābā-nē māṇḍī, 'ē pālīchho, nē ingē
good food preparedst.' The-father-by it-was-said, 'O son, thou me
 mērēpā, jo ibnijī bī nē-kā. Nē chainkā maujkā ugāijā,
near-art, what my-own is thine-is. Thou to-feast to-make-merry was-fit,
 irkēnē nē bāsīgītā bēṭṭīrī, jīwatā; jo harpidā, ghātājīrā.'
because thy brother dead-was, lives; who lost-was, was-found.'

KHARĪĀ.

Khariā is the dialect of a cultivating tribe in Chota Nagpur. The number of speakers is about 80,000.

Khariā is properly the name of the tribe, and not of the language. We do not know the original meaning of the word. It is possible that it has something to do with the common word for 'man' in the Mundā languages, Santālī *hār*, Kūrkū *kōrō*. We are not, however, in a position to settle the question.

The Khariās are found over a wide tract of country, from Bankura in the east to the Chhattisgarh Feudatory States in the west. They are divided into several sub-tribes, and are mainly cultivators. We do not know anything with certainty about their origin and old wanderings.

Many Khariās have abandoned their original language for some Aryan or Dravidian form of speech. The territory within which Khariā is spoken does not, therefore, coincide with the home of the tribe.

The stronghold of the Khariā language is the south-western corner of Ranchi and the adjoining portions of Jashpur and Gangpur. Speakers are also scattered over Udaipur, Raigarh, and Sarangarh. The Khariās of the Orissa Tributary States, of Bonai and Sambalpur, and probably also those in Bamra, Rairakhol, and Patna, speak Kurukh. Those living in Manbhum and Bankura speak a corrupt Bengali, and those in Sarguja Chhattisgarhi. The members of the tribe living in the Sarguja State, however, are able to translate some words into Mundārī which they apparently consider as their old home-tongue.

Some of the Khariās of the Jashpur State have been returned under the head of Bīrhār, *i.e.*, 'wood-men.' Their language is, however, Khariā, and Bīrhār is probably the name given to them by their Mundā neighbours. Their own word for 'man' is *lebu* as in Khariā.

Khariā is a dying language, and it is probably very corrupt in those districts where it is only spoken by very few individuals. In Ranchi, Jashpur, Raigarh, and Sarangarh, the dialect is everywhere the same.

The number of speakers has been estimated as follows for the purposes of this Survey:—

A.—Spoken at home—

BENGAL PRESIDENCY—

Bankura	156
Ranchi	68,321
Jashpur State	2,500
Udaipur State	79

TOTAL BENGAL 71,056

CENTRAL PROVINCES—

Sarangarh	496
TOTAL	71,552

B.—Spoken abroad—

ASSAM—

Darrang	200
Lakhimpur	420
	<hr/>
Total	620
	<hr/>
GRAND TOTAL	72,172
	<hr/>

Of the 2,500 speakers enumerated in the Jashpur State, 500 were reported to speak Birhâr. See above. The 156 Khariās in Bankura have now abandoned their native tongue and speak a corrupt Bengali. This fact escaped notice when the Bengali section of the Survey was carried through the press, and the figures have therefore been shown in this place. No speakers were returned from Raigarh.

The corresponding returns at the last Census of 1901 were as follows :—

BENGAL PRESIDENCY—

Bankura	224
Hooghly	135
Jalpaiguri	3,779
Darjeeling	137
Rangpur	1
Bogra	210
Sonthal Parganas	8
Angul and Khondmals	17
Ranchi	49,784
Singbhum	330
Kuch Bihar	1
Chota Nagpur Tributary States	23,798
	<hr/>
TOTAL BENGAL PRESIDENCY	78,424

CENTRAL PROVINCES—

Raigarh	1,758
Sarangarh	1
Bamra	238
Rairakhol	124
Patna	41
	<hr/>
TOTAL CENTRAL PROVINCES	2,162
Andamans and Nicobars	1
Assam	1,919
	<hr/>
GRAND TOTAL	82,506
	<hr/>

Some of the speakers in the Chota Nagpur Tributary States probably speak Kurukh and not Khariā. The same is probably the case with those returned from Bamra, Rairakhol, and Patna. The returns from the districts in the Bengal Presidency where no mention of Khariā was made in the local estimates should probably be shown under Bengali. No further information has, however, been available, and I have therefore simply reproduced the Census figures. I have only excluded the Khariās returned from the Orissa Tributary States, because they certainly speak Kurukh.

AUTHORITIES—

CAMPBELL, SIR GEORGE,—*The Ethnology of India*. Journal of the Asiatic Society of Bengal, Vol. xxxv, Part ii, 1866. Supplementary Number. Appendix F contains a Kherriah vocabulary, by Lieut.-Colonel Dalton, on pp. 266 & f.

- [LYALL, (SIR) A. J.]—*Report of the Ethnological Committee on Papers laid before them, and upon examination of specimens of aboriginal Tribes brought to the Jubbulpore Exhibition of 1866-67.* Nagpore, 1868. Part iii, pp. 80 & ff., contains a Kheria vocabulary.
- DALTON, E. T.,—*Descriptive Ethnology of Bengal.* Calcutta, 1872. Contains a Kharria vocabulary by Rakhal Das Haldar.
- DRIVER, W. H. P.,—*Notes on some Kolarian Tribes.* *Journal of the Asiatic Society of Bengal*, Vol. lvii, Part i, 1889, pp. 15 & ff. (The Kharīyās); and Vol. lx, Part i, 1891, pp. 28 & ff. (The Pahariyā-Kharīās.)
- GAGAN CHANDRA BANERJEE, B.A.,—*Introduction to the Kharīā Language.* Calcutta, 1894.

Khariā grammar has all the characteristics of a language which is gradually dying out and being superseded by dialects of quite different families. The vocabulary is strongly Aryanised, and Aryan principles have pervaded the grammatical structure. Khariā is no longer a typical Muṇḍā language. It is like a palimpsest, the original writing on which can only be recognized with some difficulty.

A full account of the dialect has been given by Mr. Banerjee in the work quoted under authorities. It has been used for the remarks which follow, and it should be consulted for further details, though it is far from being satisfactory.

Pronunciation.—The semi-consonants are not consistently marked in any specimens, and I have only been able to restore them in a few places. Mr. DeSmet often marks them by means of a ' after the preceding vowel, and Mr. Banerjee by means of a ^ above the vowel. Thus, *o'o* and *ō*, a house. I have written *ok'*. The genitive is *og-a*, of a house. The change of the semi-consonant to *g* shows that, in this case, it is a *k'*. The same is the case with *dak'*, written *da*, water, ablative *daga-tei*, and so on.

The semi-consonant *ch'* can be restored in words such as *mī*, i.e., *mich'*, aunt; genitive *mij-a*; *tāi*, *tak'* and *taj*, i.e., *tack'*, distribute; *orei*, i.e., *orech'*, a cow; *lai*, i.e., *lack'*, a belly; *goi*, i.e. *gock'*, die, and so forth.

The semi-consonant *t'* is probably sounded in words such as *mod*, or *mond*, i.e., *mot'*, eye; *moi*, *moyod*, *moing*, *muḍu*, one; *betod'* and *betot*, i.e., *betot'*, hunger.

The semi-consonant *p'* is probably meant in words such as *kuṇḍabn*, *kuṇḍam*, or *kuṇṛab*, back, and so forth.

It will be seen that Khariā uses these sounds in the same way as other Muṇḍā dialects. They have also the same tendency to be changed to soft consonants or else to nasals, which we have observed in the case of the various dialects of Kherwārī. I have not, however, ventured to make any attempt at restoring them. They are marked in the Jashpur specimen, but in a very arbitrary and inconsistent fashion. I have therefore in this respect left the specimens as I have got them, and have only corrected obvious mistakes.

In many cases a *k* corresponds to an *h* in Kherwārī, as is also the case in Kūrkū, Juāṅg, etc. Thus, *konon*, Muṇḍārī *hon*, small; *koṇḍu*, Muṇḍārī *hon*, child; *koloṅg*, Muṇḍārī *holoṅg*, flour, and so forth. *Kar*, which occurs in pronouns such as *u-kar*, this person, is perhaps identical with Santālī *hār*, a man.

Nouns.—Khariā has apparently given up the distinction between the animate and inanimate genders. There is, so far as I can see, only one gender, and there is no difference in the verb if the subject is inanimate. The natural gender is distinguished in the usual way. Thus, *koṭa solo*, a dog; *kuṭi solo*, a bitch; *sār*, an ox; *orech'*, a cow. This distinction, however, only concerns the vocabulary, and has nothing to do with grammar.

There are three numbers as in Kherwārī, the singular, the dual, and the plural. The suffix of the dual is *kijār*, *kīyār*, or *jār*, and that of the plural is *ki*. It is evident that the dual suffix is formed from the plural suffix by adding *ār*. *Ki* is the old dual suffix.

Case.—Kharīā has abandoned the Muṇḍā practice of expressing the cases of the direct and the indirect object in the verb. It has therefore become necessary to indicate those cases by adding postpositions to the noun. We have already seen how a similar tendency has begun to make itself felt in some forms of Kherwārī. It is due to the influence of Aryan and Dravidian vernaculars.

The usual case suffixes in Kharīā are :—

te, for the accusative, dative, and locative ;

tei, for the ablative ;

ā, for the genitive.

Thus, *lebu-te*, the man ; to the man ; in the man ; *lebu-tei* or *lebu-ā-tei*, from the man, or from the man's. The accusative suffix is often dropped ; thus, *timsaṅ ol-e*, bring fire.

The genitive suffix *ā* is often written *ak'* in the Jashpur specimens. It is identical with Muṇḍārī *ak'*. Double genitives such as *abagak'*, of the father, also occur. Mr. DeSmet also gives an accusative and dative suffix *ge* ; thus, *aba-ge*, to the father. It is probably the Kurukh postposition *gē*.

Adjectives.—Adjectives do not change for gender, number, or case. Comparison is expressed by putting the compared noun in the ablative. Thus, *āpā ādhro-tei mākā āi*, father child-from great is, the father is greater than the child.

Numerals.—The numerals are given in the list of words. It will be seen that the first six correspond to those in use in other Muṇḍā dialects. The numerals for 'seven,' 'eight,' and 'nine,' on the other hand, correspond to Savara *gul-ji*, seven ; *tam-ji*, eight ; *tiñ-ji*, nine. Compare the remarks in the introduction to this volume, pp. 12 and 24 above.

The higher numerals are counted in twenties as in other Muṇḍā languages.

Pronouns.—The following are the personal pronouns :—

	Singular.	Dual.		Plural.	
		Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st person . . .	<i>iṅ</i>	<i>iñjār</i>	<i>ānāṅ</i>	<i>ele</i>	<i>āniṅ</i>
2nd person . . .	<i>am</i>		<i>ambār,</i> <i>amār</i>		<i>ampe</i>

The form *ānāṅ*, thou and I, corresponds to Kherwārī *ālāṅ* ; and *ele*, they and I, to Kherwārī *ālā*. *Aniṅ*, you and I, corresponds to the inclusive dual *āliṅ*, thou and I, in Kherwārī. *Iñjār*, he and I, is formed by adding the usual dual suffix *jār*. *Ambār* or *amār*, you two, is apparently formed from *am*, thou, by adding the numeral *bār*, two. It is therefore possible that Mr. Banerjee is right in explaining the dual suffix *jār* as derived from *bār*. The initial *b* of this word is an old prefix, and does not belong to the base.

The pronouns are inflected like nouns ; thus, *iṅ-ā* or *iñ-ā*, my ; *am-ā* and *amāg-ā*, thy ; *ampā*, your ; and so on. In Jashpur we find forms such as *iñā*, my ; and in the Sarangarh specimens *iyā* is written for *iñā*, i.e., *iñak'*.

For the third person the pronoun *aḍi* or *aṛi*, he, she, is used. The corresponding dual is *aṛ-kiyār*, and the plural *aṛ-ki*. *Aḍi* is apparently a Dravidian loan-word. Compare Telugu *vāḍu*, he; Kurukh *aḍi*, she.

Pronominal suffixes are used with verbs in order to denote the person of the subject. They are as follows:—

Person.	Singular.	Dual.		Plural.	
		Exclusive.	Inclusive.	Exclusive.	Inclusive.
First . . .	<i>iṅ</i>	<i>jār</i>	<i>nāṅ</i>	<i>le</i>	<i>nīṅ</i>
Second . . .	<i>m</i>		<i>bār</i>		<i>pe</i>
Third . . .	<i>i</i>	<i>kiār</i>		<i>ki, me, mai</i>	

The pronominal suffix is very commonly dropped in the third person singular. Mr. Banerjee mentions a suffix *ḍ* for the first person, and a suffix *p'* for the second person singular which he says are added to the *o* of past tenses. Thus, *ol-o*, brought; *olḍ*, I brought; *olop'*, thou broughtest. I have not found any such forms in the specimens.

Pronominal suffixes are also used after nouns of relationship. They are *iṅ* and *nāiṅ* for the first; *nom* for the second; and *ḍom* for the third person. Thus, *māiṅ* or *mānāiṅ*, my mother; *mānom*, thy mother; *māḍom*, his, or her, mother; *elā āp nāiṅ*, our father, and so forth. In the Jashpur specimens we find *rom* instead of *ḍom*. The *ḍu* in *kunḍu*, son, is probably another form of *ḍom*.

There are no pronominal infixes.

The demonstrative pronouns are *u*, this; *ho*, that; *han*, that far off. They are used as adjectives. In Jashpur we also find *hin* and *hē*, this, and in Sarangarh *ye*, this. Demonstrative nouns are formed by adding *je* to the demonstrative bases for animate and inanimate objects, and *kaṛ* for persons. *Kaṛ* is probably the same word as Santālī *hār*, a man. Thus, *u-je i lebu heke*, this which man is? *han-je io-e*, that see; *u-kaṛ*, this person. The dual and plural of *u-kaṛ* are *u-kiyār*, *u-ki*, respectively.

The interrogative pronouns are *ber*, who? *ata*, which? *i*, what? Thus, *am ber heke-m*, who art thou? *ata po'da-te au-ta-m*, in what village do you live? *i daru-ā*, of what tree?

Ber usually remains unchanged in the dual and the plural. In the dual we sometimes find *ber-jār* or *ber-ār* for the first; *ber-hār* for the second; and *ber-kiār* for the third person. Thus, *amār ber-hār heke-bār*, who are you two? *Ber* apparently corresponds to Gōṇḍī *bōr*, who? The Gōṇḍī *bōr* is also inflected in person. Compare the remarks under the head of Gōṇḍī on pp. 483 and ff. below.

Verbs.—In the conjugation of verbs Khariā has been much influenced by its Aryan and Dravidian neighbours. The direct and indirect objects are no longer expressed in the verb; there is no particle which changes the base of a certain tense to a finite tense, and the pronominal suffixes are usually added to the verb. Moreover, the language is no longer able to distinguish between the various stages of verbal action with the same precision as in the case of Kherwārī. Khariā conjugation is, therefore, much simpler and more in accordance with Aryan principles.

Person.—The person of the subject is expressed by adding the pronominal suffixes mentioned above. They are often dropped when the subject is a personal pronoun. Final *e* and *i* of verbal tenses are dropped before the *i* of the first person. Thus, *ole*, shall bring; *ol-ing*, I shall bring. The final *o* of past tenses is, however, retained; thus, *olo-ing*, I brought. There are two suffixes of the third person plural, viz., *ki* and *me* or *mai*. *Me* or *mai* is used after tenses formed by adding the suffixes *si*, *ke* or *ki*; in the imperative; and in the present tense of *ao-nā*, to be. *Ki* is used in all other cases.

Voice.—The passive voice is formed by adding *dom* to the base. Thus, *jore-dom-ki*, he was joined. Instead of *dom* we find *jom* in *io-jom-tā*, it is seen; *pig-jom-tā*, it is broken, and so forth. The base of such verbs probably ends in *ch'*; compare *pij-e*, break; *pij-si*, he has broken. The original passive suffix accordingly appears to be *om* which can perhaps be compared with Kherwārī *ok'*.

Tenses.—The bases of the various tenses sometimes differ in transitive and intransitive verbs. The passive voice, in such cases, is inflected like an intransitive.

The **future** and **indefinite present** is formed by adding *e* in transitive, and *nā* in intransitive verbs. Thus, *ole*, he will bring; *oling*, I shall bring; *gil-dom-nā-ing*, I am struck. The suffix *nā* is perhaps connected with the *en* in Muṇḍārī *abūng-en-a-ing*, I wash myself.

The **definite present** is formed by adding *tā* or *te*; thus, *ol-tiṅ*, I bring; *ol-te-ki*, or *ol-tā-ki*, they bring. The suffix *tā* corresponds to Muṇḍārī *tan*.

The simple **past** is formed by adding *o* in transitive and *ki* in intransitive verbs; thus, *ol-o*, brought; *chol-ki*, went; *chol-ki-mai*, they went. Before *o* a *ḍ* becomes *th*, and in some other cases a *chh* or *kh* is inserted. Thus, *goḍ*, an intensive auxiliary, past *gotho*; *soi*, i.e. *soch'*, learn, past *sochho*; *remā*, call, past *remakho*, and so on. It is probable that the base in such cases ends in a semi-consonant. Compare Santālī *gāt'*, quickly, with the intensive verb *goḍ*.

The suffix *o* is perhaps connected with the suffixes *et'* and *at'* in Kherwārī; *ki* probably corresponds to Muṇḍārī *ken*.

The **perfect** is formed by adding *si*, which often becomes *siḍ* before the pronominal suffixes of the first and second persons; thus, *ol-siḍ-ing*, I have brought; *chol-si-mai*, they have gone. *Si* is probably derived from *sit'*. It seems to be an auxiliary and is perhaps connected with Santālī *sit'*, to be finished; thus, *jām-sit'-keā-a-ko*, eat-finished-they, they ate up all.

The *si* which is added in the perfect has a transitive past *sikho* and an intransitive past *siki*, which are added to the base in order to form a pluperfect. Thus, *ol-si-kho-ing*, I had brought; *ḍel-si-kiṅ*, I had come.

The **imperative** is formed like the future; thus, *ol-e*, bring; *ḍam-nā*, come. In the third person *guḍu* is added; thus, *ol-guḍu*, let him bring; *ol-guḍu-kiār*, let them two bring; *ol-guḍu-mai*, let them bring; *ḍam-guḍu*, let him come. Other forms are supplied from the future.

The **verbal noun** is formed by adding *nā*; thus, *ol-nā*, to bring. Note *cho-nā*, to go; *ḍe-nā*, to come, from the bases *chol* and *ḍel*; *lemen-nā*, to sleep, from the base *lemeḍ*, and so on.

The simple or reduplicated base is used as a past **relative participle**; thus, *ing-ā soṅg-soṅg romkub*, my bought rice; *ḍoko-ḍoko lebu*, sitting men. The base of the

present tense is similarly used as an adjective; thus, *tomling-tā gai*, a milk-giving cow.

There are no **conjunctive participles**. As is also common in Kurukh, the Khariās say *adi uje ol-o oṛo chol-ki*, he this brought and went, having brought this he went, and so on.

Auxiliary verbs and verb substantive.—The simplest form of the verb substantive is *ke* or *ki*. Thus, *o-ki Khariā-ge-ki-mai*, they are Khariās. Compare Santālī *kan*. By adding this *ki* to *hoi-nā*, to become, we get the common verb *hek-ing*, I am.

The present tense of *au-nā*, to be, is formed as follows :—

Person	Singular.	Dual.		Plural.	
		Inclusive.	Exclusive.	Inclusive.	Exclusive.
First	<i>āj-ing</i>	<i>āi-nāng</i>	<i>āi-jār</i>	<i>āi-niṅg</i>	<i>āi-le</i>
Second	<i>āj-em</i>	<i>āi-bār</i>		<i>āi-pe</i>	
Third	<i>āi, āj-e</i>		<i>āi-kiār</i>		<i>āi-māi, āi-me</i>

The base is apparently *ach'*; compare the pronoun *ach'*, self, in Kherwārī. The past tense is regular; thus, *au-kiṅg*, I was.

Several auxiliaries are often added to the base, apparently without changing the meaning. Such auxiliary verbs are *goḍ* (imperative *goṛe*, past *goṭho*); *kan*, *san*, *ṭu*, and *kai*. Thus, *ter-goṛ-e*, give, *goch'-goḍ-ki*, he died; *ol-kan-nā*, to bring; *chol-san-ki*, he went, and so on.

Causatives are formed by prefixing *ab*, *o*, or the first vowel of a word, or else by inserting an infix *b*. Thus, *ab-goch'*, to cause to die, to kill; *o-gur* and *u-gur*, to cause to fall; *dibsa*, to make distant (*disā*), and so forth.

A prefix *a* is used in a similar way in Kherwārī and Kūrkū. Compare above pp. 39 and 172.

Negative verb.—The negative particle is *om*, to which the pronominal suffixes can be added. Thus, *iṅ om(-iṅ) ol-e*, I did not bring. The negative particle with imperatives is *ābu*; thus, *ābu ol-e*, don't bring. There is a separate negative verb substantive *ambodij-ing*, or *ārij-ing*, I am not.

Interrogative particle.—An interrogative particle *nu* is sometimes used in the same way as in Dravidian languages. Thus, *am ol-ta-m nu*, art thou bringing? *songol ol-na chol-ki-mai nombo*, have they gone to fetch firewood or not?

For further details Mr. Banerjee's grammar should be consulted.

KHARĪĀ SKELETON GRAMMAR.

KHARĪĀ SKELE

I.—NOUNS.—*Lebu*, man.

	Nom.	Acc. and Dative.	Ablative.	Genitive.	Locative.
Sing. . . .	<i>lebu</i>	<i>lebu-te</i>	<i>lebu-ā-tei</i>	<i>lebu-ā</i>	<i>lebu-te</i>
Dual	<i>lebu-kijār</i>	<i>lebu-kijār-te</i>	<i>lebu-kijār-ā-tei</i>	<i>lebu-kijār-ā</i>	<i>lebu-kijār-te</i>
Plur.	<i>lebu-ki</i>	<i>lebu-ki-te</i>	<i>lebu-ki-ā-tei</i>	<i>lebu-ki-ā</i>	<i>lebu-ki-te</i>

Postpositions.—*bāng*, with, from; *ā-te*, near; *thām*, for the sake of, etc.

II.—PRONOUNS.—*Ing* I; *am*, thou; *aḍi*, he, she.

	Singular.	Dual.		Plural.	
		Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st person					
Nom. . .	<i>iṅ</i>	<i>iṅjār</i>	<i>ā-nāṅ</i>	<i>ele</i>	<i>ā-niṅ</i>
Gen. . .	<i>iṅ-ā</i>	<i>iṅjār-ā</i>	<i>ā-nāṅ-ā</i>	<i>el-ā</i>	<i>ā-niṅ-ā</i>
Suffix . . .	<i>iṅ</i>	<i>jār</i>	<i>nāṅ</i>	<i>le</i>	<i>niṅ</i>
2nd person					
Nom. . .	<i>am</i>		<i>am(b)ār</i>		<i>ampe</i>
Gen. . .	<i>am-ā</i>		<i>am(b)ār-ā</i>		<i>amp-ā</i>
Suffix . . .	<i>m</i>		<i>bār</i>		<i>pe</i>
3rd person					
Nom. . .	<i>aḍi</i>	<i>aṛ-kiyār</i>		<i>aṛ-ki</i>	
Gen. . .	<i>aḍi-ā</i>	<i>aṛ-kiyār-ā</i>		<i>aṛ-ki-ā</i>	
Suffix . . .	<i>i</i>	<i>kiyār</i>		<i>ki</i>	

Demonstrative pronouns.—*u*, this; *ho*, that; *han*, that far off; *u-kaṛ*, this person; *u-kijār*, these two persons; *u-xi*, these persons; *u-je*, this person or thing. Similarly *ho-kaṛ*, *ho-je*, *han-kaṛ*, *han-je*, etc.

Interrogative pronouns.—*ber*, who? *ata*, which? *i*, what? *aḷe*, which?

TON GRAMMAR.

III.—VERBS.

A.—Verb substantive.—*au-nā*, to be; *hoi-nā*, to be.

	PRESENT.		PRESENT NEGATIVE.		Past.
	I.	II.	I.	II.	
Sing. 1 . .	<i>he-king</i>	<i>āj-ing</i>	<i>amboḍi-j-ing</i>	<i>āṛi-j-ing</i>	<i>au-king</i>
2 . .	<i>he-kem</i>	<i>ājem</i>	<i>amboḍi-j-em</i>	<i>āṛi-j-em</i>	<i>au-kim</i>
3 . .	<i>he-ke</i>	<i>āi, āj-i</i>	<i>amboḍi</i>	<i>āṛi</i>	<i>au-ki</i>
Dual					
1 excl. .	<i>he-ke-jār</i>	<i>āi-jār</i>	<i>amboḍi-jār</i>	<i>āṛi-jār</i>	<i>au-ki-jār</i>
1 incl. .	<i>he-ke-nāng</i>	<i>āi-nāng</i>	<i>amboḍi-nāng</i>	<i>āṛi-nāng</i>	<i>au-ki-nāng</i>
2 . .	<i>he-ke-bār</i>	<i>āi-bār</i>	<i>amboḍi-bār</i>	<i>āṛi-bār</i>	<i>au-ki-bār</i>
3 . .	<i>he-ke-kiār</i>	<i>āi-kiār</i>	<i>amboḍi-kiār</i>	<i>āṛi-kiār</i>	<i>au-ki-kiār</i>
Plural					
1 excl. .	<i>he-ke-le</i>	<i>āi-le</i>	<i>amboḍi-le</i>	<i>āṛi-le</i>	<i>au-ki-le</i>
1 incl. .	<i>he-ke-niing</i>	<i>āi-niing</i>	<i>amboḍi-niing</i>	<i>āṛi-niing</i>	<i>au-ki-niing</i>
2 . .	<i>he-ke-pe</i>	<i>āi-pe</i>	<i>amboḍi-pe</i>	<i>āṛi-pe</i>	<i>au-ki-pe</i>
3 . .	<i>he-ke-mai, he-ke-me</i>	<i>āi-mai, etc.</i>	<i>amboḍi-mai, etc.</i>	<i>āṛi-mai, etc.</i>	<i>au-ki-mai, etc.</i>

Hoi-ki, was, is conjugated as *au-ki*.B.—Finite Verb.—*ol-nā*, to bring; *cho-nā*, to go.

	Future.		Present.	Past.		Perfect.
Sing. 1 . .	<i>ol-ing</i>	<i>cho-nā-ing</i>	<i>ol-tiing</i>	<i>ol-o-ing</i>	<i>chol-king</i>	<i>chol-siḍ-ing</i>
2 . .	<i>ole-m</i>	<i>cho-nām</i>	<i>ol-tām</i>	<i>ol-o-m</i>	<i>chol-kim</i>	<i>chol-siḍ-em</i>
3 . .	<i>ol-e</i>	<i>cho-nā</i>	<i>ol-tā</i>	<i>ol-o</i>	<i>chol-ki</i>	<i>chol-si</i>
Dual						
1 excl. .	<i>ole-jār</i>	<i>cho-nā-jār</i>	<i>ol-tā-jār</i>	<i>ol-o-jār</i>	<i>chol-ki-jār</i>	<i>chol-si-jār</i>
1 incl. .	<i>ole-nāng</i>	<i>cho-nā-nāng</i>	<i>ol-tā-nāng</i>	<i>ol-o-nāng</i>	<i>chol-ki-nāng</i>	<i>chol-si-nāng</i>
2 . .	<i>ole-bār</i>	<i>cho-nā-bār</i>	<i>ol-tā-bār</i>	<i>ol-o-bār</i>	<i>chol-ki-bār</i>	<i>chol-si-bār</i>
3 . .	<i>ole-kiār</i>	<i>cho-nā-kiār</i>	<i>ol-tā-kiār</i>	<i>ol-o-kiār</i>	<i>chol-ki-kiār</i>	<i>chol-si-kiār</i>
Plural						
1 excl. .	<i>ole-le</i>	<i>cho-nā-le</i>	<i>ol-tā-le</i>	<i>ol-o-le</i>	<i>chol-ki-le</i>	<i>chol-si-le</i>
1 incl. .	<i>ole-niing</i>	<i>cho-nā-niing</i>	<i>ol-tā-niing</i>	<i>ol-o-niing</i>	<i>chol-ki-niing</i>	<i>chol-si-niing</i>
2 . .	<i>ole-pe</i>	<i>cho-nā-pe</i>	<i>ol-tā-pe</i>	<i>ol-o-pe</i>	<i>chol-ki-pe</i>	<i>chol-si-pe</i>
3 . .	<i>ole-ki</i>	<i>cho-nā-ki</i>	<i>ol-tā-ki</i>	<i>ol-o-ki</i>	<i>chol-ki-mai</i>	<i>chol-si-mai</i>

Chol-tiing, I go, is conjugated as *ol-tiing*. The *tā* of this tense is often replaced by *te*.*Ol-siḍ-ing*, I have brought, is conjugated as *chol-siḍ-ing*.Imperfect.—*ol-nā-lā-si-king*, I was bringing, etc.Pluperfect.—*ol-si-kho-ing*, I had brought; *chol-si-king*, I had gone, etc., as in the past.Imperative.—*ole*, bring; *ol-guḍu*, let him bring; *ol-guḍu-kiār*, let them two bring; *ol-guḍu-mai*, *ol-guḍu-me*, let them bring; *cho-nā*, go; *chol-guḍu*, let him go, etc. The first and second persons dual and plural are like the future.Negative particle.—*om*, not; *āḍu*, don't.Causative verb.—Formed by prefixing *ab*, *o*, or the first vowel of a verb: or else by infixing *b*. Thus, *āb-iḍ*, cause to eat (*iḍ*); *o-siḍ*, loose (*siḍ*, be lost); *u-gur*, cause to fall (*gur*); *ḍiḍsā*, make distant (*ḍisā*).

The three first specimens which follow generally agree with the grammatical sketch given in the preceding pages. The first is a version of the Parable of the Prodigal Son from Ranchi, for which I am indebted to the Rev. J. M. DeSmet. I have printed it as I have got it. It generally uses dental sounds where other specimens have cerebrals. The second specimen is the deposition of a witness from the Jashpur State. It distinguishes between short and long vowels, and apparently marks the semi-consonants, though in a very arbitrary way. I have corrected obvious mistakes. The third specimen is the version of a well-known tale from Sarangarh. The beginning of a version of the Parable from Bankura will be added as a fourth specimen. It has no more anything to do with Khariā.

The dialect spoken in Raigarh, Gangpur, and Udaipur is apparently the same as in Jashpur and Ranchi. No specimens are, however, available, but I have made use of short vocabularies which, in all essential points, agree with the dialect described in the grammatical sketch.

A list of Standard Words and Phrases, prepared by the Rev. J. M. DeSmet, will be found on pp. 242 and ff. below.

[No. 41.]

MUNDA FAMILY.

KHARĪĀ.

SPECIMEN I.

(Rev. J. M. DeSmet, S.J., 1898.)

(DISTRICT RANCHI.)

Moi	lebu-a	baria	kundu'	au-ke-kia.	Konon	kundu'
One	man-of	two	sons	were-they-two.	Small	son
apo-dom-te	gam-o,	'apa	in	kuing	khurji	in-te
father-his-to	said,	'father	I	getting	riches	me-to
Ro	apo-dom	tai-kai-o (tach'-kach'-o).	Thorek	to'te	konon	kundu'
Then	father-his	divided.	Little	after	small	son
jari-te	kaptifo	ro	der	disa	chol-ki.	Han-te
all	gathered	and	very	far	went.	There
um-bes	kami-te	jari	palmai-o.	Jari-te	palmai-o	ro
not-good	works-in	all	wasted.	All	wasted	and
raji-te	ajgut	betot'	hoi-ki	ro	u-kar-te	betot'-la-ta.
country-in	great	famine	arose	and	him	to-hunger-began.
Oro	chol-ki	oro	han	rajig-a	mudu	lebu-ate
And	went	and	that	country-of	one	man-with
adi-a	dār-te	adi-te-ga	bunui	gupa-na	daing-o.	Oro
his	field-in	him	swine	feed-to	sent.	And
neo-te-ki	kunda-bong	adi-a	laij-o	besu-na	lam-na-la'-ki,	oro
eat-they	husks-with	his	belly-even	fill-to	to-want-began,	and
ber-jo	adi-te	om-mai	ter-o.	Ro	hej-oi	oro
anyone	him-to	not-they	gave.	And	reflected	and
'apa-ñ-a	o(k)'-te	ki'te	konger-ki-a	der	kolong	ai';
'father-my-of	house-in	how-many	servants-of	much	bread	is;
in-ko	u-te	betot'-bong	goch'-ta-in.	Berod-na-in,	apa-ñ-ate	
I-on-the-other-hand	here	hunger-with	die-I.	Arise-will-I,	father-my-near	
cho-na-in	ro,	"apa,"	gam-in,	"tirib-a	ro	am-a
go-will-I	and,	"father,"	say-I,	"heaven-of	and	thee-of
um-bes	karai-o,	lo'-do	am-a	kundu'	gam-na	leka
not-good	did,	henceforth	thy	son	say-to	worthy
um-bodejing;	am-a	konger	leka	in-te	un-e."	Oro
not-am-I;	thy	servant	like	me	put."	And
ro	apo-dom-ate	chol-ki.	Ro	der	disa-te	apo-dom
and	father-his-near	went.	And	very	far	father-his
						him

ioi-o, ar dhae-chol-ki, ro kadukho ro chumai-o. Bete-dom,
saw, and ran-went, and embraced and kissed. Son-his,
 'apa,' gam-o, 'tirib-a ro am-a in um-bes karai-o ;
 'father,' said, 'heaven-of and thee-of I not-good did ;
 lo'do am-a kundu' gam-na leka um-bodej-ing.' Apo-dom
henceforth thee-of son say-to worthy not-am.' Father-his
 konger-ki-te gam-o, 'jari-a osel lutui ol-dabe-pe ro unku-
servants-to said, 'all-of white cloth take-quickly-ye and put-on-
 gore-pe, ro ti-te mudi ro kata-te juta opsu-gore-pe,
him-ye, and hand-on ring and feet-on shoes put-on-him-ye,
 ro mo'to bachru-te ole-pe, ro de-goj-e-pe. Neo-ud-e-ning
and fat calf bring-ye, and cut-kill-ye. Eat-drink-will-we
 ro lere-na-ning ; iñ-a kundu' goch'-si-ki, ro borol-ki ;
and merry-will-be-we ; my son died-had, and came-alive ;
 sid-si-ki, ro koi-ki.' Ro neo-kho-ki ud-tho-ki ro
lost-was, and found-was.' And ate-they drank-they and
 lere-koi-ki-mai.
merry-made-danced-they.

Maha kundu' dār-te au-ki. Ro del-ki ro o(k)'
Big son field-in was. And came and house
 hepad-te along ro koi-ki-a ondor-o. Ro moi konger-te
near singers and dancers-of heard. And one servant
 rembakh-o ro, 'ho-ki i-ta-ki ?' jung-o. Konger-ko, 'konon
called and, 'those what-do-they ?' asked. Servant-on-his-side, 'small
 bhai-nom del-si,' gam-o, 'ap-nom mo'to bachru-te adi-a
brother-thy come-has,' said, 'father-thy fat calf his
 gadn det-si ; konon bhai-nom-te bes-ga koi-ki.' Maha kundu'
sake-for killed ; small brother-thy well found.' Big son
 khisai-ki ro diar-na om mon-la'-ki. Apo-dom mu'-ki ro
angry-got and enter-to not wished. Father-his came-out and
 adi-te binti-apsif-o. Ho-kaṛ apo-dom-te gam-o, 'ioi-e-m, in
him to-beseech-began. That-man father-his-to said, 'see-thou, I
 der su'da-tai am-a in kamu ol-sid-ing, ro am-a
many years-from thy I work carried-out-I, and thy
 moi-o kaiom-te om-in melai-si. Teo-bhi iñ-a sursango-boṅg
one-even word not-I forsook. Yet my friends-with
 lere-na-gan moi merom kundu' in-te om ter-sid-em. U
feasting-for one goat young me-to not gavest-thou. This
 am-a kundu' um-bes konsel-ki-boṅg neo-pal-tui-o ro del-si,
thy son not-good women-with ate-wasted and came,
 u-kar-a toṅ-ga mo'to bachru-te dech'-o-m ? Apo-dom-ko
his sake-for-indeed fat calf killedst ? Father-his-on-his-side

gam-o, 'e kundu', am-ko sab-din in-te-ga au-ta-m, ro
said, 'O son, thou all-days me-with-indeed art, and
 jari iñ-a am-age-ke. Maha ñeo-na ro lere hoi-ki;
all mine thine-is. Big eating and feasting became ;
 konon bhai-nom goch'-si-ki, ro borol-ki; sid-si-ki, ro
small brother-thy died-had, and came-alive; lost-had-been, and
 koi-ki, ho-a gadn.'
found-was, this-of sake-for.'

[No. 42.]

MUNDA FAMILY.

KHARĪĀ.

SPECIMEN II.

(STATE JASHPUR.)

DEPOSITION OF A WITNESS.

Ing somār-dino iñ-ā ankāl bak' sae-nā chol-sikho-ing. Pok'dāg-ak'
I Monday my field paddy cut-to went-I. Village-of
 munuk'sing-ting iñ-ā goch'lok' āī. Iñ-ā goch'lok'-ak' utar rochho
east-direction-in my field is. My field-of north towards
 āri-ā goch'lok' āī. Hin-bok'-te āri ao-ki. Āri-ā sāngo-gā
his field is. There he was. Him-of near
 bēt-rom-ki ao-ki-mai. Bēt-rom-ki bak' sae-nā lā-ki-mai. Burhā
sons-his were. Sons-his paddy cut-to began. The-old-one
 moit' hīro-te doko-sikho. Hē Māhkūr-gā dāṛ-tik-tai del-ki
one ridge-on sat. This Māhkūr field-direction-from came
 burhāgak'-te. Māhkūr burhāgak'-te, 'u ankāl iñ-ā hēkē,' gam-o. Burhā
old-one-to. Māhkūr old-one-near, 'this field mine is,' said. Old-one
 gam-o, 'sabū din-gā ele-gā kāmū-te-le; musā am-ā i-ghai hoe-ki?
said, 'all days we-indeed cultivate-we; to-day thine how became?
 Māhkūr moīn dāṛā dhok'-sikho. Ho dāṛā muñ-ga burhā-te
Māhkūr one stick held. That stick one old-man
 gil-o tin chār dāṛā. Gil-nā-gil-nāg-ak' bēt-rom-ki dhāe-
struck three four sticks. Beating-beating-on sons-his ran-
 del-ki-mai, oṛo-gā Māhkūr-te chundido dho-kho-ki ro ogur-o-ki.
came, and Māhkūr top-knot seized and threw-down.
 On-tai Māhkūr gul-karai-nā lak'ki, oṛo toro-nā lak'-ki.
This-after Māhkūr to-cry-loudly began, and to-cry began.
 Gul-te ōdro-ki-ro sagro toli-ā Māhkūr-ki dhāi-y-o-mē howete
Cries heard-then all village-of Māhkūrs ran there
 jume-ki-mae. Moīn kōri guk'uk'n(sic.) Māhkūr ao-ki-mai. Hin-kejo
gathered. One score about Māhkūrs were. These
 dhok'-te-dom-ki-mai, oṛo ao-ki-mai jē yār-o-mai. Pāch-jan
were-caught, else were they escaped. Five-men
 madhē-gā muṛugā nīmi Hirā ao-ki, oṛo muṛugā nīmi
among one-of name Hirā was, and one-of name
 Kesbo ao-ki, oṛo muṛugā nīmi Lagnū aoki, oṛo muṛugā
Kesbo was, and one-of name Lagnū was, and one-of

ñimi	Karmū	ao-ki,	oro	murugā	ñimi	Chandro	ao-ki.	Oro
name	Karmū	was,	and	one-of	name	Chandro	was.	Other
oro	ao-ki-mai,	hin-ki-ā	ñimi	um	koṅ-te-le.	Humne-te-gā		
other	were,	them-of	names	not	know-we.	This-much-only		
yok'yo-le.	Iñ-ā	ñimi	Bandhu.	Āpā-iñ-ā	ñimi	Ḍhimū	ao-ki.	
saw-we.	My	name	Bandhu.	Father-my-of	name	Ḍhimū	was.	
Elā	jāt	Khariā.	Kasturā-te	ao-tā-le.	Khēti-bāri	karāe-kēr		
Our	caste	Khariā.	Kastura-in	live-we.	Cultivation	doing-by		
borol-tā-le.								
live-we.								

FREE TRANSLATION OF THE FOREGOING.

Last Monday I went to my field to cut rice. My field is to the east of the village, and his field is to the north of mine. He was there with his sons, and the sons began to cut rice while the old one was sitting on a hedge. This Māhkūr came from the fields to the old one and said, 'this is my field.' Said the old one, 'we have always cultivated it. How did it become thine to-day.' The Māhkūr had a stick in his hand, and struck the old man three or four blows. Thereupon the sons came running, caught the Māhkūr by the top-knot and threw him down. Then the Māhkūr began to cry out loudly. On hearing his cries all the Māhkūrs of the village ran up and collected there. There were about one score Māhkūrs. We caught these here, but the rest escaped. The names of these five are Hīrā, Kesbo, Lagnū, Karmū and Chandro. I do not know the names of the rest who were there. I only saw this much. My name is Bandhu, and my father's name was Ḍhimū. We are Khariās and live in Kastura. We are cultivators.

[No. 43.]

MUNḌĀ FAMILY.

KHARĪĀ.

SPECIMEN III.

(STATE SĀRANGARH.)

A POPULAR TALE.

Muñj (i.e. mut')	kenḍerbo	lebu	jughai	bēṭā	ao-ki-mai.	Hin
One	old	man-of	several	sons	were.	These
lebu-ki	āpas-te	jhāri	dino	laṛe-nā	lak'-ki-mai.	Āpā
sons	self-among	all	days	quarrel-to	began.	Father
hin-ki-te	khūb	samjhāy-o,	je-kuchhu	kām	um	ter-o.
them	much	admonished,	any	result	not	gave.
loṭho	āri-ā	beḍ-ḍom-ki-te	hukum	ter-o	ol-nā	gām-o
at-last	his	sons-to	order	gave	bring-to	said
bō-te	muñj	bojhā	songol, ro	tab	hukum	ter-o
presence-in	one	bundle	sticks, and	then	order	gave
muñj-muñj	achha	pāram	kar-ke	pich'-nā-tham	jahā	uje.
one-one	good	strength	making	breaking-for	each(?)	it.
Jhāri-gā	pichho-ki,	jē-kuchhu	kām	um	ter-o,	inā-thom
All	broke,	any	result	not	gave,	because
gaske	tol-ḍom-si-kho-mai,	oro	hin-ki-te	pich'-nā-tham	muñj	
closely	tied-were,	and	them	break-to	one	
lebu-ā	pāram-ā	tham	bharam-lak'-ki.	Lodho	āpā	
man's	force	for	impossible-was.	Afterwards	father	
bhojhā-te	kāi(i.e. kach')-nā-tham	hukum	ter-o	oro	muni-muni	
bundle	untie-to	order	gave	and	one-one	
songol	āri-ā	muni-muni	bēḍ-ḍom-ki-te	ter-o,	hin	bere-gā
stick	his	one-one	sons-his-to	gave,	this	time
pich'-nā-tham	hukum	ter-o.	Jhāri	bēḍ-ḍom-ki-te	songol-te	siddho
break-to	order	gave.	All	sons-his-for	sticks	easily
pij-got-ke.	Tab	āpā	gam-o,	'hāy	bēḍ-ḍom-ko,	muñj-hināgā
broke.	Then	father	said,	'O	sons,	unity-of
pāram	yōe-pe.	Inā-tham	ughai-gā	āmpe	mitāni-te	nichaṭ
force	see-ye.	Therefore	thus	you	friendship-in	firmly
metipate	ao-nā,	āmpe-te	bair-jo	dukh	um	ter-o.
together	are,	you	enemies	harm	not	give.
						Pher
						But
						jab
						when

kolej-boṅg	āṁpe	alag-go-nā-pe	ampā	bairi-te	āṁpe
quarrels-by	you	divided-become	your	enemies-to	you
tumorte-pare-na-pe ?					
overpowered-will-be-you ?					

FREE TRANSLATION OF THE FOREGOING.

A certain old man had several sons, who were always quarrelling among themselves. He tried to remonstrate with them, but in vain. At last he ordered his sons to bring a bundle of sticks before him. He then gave the bundle to each of them in his turn and asked them to use all their strength and break the bundle. They all tried, but in vain, because the sticks were tied very closely together, and it was beyond a single man's power to break them. Then the father asked them to untie the bundle and gave each son one stick, and asked them to break them. They now did so without difficulty. Said the father, 'behold the strength of unity. If you will live together in friendship your enemies will be unable to harm you. But if you quarrel and are disunited, you will fall a prey to your enemies.'

[No. 44.]

MUṆḌĀ FAMILY.

KHARĪĀ.

SPECIMEN IV.

(DISTRICT BANKURA.)

Ek	nōkar	rahinā	duiṭi	buā.	Dui	janar	maha	saru
One	man(-of)	was	two	sons.	Two	men-of	among	small
buā	bunitanāgaya,	'o	bābā,	ghorkannar	je	mui	bhāg	
son	said,	'O	father,	property-of	which	I	share	
pāma	mohor	hai	de.'	Ihālē	ōhar	bābā	bhāg	kari
get	mine	that	give.'	Then	his	father	shares	having-made
dinā.								
gave.								

It has already been remarked that some of the speakers of Kharīā in the Jashpur State have been returned under the head of Bīrhār. I subjoin the beginning of a version of the Parable of the Prodigal Son in the so-called Bīrhār of the State. It will be seen that it is the same form of speech as that illustrated in Specimen II above.

[No. 45.]

MUNḌĀ FAMILY.

KHARĪĀ.

SO-CALLED BĪRHĀR DIALECT.

(STATE JASHPUR.)

Muḍu lebu-ā ubār kuṇḍu ach'-ki. Konon bēt-rom āp-rom-te gām-o.
One man-of two sons were. Small son-his father-his-to said,
 'e appā, māl-jāl je sagre āij-e iñ-ā bātā iñg-te ole.' En-tai-ko
'O father, property which all is my share me-to give.' Thereafter
 āri-y-ā jinā-te ā-ki-te tach'-gotho. Oṛo thorko dino um bite-ki ro
his property them-to divided. And few days not passed then
 konon bēt-rom mitik'tegak' kāptikh-o oṛo dher disā muluk chol-ki; oṛo
small son-his all collected and very far country went; and
 ā-tik' san-ki, hin-tigyā jhāki dhan-te uṛāe-gotho.
where went, there all property squandered.

JUĀNG OR PATUĀ.

Juāng is the dialect of a Muṇḍā tribe in the Orissa Tributary States. It is spoken by about 10,000 individuals.

The word *juāng* means 'man' in the dialect, and the denomination Juāng as the name of a language is accordingly of the same kind as Hō, Kūrkū and so on. The tribe is also called Patuā, from their women's habit of dressing in leaves.

The home of the Juāngs are the Dhenkanal and Keonjhar States. Some speakers are also found in the neighbouring tracts of Morbhanj and Pal Lahera. The Juāng territory forms an islet within the Oṛiyā area, and that latter language has largely influenced Juāng and will probably in the course of time supersede it.

The number of speakers was estimated for the purposes of this Survey as follows:—

Dhenkanal State	7,250
Keonjhar State	5,673
Morbhanj State	2,345
Pal Lahera State	429
TOTAL	15,697

Four thousand five hundred and ninety-one speakers in Dhenkanal and 17 in Morbhanj have been returned under the head of Patuā.

At the last Census of 1901, 10,853 speakers were returned, 10,795 of whom were found in the Orissa Tributary States. The corresponding figure for the Juāng and Patuā tribes in the States was 12,474. Almost the whole tribe, accordingly, still retains its native tongue.

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SAMUELS, E. A.,—*Notes on a Forest Race called Puttoos or Juanga, inhabiting certain of the Tributary Mehals of Outtack. Journal of the Asiatic Society of Bengal*, Vol. xxv, 1856, pp. 295 & ff. Contains a Juanga Vocabulary on pp. 302 & f.

CAMPBELL, SIR GEORGE,—*The Ethnology of India. Journal of the Asiatic Society of Bengal*, Vol. xxxv, Part ii, 1866, Supplementary Number. Appendix F contains a vocabulary of Putoons or Juang, by Lieut.-Col. Dalton.

[LYALL, (SIR) A.,]—*Report of the Ethnological Committee on Papers laid before them, and upon examination of specimens of aboriginal tribes brought to the Jubbulpore Exhibition of 1866-67. Nagpore*, 1868. Part iii contains a Juang vocabulary on pp. 8 & ff.

DALTON, E. T.,—*Descriptive Ethnology of Bengal. Calcutta*, 1872. Contains a Juanga Vocabulary by Rakhal Das Haldar.

CAMPBELL, SIR GEORGE,—*Specimens of Languages of India. Calcutta*, 1872, pp. 79 & ff.

The Juāng dialect is of the same kind as Khaṛiā. It has abandoned the most prominent Muṇḍā characteristics, and its inflexional system is more closely in accordance with Aryan principles than is the case with the Muṇḍā languages proper.

Two specimens and a list of Standard Words and Phrases have been received from the Dhenkanal State. They are not sufficient for giving a full account of the dialect. They are, however, the only basis available for the remarks which follow.

Pronunciation.—It is not possible to form a clear idea of Juāṅg pronunciation from the materials available. A final short *a* is apparently sounded. Compare Oṛiyā. Words such as *kathā-ra*, a tale, are, however, also written *kathār*. The short *a* is often also pronounced as the *a* in 'all.' I have not, however, been able to decide if that is the case more than in a few words.

I cannot find any indication of the existence of semi-consonants. The word *āiyā*, his own, is probably connected with Santālī *ack'*, self. The future *abhaj-e*, I shall strike compared with *abhoi-sor*, struck, seems to show that the base is *abhock'*. Such words apparently point to the conclusion that the semi-consonants do form a feature of this, as of other Muṇḍā dialects.

As in Khariā a *k* corresponds in some words to an *h* in Kherwārī. I have only noted *koni*, son, corresponding to Santālī, Muṇḍārī, etc., *hon*.

Nouns.—There are several suffixes in use after nouns the meaning of which I cannot ascertain. A suffix *ra* or *r* occurs in words such as *iti* and *iti-ra*, hand; *jotā-ra*, shoes; *dipe-ra*, lamp; *buyi-ra*, mother; *kathā-ra* and *kathā-r*, tale. It appears to add definiteness; compare Chhattisgarhī *har*.

A suffix *nge* is used in words such as *koni-nge*, son; *kunu-ninge*, son; *bui-nge*, mother. It is possible that this suffix is originally the suffixed pronoun of the first person. It is however used in a general way without reference to the first person, and it can also be compared with the Kui suffix *añju*. Compare *ābañji*, father.

A suffix *de* is used in a similar way in words such as *iti-de*, the belly; *ijin-dā-te*, on his feet. It seems to be connected with Santālī *ṭak'*, or else to be the pronominal suffix of the third person. Compare Khariā *du*.

The suffix *de* is often added to a suffix *m*. Thus, *boko-m-de*, thy elder brother; *bui-ma-dā*, of the mother; *koni-m-de*, the son; *kona-ma-dā*; of the son; *dhan-um-de*, the property. The suffix *m* is used alone in words such as *boba-m-te*, to the father. It should probably be compared with the pronominal suffix *m* of the second person in connected forms of speech.

All such suffixes are used in an arbitrary way, and if the explanation given above is correct, their original meaning has been forgotten.

There are no traces of the distinction between an animate and an inanimate gender.

The dual is not used in the specimens. The suffix of the plural is *ki* as in Khariā. It is often preceded by an *r*. Thus, *loka*, a man; *loka-r-ki*, men; *juāṅg-de*, a woman; *juāṅg-dā-r-ki*, women; *ghoḍi*, a mare; *ghoḍi-r-ki*, mares. Compare the suffix *ra* or *r* mentioned above.

The usual case suffixes are, dative, *te*; thus, *boba-m-te*, to the father: ablative, *ta*, *tai*; thus, *bobam-ki-ta*, from fathers; *ne-tai*, from here: genitive, *ā*, *ra*, *r*; thus, *bābā-y-ā*, of the father; *bobam-dā*, of thy father; *dhani-ra*, of the rich man; *bobār-ki-r*, of fathers: locative *ra*, *re*; thus, *gāū-ra*, in the village; *kati-re*, near.

All these suffixes are well known from connected forms of speech. The genitive suffix *r* is probably derived from *ra*. Compare also Oṛiyā *ra*.

The ablative is, as in other connected forms of speech, used to denote the compared noun in comparisons. Thus, *ār boka-rar-ta kākār ati jākhing*, his sister-from brother much high, his brother is taller than his sister.

Numerals.—The numerals are given in the list of words. They are Aryan loan-words. Besides, however, the old Muṇḍā words for 'one' and 'two' are also used, viz., *min*, *mui*, and *miā*, one; *ban*, two. Higher numbers are counted in twenties.

Pronouns.—The following are the personal pronouns:—

<i>aiñ</i> , <i>aiñje</i> , I.	<i>ām-ḍe</i> , <i>āman-ḍe</i> , thou.	<i>ār</i> , <i>āri</i> , <i>āuri</i> , he.
<i>aiñ-ā</i> , <i>aiñ-jā</i> , my.	<i>ām-ḍā</i> , <i>āman-ḍā</i> , thy.	<i>ār-ā</i> , <i>āi-ā</i> , his.
<i>niñ-je</i> , <i>neiñje</i> , we.	<i>hare</i> , you.	<i>ār-ki</i> , they.
<i>neiñjā</i> , our.	<i>harā</i> , your.	<i>ār-kā</i> , their.

I have not found any traces of the dual pronouns or of the double plural of the first person. In addition to *hare*, you, *āpere* is recorded from Keonjhar. *Ar*, he, should be compared with Khariā *aḍi*, and probably also with Kurukh *ār*, they. Other forms are *aiñche*, to me, *ār-te*, to him, etc.

It will be seen that the suffixes *ñje*, *ḍe*, and *ri* correspond to those mentioned above when dealing with nouns.

Pronominal suffixes and infixes do not appear to be used. Some traces of them have already been mentioned. *M*, *n*, and *h* are sometimes prefixed to verbal tenses in order to indicate that the subject is of the second person singular, the first person plural, and the second person plural, respectively. They are probably derived from pronominal suffixes added to the word immediately preceding the verb. Compare the remarks under the head of Verbs, below.

The interrogative pronouns are *aḍi*, who? *biri*, what?

Verbs.—The conjugation of verbs is of the same kind as in Khariā. I cannot find any traces of the categorical *a*, of the pronominal infixes, or of the rich variety of forms found in other Muṇḍā languages.

The person of the subject is sometimes marked by means of pronominal prefixes. Thus, 'I go' is *aiñ haṇḍe*. The same form of the verb is also used in the third person singular and dual. In the second person singular, on the other hand, an *m* is sometimes prefixed, and similarly *n* is prefixed in the first, and *h* in the second person plural. These prefixes are probably originally pronominal suffixes added to the word preceding the verb. Thus, *āmḍe ma-haṇḍe*, thou goest.

So far as I can judge from the scanty materials at my disposal the various tenses are formed as follows.

The **future** is formed by adding an *e* as in Khariā; thus, *abhaj-e*, I shall strike; *gātā-e*, I shall say. Neuter verbs add *nā*; thus, *janāmal-nā*, it will be known.

The **present** is formed by adding the suffixes *ke* and *ḍe*; thus, *sara-ke*, he is grazing; *kaba-ḍe*, he is making. In *abha-ke-ki*, they strike, the pronominal suffix *ki*, they, is added. No similar instances occur in the specimens. *Ke* apparently corresponds to the copula *ke* in Khariā.

There are various suffixes denoting **past time**.

In the first place the suffixes *e* and *nā*, which usually denote the future, are occasionally used to denote the past; thus, *kiḥ-e*, thou madest; *toṅga-nā*, she stood; *ḍe-nā*, he came. They are probably not properly past tenses, but denote the indefinite time.

The most usual suffix is *o* or *a*, to which a *y* is prefixed after vowels. It probably corresponds to Khariā *o*. A nasal sound, commonly an *n*, is often added. Thus, *an-o*,

went; *yo-y-o*, saw, *sab-a*, seized; *gātā-y-a*, said; *dukkhi-lai-ān*, he became wretched; *ku-y-ān*, found.

A suffix corresponding to Khariā *si* occurs in the forms *sor*, *cher*, and *chede*. Thus, *āiñ abhoi-sor*, I struck; *han-cher*, went; *len-chede*, I have walked.

The suffix *se-ke*, corresponding to Khariā *si-ki*, is used to denote the ordinary past. Thus, *gātā-se-ke*, said; *jim-se-ke*, I have eaten.

Other forms of the past tense are *nech-ed-ā*, he returned; *leb-er-a*, he slept; *pāñcher-a*, he devised; and so forth. They apparently contain a suffix corresponding to Santāli *et'*. *Budiyate*, came to a close, is formed by adding *ate*. Compare the suffix *atā* in Bīrhār.

The **imperative** seems to be formed as in Khariā. Thus, *dingi* and *ding*, give; *rue-nā*, keep. A suffix *de* is used in forms such as *hana-de*, go; *āsue-de*, put on. *Nikimā*, let us make, seems to contain an imperative particle corresponding to Santāli *ma*.

Verbal nouns are *biśuā*, to fill; *gogaḍate*, to take off; *sarāyedayā*, in order to feed; *nabunre*, in order to feast. I cannot analyse all these forms. *Sarāyed-aya* is perhaps the past tense of a causative verb.

Participles.—A very common participle is formed by adding the suffix *ja*; thus, *jimujā*, eating; *suṅgiyājā*, smelling; *anojā*, going; *deñjā*, coming; *tonḡanañjā*, arising. It is commonly used as a conjunctive participle. Another suffix of that participle is apparently *me*; thus, *bājime*, eating; *esidame*, having been. *Dhapat-i*, running, is Oriyā. *ḍē-ḍē*, coming, is the doubled base used as an adverbial participle, as is also the case in Khariā.

The **negative particles** are a prefixed *mā* and a suffixed *je-nā*; thus, *mā ano*, he did not go; *bhāṅge-je-nā*, I did not break.

The base of the **verb substantive** is *āsi*; thus, *āsi-ke*, am; *āsi-ana*, was; compare Oriyā *āchhi*. There is also a base *iḍ* or *iṛ*; thus, *iṛe*, am, art, is, in Keonjhar, and several curious forms such as *iḍame*, am, is; *ināin*, art, etc., in the list of words.

The verb *jim*, to eat, is used as an auxiliary verb in order to form a passive. Thus, *āiñje māḍ jim-seke*, I have eaten stripes, I am struck. Such forms are of course Aryan.

For further details the student is referred to the two specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second a popular tale. Both have been forwarded from the Dhenkanal State. A list of Standard Words and Phrases will be found below on pp. 243 and ff.

[No. 46.]

MUNḌĀ FAMILY.

JUĀṆG OR PATUĀ.

SPECIMEN I.

(DHENKANAL STATE.)

Min-gā <i>One-of</i>	jodāmi <i>two</i>	kunu-niṅge <i>sons</i>	āsike. <i>were.</i>	Ār-ā <i>Them-of</i>	luṅ-ā <i>among</i>	sāna <i>small</i>		
kunu-niṅge <i>son</i>	bā <i>father</i>	gātā-se-ke, <i>said,</i>	‘e <i>‘O</i>	bā, <i>father,</i>	ām-ḍa <i>thy</i>	dhan-um-ḍe <i>property</i>	bhāg- <i>shares.</i>	
bātāyān <i>dividing</i>	āin-che <i>me-to</i>	ḍini. <i>give.’</i>	E-tā <i>Then</i>	āyiri <i>he</i>	āi-yā <i>own</i>	dhan-um-ḍe <i>property</i>	bhāg- <i>shares.</i>	
bātāyān <i>dividing</i>	ār-te <i>him-to</i>	ḍin-yo. <i>gave.</i>	Beg <i>Soon</i>	sāna <i>small</i>	kununiṅge <i>son</i>	nikā <i>all</i>	ṭhuliā-ya <i>collected</i>	
lenkā-bo <i>far-to</i>	an-o, <i>went,</i>	āur <i>and</i>	khechaḍā-kiba <i>wicked-became</i>	nikā <i>all</i>	dhan <i>property</i>	udāi-miā. <i>squandered.</i>		
E-tā <i>Then</i>	āuri <i>that</i>	gāũ-ra <i>village-in</i>	baḍe <i>heavy</i>	maharagh <i>famine</i>	ā-iā, <i>became,</i>	ār <i>he</i>	duḥkhi-lāi-y-ān. <i>destitute-became.</i>	
E-tā <i>Then</i>	ār <i>he</i>	an-o <i>went</i>	āuri <i>that</i>	gāũ-ra <i>village-in</i>	min-gā <i>one-of</i>	īyā-ra <i>house-in</i>	raī-yā. <i>stayed.</i>	Āi-ra <i>That</i>
min <i>one</i>	ār-te <i>him</i>	ghusuri <i>swine</i>	polami <i>flock</i>	sarā-yed-aya <i>to-herd</i>	bila-ba <i>field-to</i>	anāḍa-ya. <i>sent.</i>	Āur <i>And</i>	
ār-te <i>him-to</i>	āḍi <i>anybody</i>	kichehhi <i>anything</i>	mā <i>not</i>	ḍi-āi. <i>gave.</i>	Ar <i>He</i>	ghusuri-ra <i>pigs’</i>	tusha <i>husks</i>	
jimaja <i>eating</i>	itip <i>belly</i>	bishuā <i>to-fill</i>	monare-yān. <i>wished.</i>	Hochatā <i>At-last</i>	ār <i>he</i>	mono-ra <i>mind-in</i>	bhābeya, <i>thought,</i>	
gātā-ya, <i>said,</i>	‘hā, <i>‘alas,</i>	āin-ā <i>my</i>	bābā-yā <i>father’s</i>	yā-ra <i>place-in</i>	buluṇa <i>many</i>	luko <i>men</i>	iti-ḍe <i>belly</i>	
bishure. <i>fill.</i>	Mātra-ka <i>But</i>	āin <i>I</i>	tilayi-goi-ke. <i>hungering-die.</i>	Āin <i>I</i>	taṅganañja <i>arising</i>	bābā-yā <i>father’s</i>		
hasara-te <i>side-to</i>	ano-ja <i>going</i>	gātā-e, <i>shall-say,</i>	“e <i>“O</i>	bā, <i>father,</i>	āin <i>I</i>	Parameswar <i>God</i>	ām-ḍa <i>thy</i>	
kati-re <i>side-at</i>	pāpo <i>sin</i>	kibān. <i>did.</i>	Ām-ḍa <i>Thy</i>	kāndā <i>son</i>	boli <i>saying</i>	āin <i>I</i>	jugya <i>worthy</i>	jenā. <i>not.</i>
Ām-ḍa <i>Thy</i>	sebāsi <i>servant</i>	āin-che <i>me</i>	ruye-nā.”’ <i>keep.”’</i>	E-tā <i>Then</i>	āyiri <i>he</i>	taṅganañja <i>arising</i>	bobā-ra-bo <i>father-to</i>	
an-o. <i>went.</i>	Mātra-ka <i>But</i>	ār-ā <i>his</i>	bōbā <i>father</i>	buluṇ <i>very</i>	lenkā <i>far</i>	ār-te <i>him</i>	yo-yo, <i>saw,</i>	bikoloi-yā, <i>pitied,</i>

pui	dhapati	ano,	kuika	saba,	ār-te	mumuja.	Etā
and	running	went,	neck	seized,	him	kissed.	Then
kāndā	ār-te	gātā-ya,	'e bā,	Parameśwar	ām-dā	kati-re	pāpo
son	him-to	said	'O father,	God's	thy	side-at	sin
kibā-n;	ne-tā	ām-dā	kān-dā	boli	jugya	jenā.'	Mātra-ka
did;	hence	thy	son	saying	worthy	not.'	But
bobā	chākaran-te	gātā-ya,	'ār-te	dia	sende-rā	āsu-yede;	ār-ā
father	servants-to	said,	'him-to	good	cloth	put;	his
iti-ra-te	mudira	āsuyede;	ār-ā	ijin-dā-te	jotā-ra	āsu-yede.	Bhal
hand-on	ring	put;	his	feet-on	shoes	put.	Good
chija	bājime	maujabā-kibe;	āiñjā	kunu-niṅge	bash-werā,	barana;	
things	eating	let-us-make-merry;	my	son	was-dead,	lived;	
haje-sorān,	ku-yā.'	E-tā	ār-ki	khusi-basi	nira-yā.		
was-lost,	was-found.'	Then	they	to-feast	began.		
Niñje	ār-ā	kuvā-kanṅge	bil-u	āsike.	Puni	iyā-bo	
Then	his	eldest-son	field-in	was.	Again	house-to	
deñ-deñ	nāṭa-gobinda	añ-ya.	Chākaran-te	ḍāku-ya	gātā-ya,	'imiti	
coming	dance-music	heard.	Servants	called	said,	'thus	
be-te	hāsike?'	Āyiri	gātā-ya,	'ām-dā	bokom-ḍe	nechedā,	puni
why	you-are?'	He	said,	'thy	younger-brother	returned,	again
ām-dā	bobā-ra	ār-te	diyara	ku-yān,	maujā	kibaḍe.'	E-tā
thy	father	him	safe-and-sound	found,	feast	makes.'	Then
ār	rāgo-yā	ālun-ba	mā	ano.	Ne-ta	ār-ā	bobā-ra
he	got-angry	inside-to	not	went.	Therefore	his	father
si-ke	ār-te	dumni	gātā-ya.	Mātra-ka	āuri	bobāyā-te	gātā-ya,
came	him	much	said.	But	he	father-to	said,
'yoyo,	ām-dā	gātā	bhāṅge	jenā,	bahami	dinayān	ām-dā
'see,	thy	word	broke	not,	many	days-for	thy
kibān;	jātipua	nābun-re	min	mera	ām-ḍe	ḍiñ-ḍiñ	jenā.
did;	kinsmen	to-feed	one	goat	thou	gavest	not.
Ām-dā	kuniṅge	dāriyān	ranān	nikā	dhan-um-ḍe	udāyayāñ,	ār
Thy	son	harlots	keeping	all	property	wasted,	he
ḍenā,	ār-te	mauja	kibe?	Ār-ā	bobā-ra	gātā-ya,	'e
came,	him-to	feast	madest?	His	father	said,	'O
ām-ḍe	nityāni	āiñ-ā	āsayā	māsike.	Āiñ-ā	dhan	jetekāsi,
thou	always	my	near	art.	My	property	whatever,
ām-dā.	Mātraka	āiri	bokum-ḍe	bash-wera,	barana;	haje-sorān,	
thine.	But	this	brother-thy	had-died,	lived;	was-lost,	
ḍenā.	Netā	mauja	ni-ki-mā.'				
came.	Therefore	feast	we-shall-make.'				

[No. 47.]

MUNḌĀ FAMILY.

JUĀNG OR PATUĀ.

SPECIMEN II.

(DHENKANAL STATE.)

A POPULAR TALE.

Muĩ One	gāũ village	miã one	thelā rich	loka man	āsike. was.	Ār-ā Him-of	boira mother	
āsike. was.	Era That	gāũ-ra village-in	ṭhaka cheat	loka man	āsike. was.	Ār That	ṭhaka cheat	dhana-ra wealth-in
gogaḍate to-cheat	manare-kuyā. mind-in-made.		Netā So	mana-re mind-in	upāya means	pāñchera. devised.	Dhanira Rich-man's	
buya-te mother-to	gātāya, said,		‘āmḍā ‘thy	koniṅge son	maduā. drunkard.		Bel-te Night-in	ār-ā his
mora mouth	suṅgiyāja smelling		mekhame.’ wilt-know.’	Konimḍe Son-to	gātāya, said,		‘āmḍā ‘thy	buiṅge mother
baḍa great	ḍaāni witch	boli.’ as.’	Imiṭi So	buyira-bo mother-to	koṇḍā-bo son-to	bujhāia. explained.		Hachatā At-last
dina day	budiyate. sank.		Koniṅge Son	mana-ra mind-in	bhābeya, thought,	‘buiṇmaḍā ‘mother-of		kathāra tale
misin to-day	janāmalnā.’ will-be-known.’		Buyira Mother	bhābeya, thought,	‘kōṇamaḍā ‘son-of		kathāra story	misin to-day
janāmalnā.’ will-be-known.’		Hachatā At-last	koniṅge son	chāyi-nendiā simulating-sleep		lebera. slept.		Kāṇḍā Son
dipara lamp	mā not	gujira. extinguished.	Buyira Mother	ḍhenja coming-slowly	kōṇamaḍā son-of		bichchanā- bedstead-	
kāṇṭha near	toṅganā. stood.	Lebera Slept	boli as	mane mind	kibaja making	koṇḍā son's	muāra mouth	
suṅgia. smelt.	Mātraka But	koniṅge son	jānia, knew,	‘buyira ‘mother	ḍaāni witch	boli, as,	āin-che me	
muāra mouth	suṅgiya.’ smelt.’	Ahipari Thus	buyira-bo mother-to	kon-ra-bo son-to	kajiā quarrel		lageā-kiā. applied.	
Hachatā Then	imiti thus	buyira mother-of	kathār story	gātāya said	koṇḍā-te, son-to,	koṇḍā son-of	kathār story	
gātāya said	buyira-te, mother-to,	dhanar property	ṭhakeyāja cheating	gogāna. robbed.				

FREE TRANSLATION OF THE FOREGOING.

In a certain village lived a rich man with his mother. There was also a cheat in the same village who wanted to trick him out of his money. He thought out a way of doing so, and one day he said to the rich man's mother, 'your son is a drunkard. You will be able to ascertain the fact by smelling his mouth at night.' To the son he said, 'your mother is a great witch.' So he told both of them. When the day drew towards its close the son thought, 'to-day I shall know the truth about my mother,' and the mother thought, 'to-day I shall know the truth about my son.' At last the son pretended to go to sleep, without having extinguished the lamp. The mother came slowly and stood near his bed. She thought that he was asleep and smelt his mouth. The son, on the other hand, was convinced that his mother was a witch since she smelt his mouth. Thus he bred discord between mother and son; and eventually tricked them out of their property by telling them tales about each other.

SAVARA.

Savara is the southernmost dialect of the Mundā family, and it is spoken by about 150,000 individuals.

Savara, or rather Sawara, is the name of a cultivating and servile tribe of Orissa, Chota Nagpur, Western Bengal, Madras, and the Central Provinces. The Savars are usually identified with the Śabarās of Vedic and Sanskrit literature, a wild forest tribe, who are supposed to be the same as the Suarī and Sabarāe mentioned by Pliny and Ptolemy. One of the most famous passages in the Rāmāyanā of Tul'sī Dās deals with a meeting between Rām and a Śabara with his wife.

The tribe is very widely spread at the present day. Their stronghold is the two northernmost districts of the Madras Presidency and the neighbouring districts of Bengal and the Central Provinces. Thus we find them largely spread over the Orissa division and the Orissa Tributary States, Singbhum, Sambalpur, Raipur, Bilaspur, Patna, Kalahandi, Sarangarh, Raigarh, and so on. Farther to the north they occur in Saugor and Damoh, and in former times they are said to have been settled in Shahabad. According to Mr. Risley, 'local tradition ascribes to the Savars the conquest of the Cheros, and their expulsion from the plateau of Shahabad, in about the year 421 of the Śalivāhana era, or A.D. 500. A number of ancient monuments in the Shahabad district are still put down to the Savars or Suirs, who are supposed to have been driven south by the inroad of Rājputs under the Bhojpur chief, which made an end of their rule.'

Most Savars have now become Hinduised, and speak Aryan forms of speech, generally Oṛiyā. Mr. Driver remarks :—

'The purest representatives of the race call themselves Sobors, and speak a dialect of the Kolarian language which could be understood in Chutiya Nāgpur. These people are only to be found in the most jungly parts of the Native States of Orissa and Sambalpur, and a few are also found in Gangpur.'

The so-called Sobors alluded to by Mr. Driver have not been returned as speaking a separate language at the last Census, and local information collected for the purposes of this Survey does not make any mention of the Savara dialect in those districts which are said to be the home of the Sobors. Mr. Driver publishes a short vocabulary which contains words from various sources, Aryan, Dravidian, and Mundā. The Sobors of Sambalpur probably speak Khariā, and those of the Orissa Tributary States some form of Kherwārī. Their dialect is no longer Savara. That latter form of speech is almost exclusively spoken in the hilly tracts of Ganjam and Vizagapatam. It is the prevailing language in the Ichchhapuram, Parlakimedi, and Sompeta taluks of the Ganjam Agency and, together with Telugu, in the Gunapur taluk of the Vizagapatam Agency. Elsewhere it is spoken side by side with other languages in the hills.

The Savaras are divided into several sub-tribes and are, accordingly, known under various names such as Sonds, Sowras, Jara Savaras, Luda Savaras, Arisa Savaras, and Tekkati Savaras. Their dialect, however, is everywhere the same.

Owing to its being spoken only in the Madras Presidency, the Savara dialect does not fall directly within the scope of the operations of this Survey, and no local estimates of the number of speakers are

therefore available. At the Census of 1891, the number of speakers was returned as follows:—

Madras Presidency	. . . . .	101,638
Central Provinces	. . . . .	401
		<hr/>
	TOTAL	102,039
		<hr/>

The corresponding figures at the last Census of 1901 were as follows:—

Madras Presidency—		
Ganjam	. . . . .	40,448
Ganjam Agency	. . . . .	68,689
Vizagapatam	. . . . .	340
Vizagapatam Agency	. . . . .	47,623
Central Provinces—		
Chanda	. . . . .	3
		<hr/>
	TOTAL	157,103
		<hr/>

The grand total at the last Census was 157,136. The remaining 33 speakers are found in the Mysore State.

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Savara has been largely influenced by Telugu and is no longer an unmixed form of speech. It is most closely related to Khariā and Juāṅg, but in some characteristics differs from them and agrees with the various dialects of the language which has in this Survey been described under the denomination of Kherwāri.

The notes on Savara grammar which follow are based on the materials printed below. They do not pretend to be more than a mere sketch of the principal features of the dialect.

Pronunciation.—There are no indications in the specimens of the existence of semi-consonants. Such sounds are perhaps meant in *maḍ*, eye; *to* and *toḍ*, mouth; *ū* and *ūn*, hair; *ḍā* and *ḍān*, water, etc.

In those cases in which an *k* in Kherwārī corresponds to a *k* in other Munda dialects, Savara perhaps agrees with the latter. Hodgson's *tan-gōra*, road, seems to correspond to Kūrkū *kōrā*. In *ōn*, Santālī *hān*, child, on the other hand, the initial *k*, *h* is an old prefix and does not belong to the base.

Note also the predilection for the cerebral *ḍ* in words such as *ḍēsa*, country, etc.

In Ramagiri an *o*, i.e. probably *ā*, is often written for *a*; thus, *pasi* and *posi*, boy. A short *u* is, in the same locality, often added to words ending in a consonant; thus, *māl-u*, property; *tin-u*, give. This latter peculiarity is, of course, due to the influence of Telugu.

Nouns.—There is apparently no difference between the animate and the inanimate genders. The dual has been replaced by the plural, which is formed by adding the suffix *ji*, corresponding to Khariā and Juāng *ki*. Thus, *wān-ji*, fathers. *Ji* is derived from *jīn*, and the final *n* is retained in the oblique cases; thus, *wān-jin-ba*, to fathers.

The base often ends in *n*; thus, *wān* and *wān-an*, a father. It is impossible to detect any difference in meaning between the two forms. *An* is perhaps by origin a demonstrative pronoun, and forms such as *wān-an* can then be compared with Dravidian forms such as Tamil *tagappa-n*, father.

The cases of the direct and indirect object are not expressed in the verb. They are formed by adding suffixes such as *an*, in, to; *ba*, to, and so forth. Thus, *kuḍub-an*, to all; *bo wān-an*, to a father; *wān-jin-ba*, to fathers.

The suffix *ku* in *kiñchor-ku*, (he saw) a dog, and so forth, is Telugu or Oriyā.

An is also the suffix of the locative; thus, *siñ-an* and *siñ-leñ-an*, in the house.

An ablative is formed by adding suffixes such as *te*, *sille*, and so on. Thus, *ḍolai-bā-te*, from hunger; *wān-bā-sille*, from a father.

The suffix of the genitive is *a* or *na*; thus, *wān-an-a*, of a father; *gorgān-na*, of the village. This form is often used before postpositions; thus, *ḍumbā-nā-man*, before the Dom; *wān-jin-ā-san*, for the sake of fathers.

Numerals.—The numerals are given in the list of words. It will be seen that they agree most nearly with those in use in Khariā. Forms such as *mī*, one; *bār*, two; *yār*, three, are only used in compounds. Higher numbers are counted in twenties.

Pronouns.—The following are the personal pronouns:—

<i>ñēn</i> , I	<i>aman</i> , thou	<i>anin</i> , he.
<i>ñēn-a</i> , my	<i>aman-a</i> , thy	<i>anin-a</i> , his.
<i>ellen-len</i> , we	<i>ambē</i> , you	<i>aniñ-ji</i> , they.
<i>ellen-a</i> , our	<i>amben-a</i> , your	<i>aniñ-jin-a</i> , their.

The specimens received from Ramagiri give *ñēn*, I. A list of words forwarded from Vizagapatam has forms such as *meñe*, I; *meñā*, my; *ellen* and *mallen*, we, etc. Such forms do not occur in the specimens. *Ñēn* and *nēn*, I, are due to the influence of Telugu.

Ñēn, my, and *nam*, thy, are used as pronominal suffixes of the genitive. Thus, *tanub-ñēn*, my share; *mañ-ba-nam*, presence-in-thy, before thee.

An *a* is often prefixed to nouns, and it can then be translated as a kind of definite article. Thus, *a-wān-ba*, to the father; *a-doñ-an*, on the body. It is probably a demonstrative pronoun; compare Telugu *a*. Other demonstrative pronouns are *kani* and *kana*, this; *kuni* and *kuna*, that. There is apparently no difference between *kani* and

kana ; *kuni* and *kuna*, respectively. The forms ending in *i* were perhaps originally used to denote animate beings, and those ending in *a* to denote inanimate nouns.

Interrogative pronouns are *bōte*, who ? *jite*, and *ēte*, what ?

Verbs.—The Savara verb is characterized by the same simplicity that we observe in the case of Khariā. The direct and indirect objects are not expressed in the verb ; there is no trace of the many conjugational and inflexional bases of the Kherwārī verb and so forth.

The person of the verb is occasionally expressed by adding personal suffixes. The most common one is *i*, or, occasionally, *in*, for the first person. Thus, *apuñ-tā-i*, I shall say ; *kiet-t-in*, I shall die. In the second person we occasionally find forms such as *ḍako-l-am*, thou wast, and in the third person plural *ji* is quite common ; thus, *edikāle ḍako-ji*, they were merry.

There are apparently only two tenses, one for the present and future times and one for the past.

The present-future is formed by adding the suffix *te*. *Te* is derived from *ten*, and the final *n* is often retained before the suffix of the third person plural. Before the suffix of the first person the *e* of *te* is dropped or replaced by *a*, or else *tenā* is used instead. *Tenā* is probably the old suffix *ten*, corresponding to Muṇḍārī *tan*, and an *ā* which is perhaps identical with the categorical *a* of Kherwārī. Thus, *kiet-t-in*, I die ; *titta-i*, I give ; *it-ten-ā-i*, I shall go ; *ḍako-te-ji* and *ḍako-teñ-ji*, they are.

The corresponding suffix of the past is *le*. Thus, *pān-la-i*, I brought ; *il-len-ā-i*, I went ; *kiel-le*, he died ; *kiel-lē-ji*, they killed ; *pochāri-leñ-ji*, they asked. Forms such as *irrē-ji*, they went, contain the same suffix, which has become changed into *r* after *r*. In the second specimen we find *irrē-be*, we went. The final *be* has probably nothing to do with the suffix of the past. It is perhaps a pronominal suffix ; compare Kherwārī *bū*, we.

In the third person singular *ēte* is commonly used instead of *le* ; thus, *tiy-ēte*, he gave ; *jum-ēte*, he ate ; *gam-ēte*, he said, etc. Forms such as *er-āi-te*, he has come, are probably identical.

The most common suffixes of the imperative are *ā*, *ai*, *ba*, and *na* ; thus, *irā*, go ; *jum-ā*, eat ; *pān-ai*, and *pān-ai-ba*, bring ; *geṇḍa-ba* and *geṇḍā-nā*, draw water, and so on. A prefix *a* is often used. Thus, *a-ir-ba*, let us go ; *a-gu-sāi-ba*, put on ; *a-ru-ba*, put on. Note also forms such as *ḍako-ai-te*, let us become ; *jum-te-be*, let us eat ; *a-edikā-ten-a-i*, we should make merry ; *a-jum-be*, don't eat.

The base alone is used as a verbal noun ; thus, *a-jum-bēn*, feeding for, in order to feed ; *ḍako-ban*, being-in, to be.

Relative participles are formed by adding *a* to the bases of the present and past tenses. Thus, *set-ten-a maṇḍrā*, the man who squanders ; *kimboṇan jum-ten-a kinaman*, pigs eating husks, the husks which the pigs eat ; *añi-len-a tiki*, spent time, at the time when it had been spent. Compare genitive and the relative participles in Telugu.

Other participles are formed by adding *an* or *n* ; thus, *ḍako-n*, being ; *tid-ān*, striking. An infix *an* is sometimes used in a similar way. Thus, *ḍ-an-aku*, being ; *t-an-iḍan*, beating.

The usual conjunctive participle is formed by adding the past base to the participle ending in *an* ; thus, *iyān-ilte*, having gone ; *guān-gū-le*, having called. Forms such as *gille*, having seen ; *tub-tub-le*, having divided, are, however, also used alone.

The negative particle is apparently a prefixed α . Thus, *a-dēye*, was not; *a-til-leñ-jī*, gave not; *a-jum-a-i*, I shall not eat. *Gam-goñ-in*, I say not, probably contains some negative verb meaning 'to be unworthy,' 'to decline,' or something of the kind. In the Ramagiri specimens we find forms such as *tiyāijā*, I will not give; *irnañg-layi-nā-san*, because I could not get.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son from Parla Kimedi in Ganjam. The second is a folk-tale which has been forwarded from Vizagapatam. The two last ones, the deposition of a witness and a popular tale, have been received from Ramagiri in Ganjam. A list of Standard Words and Phrases from Parla Kimedi will be found on pages 243 and ff.

[No. 48.]

MUNḌĀ FAMILY.

SAVARA.

SPECIMEN I.

(PARLA KIMEDI, GANJAM.)

Bo maṇḍrān ḍako. Anin bāgu oṇēr pasin-ji ḍako-lē-ji. Bāguṇji-lēnan
One man was. His two male children were-they. Both-in
 sannāri gam-ēte, 'wān, ellen-a ḍako-ten-a jaṇḍrum-gaṇḍra kuḍublēnan
small said, 'father, our being property all-in
 tanub-ñēn tiñ.' Anin tanub tub-tub-le tiyēte. Asui oyoṇ sullen-a-tiki
share-my give.' He share divided-having gave. Some days past-when
 sanna rabalan kuḍub rukun-rukū-le ñam-le saṇai ḍesa erēte. Tettēn
small boy all collected-having taken-having far country went. There
 kuḍub lēbun aṇi-le assiḍete. Kuḍub aṇi-len-a-tiki kuni ḍesa-lēnan
all money spent-having wasted. All spent-when that country-in
 aṇḍam kantāra ḍē-le. Anin ḍolaī-mar ḍēle. Kuni ḍesa-lēnan bo maṇḍrā-bān
much famine became. He hunger-man became. That country-in one man-to
 iyan-il-le kambāri ḍē-le. Anin a-serō-bān kimboṇan ā-jum-bēn apāyēte.
gone-having labourer became. He the-field-to swine feeding-for sent.
 Kimboṇan jum-ten-a kinaman ñaṇ-leṇḍēn, eḍikā-le kuni ḍolaī-mar jum-te
Swine eating husks got-if, gladly that hunger-man eat-would
 biṇ-ḍo mojāja kinaman ampra a-til-leñ-ji. Nami buddi ñaṇ-le ogaṇḍi-ēte,
but anybody husk even gave-not-they. Now sense got-having thought,
 'wān-ñēn-a sero-bān aṇḍam baḍḍi-mar-ji ḍako-ji. A kuḍuban miḍap
'father-my-of field-in many working-men are. Those all-to much
 ganāga ḍako-ḍo ñēn tettēn ḍolaī-bāte kiēttiñ. Ejja, ñēn ḍiyan-ḍē-le
livelihood is-but I here hunger-from die. No, I arisen-having
 wān-ñēn-bān er-te, iyan-il-le apuṇ-tai, "wān, wān, Kituṇ-bān, maṇ-ba-nam
father-my-to go-will, gone-having say-will, "father, father, God-to, before-thee
 ersi amēlai. Untenāsan ñēn oṇ-ñēn gam-goṇ-iñ. Ñēn kambāri-nam
son did. Therefore I son-I say-not. I servant-thy
 ḍē-tiñ," ennegoi apuṇ-tai.' Gam-le gam-ḍamnēte; tete-sitle
shall-become-I," thus say-shall.' Said-having say-self-did; therefrom
 a-wān-bān iyēte. Saṇai-sitle a-rabalan-a ḍoṇan gijan-gille amalle
that-father-to went. Far-from that-boy-of body seen-having recognized-having
 ḍuḍu-ḍuḍu-iyān-il-le apasu-yam-ḍā-le anin koṇḍo-le korkorēte. A-wānan
run-gone-having pain-feeling him embracing kissed. The-father

gijān-gille rabāri gamēte, 'wān, mañba-nam Kituñ-bān ampra ersi
seen-having boy said, 'father, before-thee God-to even wrong
 amēlai. Nēn ōn-nēn gam-goñ-in.' A-wān parsamañjin guān-gū-le
did-I. I son-I say-not.' The-father servants called-having
 gam-ēte, 'aboi ambese siñdri pān-le anin-a ñonān a-gusāiba ;
said, 'one good cloth brought-having his body cover ;
 a-karsin ensin arub-a, a-taljeñan pañderjān arub-a. Baran bo kari
the-finger-on ring put, the-foot-on shoe put. Again one fat
 kalloñin tettēn pān-le kiebba ; edikā-le ñako-ai-te. Kana ōn-nēn
calf here brought-having kill ; glad-being we-shall-be. This son-my
 aman kiel-le nami baran mēñ-le ; aman pañōle, nami baran ñañ-laī.
before died now again lived ; before lost-was, now again found-I.'
 Aniñji edikāle ñako-ji.
They glad-being were.

Nami a-muḍa ōn seroban ñaku. Anin siñ aḍam-aḍam erāite,
Now the-elder son field-in was. He house near-near came,
 keñkenan toñseñan saḍḍāle. Bo parsaman guān-gū-le wāllēte, 'etēñasan
singing dancing sounded. One servant called-having accosted, 'what-for
 kana edika ?' Anin apuñēte, 'ubañ-nam erāite. "Anin ulāmāta ñako,"
this mirth ?' He said, 'brother-thy came. "He cool is,"
 gam-le wān-nam-ji kari kalloñin kiellē-ji.' Muḍa-mar bañḍrāb
said-having father-thy-they fat calf killed-they.' Big-the angry
 ñe-le, 'siñan aniyāi,' gamēte. Untēñasan a-wān sandān iyāñ-
became, 'house will-not-come,' said. Therefore the-father outside gone-
 ille sagallēte. Muḍa ōn gamēte, 'ḍitte ayam mañba-nam barāle
having honoured. Big son said, 'so-much time before-thee worked-having
 ñako-ten-ā-i. Berna-nam añoiḷa apañōlin. "Gaḍi-nam-ji-bāte edikānaba,"
am-I. Word-thy ever broke-not "Friends-thy-with make-merry,"
 gam-le aboi ōn-mē soi atillin. Nami kana sannāri juñjuḍi-boiñji
saying one young-goat even gavest-not. Now this young-one harlotry-women
 bāte jañḍrum-gañḍrā kuḍub moile settena mañḍrā anin irāiten-tāḍo
with property all swallowing throwing man he came-immediately
 anina-mele kari kallōḍi kielle.' A-wān gamēte, 'ejja, ōn-nēn,
his-sake-for fat calf killedst.' The-father said, 'no, son-my,
 aman toḍañ mañba-ñēn ñakote. Jañḍrum-ñēn kuḍuban amannāte.
thou always with-me art. Property-my all thine-is.
 Ubañ-nam aman kielle, nami baran mēñ-le ; aman pañō-le, nami baran
Brother-thy before died, now again lived ; before lost-was, now again
 ñañ-la-i. Untēñasan ellēn a-ēdikātenaī.
found-I. Therefore we shall-make-merry.'

[No. 49.]

MUNḌĀ FAMILY.

SAVARA.

SPECIMEN II.

(DISTRICT VIZAGAPATAM.)

A FOLK-TALE.

Gorjānan kārja-leñ-ji. Gorjān-na mandrā sabiñ-ji boñtēl-bā
Village-in obsequies-did-they. Village-of men all buffalo-for
 illē-ji. Kani gorjān-luñan aboi banāgi-mar ḍaku-le. Ani mari
went. That village-in one poor-man was. He also
 boñtēl-bā iyēte. Gorjān-na mandrā sabiñ-ji boñtēl ñiyān-ñile
buffalo-for went. Village-of men all buffaloes bought-having
 pān-leñ-ji. Banāgi-mar mari lāgōḍa-boñtēl aboi ḍumbānāmañ
brought. Poor-man also credit-buffalo one Dom-from
 pān-le. Gorjān-na mandrā-ji, 'onā-sile pān-lai?' gām-le opuñ-lē-ji.
brought. Village-of men, 'where-from broughtest?' said-having asked.
 'Ijja, lāgōḍa pān-lai ḍumbānāmañ,' gāmēte. 'Doñ-ñēn-a sañḍrukā-mele
'No, credit brought-I Dom-from,' said. 'Body-my-of well-being-for
 pān-lai.' Sabiñ-ji pur-pur-tubob-ji. Banāgi-mar kani usālan ḍum-
brought-I.' All ceremony-performed. Poor-man that skin Dom-
 bānāmañ juñjūnēte. Tañōran jumbur-maran oñji mandrā sañai-
to carried. Way-on thief-men four men far-
 sitle gillē-ji. 'Injiden tubob-te,' gām-le usālan ñaman-ñam-le
from saw. 'Now kill-will,' saying skin taken-having
 arān ḍajēte. Tettenā arān-eb jumbur-maran gob-lē-ji. Tañkān
tree climbed. There tree-under thief-men sat-they. Rupees
 oñji mandrā bantel-ji. 'Aman-ā alaḍam ñēn asūdam,' gām-le
four men divided. 'Thine much mine little,' said-having
 ruḍi-leñ-ji. 'Aman etti-ḍēn bantya,' gām-leñ-ji. Batun-batun-le arānā
quarrelled. 'Thou then divide,' said. Feared-having tree
 ḍajē-tenā mandrā usālan sirēte. 'Agāyi, tabḍrēlan layimtā-le,'
climbed-having man skin dropped. 'Oh, thunderbolt fell,'
 gām-le jumbur-maran tañkān omḍā-le irrē-ji. Arā-liñ-na mandrā
said-having thief-men rupees left-having went. Tree-in-being man
 latsōnāite. Tañkān susē-le pān-ēte usālan omḍā-le. Jūlu
descended. Money picked-up-having took skin left-having. Then

jumbur-maran	oñjiñji	tañkā-bā	illāji.	Tañkā-te	satta	usālan
<i>thief-men</i>	<i>four</i>	<i>money-for</i>	<i>came.</i>	<i>Money-from</i>	<i>mere</i>	<i>skin</i>
daku.	'Etenā	karma?	Tañkā-len	sille	tabdrēlan	gām-le
<i>is.</i>	<i>'What</i>	<i>work?</i>	<i>Money-we</i>	<i>left-having</i>	<i>thunderbolt</i>	<i>said-having</i>
						<i>went.</i>
Mabā	a-ir-ba,'	gām-le	usālan	pāñ-lē-ji.	Kani	usālan
<i>Forward</i>	<i>let-us-go,'</i>	<i>said-having</i>	<i>skin</i>	<i>took.</i>	<i>That</i>	<i>skin</i>
						<i>sold-</i>
tim-le	aboi	kimbu	ñiyān-ñi-le	jum-lē-ji.		
<i>having</i>	<i>one</i>	<i>pig</i>	<i>bought-having</i>	<i>ate.</i>		

FREE TRANSLATION OF THE FOREGOING.

Funeral ceremonies were held in the village, and all the villagers went to fetch buffaloes. There was a poor man in the village who also wanted a buffalo. All the other ones bought buffaloes, and the poor man got a buffalo on credit from a Dom. The villagers asked him where he had got it, and he said that he had it on credit from a Dom and had brought it for the sake of his health. They all worshipped and sacrificed the buffaloes. The poor man was carrying the skin back to the Dom, and on the way he saw four thieves at a distance. Seeing them he mounted a tree with the skin, for fear that they would beat him. The thieves sat down under the tree to divide their money. They quarrelled and said, 'you take too much, and I get too little,' 'then divide yourself,' and so on. The man in the tree dropped the skin from fear. The thieves left the rupees and ran away saying, 'a thunderbolt came down.' The man descended from the tree, picked up the rupees and left the skin. The four thieves then came back to look after the rupees, and only found the skin. 'What has happened,' they said, 'we left the rupees and went away on account of the thunderbolt. Come let us go.' So they picked up the skin, sold it and bought a pig, which they ate.

[No. 50.]

MUNḌA FAMILY.

SAVARA.

SPECIMEN III.

(RAMAGIRI, GANJAM.)

DEPOSITION OF A WITNESS.

Mi-gal	gal-ji	dinā	pūrba	nēn	Jujusti	muddāyin	kulumbayi
<i>Eleven</i>	<i>ten</i>	<i>days</i>	<i>ago</i>	<i>I</i>	<i>Jujusti</i>	<i>accused-of</i>	<i>wife</i>
Rādhā-nā-moṅg	bāgu	rannā	kub	bo	taṅkā-nā-san	bandan	tillayi. Nēn
<i>Rādhā-before</i>	<i>two</i>	<i>gold</i>	<i>beads</i>	<i>one</i>	<i>rupee-for</i>	<i>pawn</i>	<i>gave. I</i>
taṅkān	irnaṅg-layi-nāsan	Jujustin	bate	illenāyi.	Jujustin	liāri-mar;	
<i>rupee</i>	<i>got-not-because</i>	<i>Jujusti</i>	<i>with</i>	<i>went-I.</i>	<i>Jujusti</i>	<i>fisherman;</i>	
anin	lien-tinte-mar.	Muddāyi-nā	a-nam	Bālāji	Beraḍolāyi.	‘Rannā-	
<i>he</i>	<i>sweet-seller.</i>	<i>Accused-of</i>	<i>the-name</i>	<i>Bālāji</i>	<i>Beraḍolāyi.</i>	<i>‘Gold-</i>	
kub	ḍeyi-be	pān-tāyi,	gam-le	Bālāji	Beraḍolāyi-nā	suṅ	illenāyi.
<i>beads</i>	<i>to-redeem</i>	<i>shall-bring,</i>	<i>saying</i>	<i>Bālāji</i>	<i>Beraḍolāyi-of</i>	<i>house</i>	<i>went-I.</i>
A-bowan	a-wanan	muddāyin	kulumbayi	sileṅgan	nēn	tiyānu	tille.
<i>The-principal</i>	<i>the-interest</i>	<i>accused-of</i>	<i>wife</i>	<i>to</i>	<i>I</i>	<i>giving</i>	<i>gave.</i>
‘Bandan	tillenāyi	bitti	tiṅgu,	gam-le	gārlenāyi.	‘A-mālu	nēn
<i>‘Mortgage</i>	<i>gave-I</i>	<i>property</i>	<i>give,’</i>	<i>saying</i>	<i>demanded.</i>	<i>‘The-property</i>	<i>I</i>
tiyāijā;	nēte	pāntā,	gamēte.	‘Anin	bitti-nēn	bowan	a-wanan
<i>give-not;</i>	<i>buy</i>	<i>take,’</i>	<i>said.</i>	<i>‘That</i>	<i>property-my</i>	<i>principal</i>	<i>interest</i>
til-le	pān-le	it-ten-āyi	pannā	etāsan	nē-te	pān-te?’	gam-le
<i>giving</i>	<i>taking</i>	<i>shall-go</i>	<i>but</i>	<i>why</i>	<i>buy-shall</i>	<i>take-shall?’</i>	<i>saying</i>
apuṅ-len-āyi.	Oṅji-dinā	dinā-silu	muddāyin	a-suṅ-an	asāyi	sudā-	
<i>said-I.</i>	<i>Four-days</i>	<i>days-after</i>	<i>accused</i>	<i>the-house-in</i>	<i>some</i>	<i>good-men-</i>	
maṛ-ji-nā-moṅg	a-bittin	tiyyayite.	Aniṅji,	‘botanā	bitti?’		
<i>before</i>	<i>the-property</i>	<i>produced.</i>	<i>They,</i>	<i>‘whose</i>	<i>property?’</i>		
pochāri-leṅ-ji.	‘Nēnāte,’	gam-le	apuṅ-len-āyi.	Nēn	etten	apuṅ-len-āyi	
<i>asked-they.</i>	<i>‘Mine-is,’</i>	<i>saying</i>	<i>said-I.</i>	<i>I</i>	<i>so</i>	<i>said-I</i>	
keḍi	muddāyin	nēn	kuḍub-jinā-moṅg	tiḍ-le.			
<i>then</i>	<i>accused</i>	<i>me</i>	<i>all-before</i>	<i>beat.</i>			

FREE TRANSLATION OF THE FOREGOING.

Some ten days ago I and Jujusti went to Rādhā, the wife of the accused, and pawned two gold beads for a rupee. I could not get money, and therefore I went with

Jujusti. Jujusti is a fisherman and deals in sweets. The name of the accused is Bālāji Beradolāyi. When I came to Bālāji Beradolāyi's house to redeem the gold beads I paid the principal and the interest to the accused's wife and asked for my property. She refused to give it up unless I bought it. I replied, 'I am going to pay principal and interest in order to redeem my property. Why should I buy it?' Four days after the accused produced the property in his house in the presence of some good men. They asked whose property it was, and I said that it was mine. Immediately after I had said so the accused struck me before all the men.

[No. 51.]

MUṆḌĀ FAMILY.

SAVARA.

SPECIMEN IV.

(RAMAGIRI, GANJAM.)

A POPULAR TALE.

Bo dinā bo soṭṭā posi-jannaku a-wā kenken-suñ-an apāyi-le.
One day one lame boy his-father school-house-in sent.

A-posi kenken-nā-san a-ḍakku-le. Dele bāroki bo posi-jannaku
The-boy read-to was-not-inclined. But another one boy

gij-le apuñ-le, 'uban, aman nēn bate bokedikā gaṭāsinā.'
seen-having said, 'brother, thou me with a-little-while play.'

Anin apuñ-le, 'oṅgāḍo, oṅgāḍo, nēn aḍasāmārte. Nēn kenken-suñ ille
He said, 'no, no, I am-not-disengaged. I school-house gone-having

kenken-ten-āyi.' Teten-silu a-posi-jan bo awan-taṇu bate gij-le. Posi apuñ-le,
read-shall.' Thereafter the-boy one calf also saw. Boy said,

'are awan-taṇu, aman nēn bate gaṭāsinā.' Awan-taṇu apuñ-le, 'nēn
'O calf, thou me with play.' Calf said, 'I

aḍasante, nēn saṅgāsi agāwan gānā-gānā-san joḍā-ban itte.' Teten-silu
am-not-disengaged, I excellent grass eating-for river-side go.' Thereafter

a-posi bo onti gij-le apuñ-le, 'ē onti, aman nēn bate jāyi, gaṭāsinēbā.'
the-boy one bird seen-having said, 'O bird, thou me with come, let-us-play.'

Anin apuñ-le, 'nēn aḍasante, nēn-nā-suñ barosabjanāsan asūyi alaṇu
He said, 'I am-not-disengaged, my-house build-to a-little straw

paraṅgu-pāṇu-nāsan itte.' Posi bo kiñchor-ku gij-le apuñ-le, 'ē kiñchor, aman
fetch-to go.' Boy one dog seen-having said, 'O dog, thou

nēn bate gaṭāsinā.' Kiñchor apuñ-le, 'oṅgāḍo, oṅgāḍo, nēn aḍasen-te, nēn
me with play.' Dog said, 'no, no, I am-not-disengaged, I

sāwu-nēn-nā suṇu ḍuntā-ban itte.' Teten-silu posi ṭisināsan manasu a-ḍeye.
master-my-of house watch-to go.' Thereafter boy play-to mind not-became.

FREE TRANSLATION OF THE FOREGOING.

A lame boy was one day sent to school by his father. He did not wish to read, and seeing another boy he said, 'brother, play a little while with me.' He said, 'no, no, I am not disengaged, I am going to school to read.' Then the boy saw a calf and said, 'O calf, play with me.' Said the calf, 'I have no time, I am going to the river to feed on the excellent grass.' Then the boy saw a bird and said, 'O bird, come let us play.' Answered the bird, 'I have no time. I am going to bring some straw to build my nest.' The boy saw a dog and said, 'O dog, play with me.' The dog answered, 'I have no time; I am going to guard my master's house.' Thereafter the boy did not wish to play any more.

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- CARMICHAEL, D. F.,—*A Manual of the District of Vizagapatam in the Presidency of Madras.* Madras, 1869. Contains a Gadabā vocabulary.
- Manual of the Administration of the Madras Presidency.* Madras, 1885—1893. Vol. ii, pp. 203 and f. contain a Gadabā vocabulary.

The Gadabā dialect is very unsatisfactorily known. The old vocabularies are quite insufficient for giving a sketch of its grammar. Of the materials forwarded for the purposes of this Survey the best is the translation of the statement of an accused person in the Gadabā dialect of Bastar which will be printed as Specimen II below. It has been forwarded in Dēvanāgarī characters with an interlinear translation, but without any transliteration. It is not, therefore, quite certain that the text printed in the ensuing pages is correct in all details.

The text given as Specimen I below is the beginning of a version of the Parable of the Prodigal Son. It has been forwarded in Dēvanāgarī with a transliteration and translation. The transliteration does not, however, agree with the Dēvanāgarī text, and it has turned out to be so full of mistakes that it has been of no use whatever. The Dēvanāgarī text itself is apparently a clean copy of an original draft. It has been made by somebody who had not the slightest idea of the meaning, and who accordingly misread the original in most places. I have not therefore ventured to restore the text throughout. I have only reproduced the beginning of the Dēvanāgarī text as I have received it with a tentative restoration in transliteration.

A list of Standard Words and Phrases from Bastar will be found on pp. 243 and ff.

The dialect spoken in Vizagapatam is apparently quite different. It has not, however, been possible to get sufficient materials for describing it. The Collector has kindly forwarded an incomplete list of Standard Words and Phrases, and the beginning of a version of the Parable. The latter was, however, too fragmentary and evidently too full of mistakes to be of use. From the former I have inserted the equivalents in the list of words on pp. 243 and ff. They have been added within parenthesis.

The notes on Gadabā grammar which follow are entirely based on the Bastar specimens. The materials received from Vizagapatam have only occasionally been consulted.

Pronunciation.—The materials are not sufficient for deciding the various questions connected with Gadabā pronunciation. Semi-consonants are perhaps used in words such as *ḡā*, Santālī *dāk'*, 'water'; *gōy*, Santālī *gáč'*, 'die'; *gōgō* and *gōgōb*, 'to tend, and so forth.

Vowels are often interchanged. Thus, *uṅgam* and *uṅgōm*, 'village'; *āpāṅg* and *āpōṅg*, 'father'; *sumaṅg*, *suaṅg* and *sumōṅg*, 'before, and so forth.

The *n* of the genitive suffix *nū* has apparently been replaced by *l* in *lāy-lū*, 'whose'? Note also *ōn*, 'child, as in Savara. It is not, however, possible to bring the various irregularities under fixed rules.

Nouns.—If we can trust the specimens, there are no traces of a difference between animate and inanimate nouns, or of the existence of a dual. The plural appears to be expressed by adding some word meaning 'many'; thus, *lōngā āpōng*, many fathers, fathers. A suffix *nēn* or *nan* occurs in forms such as *sākhā-nēn*, the witnesses; *kumbaī-nan*, women. Compare *māy-nēn* and *māy-nēng*, they. The Vizagapatam list gives forms such as *ayāngu-nī*, fathers; *koḍamlē-nī*, daughters; *lē lōk-ḍukēyi*, good men; *māḍu krutā*, many horses, horses; *kussō-ḍigan*, dogs, and so forth.

The cases of the direct and indirect object are not expressed in the verb. They are expressed by means of postpositions such as *nō*, *pulai*, and so forth. Thus, *Māḷā-nō nōm buō-suō*, Māḷā thou killedst; *bābā-pulai sunō*, father-to he-said.

The suffix of the genitive is *nō*, *nū*, or *nā*; thus, *āpāng-nō*, of a father; *kalār-nē-nū*, of the liquor seller. Compare Savara *nā*. The Vizagapatam texts have forms ending in *na*. In *pīlē kirtā-r khōgīr*, the white horse's saddle, we have perhaps a genitive suffix *r*.

Other postpositions are *kurung*, from; *bō*, in, to, etc. Thus, *māy-nō bōbrō māy-nō tōnān kurung tīr ḍugu*, his brother his sister from tall is, 'his brother is taller than his sister; *māy-nō āpōng mēyēn-kā ḍiyēn-bō ḍutu*, his father small house in lives.

Numerals.—The first numerals will be found in the list of words. It will be seen that Aryan loan-words are used in Bastar for the numerals seven and following. The Gadabā numerals are most closely related to those in use in Savara and Khariā.

Pronouns.—The following are the personal pronouns :—

<i>nīng</i> , <i>nī</i> , I	<i>nōm</i> , thou	<i>māy</i> , he.
<i>nēng-nō</i> , my	<i>nōm-nō</i> , thy	<i>māy-nō</i> , his.
<i>nēng</i> , we	<i>pēn</i> , <i>pēn-chā</i> , you	<i>māy-nēn</i> , <i>māy-nēng</i> , they.
	<i>pē-nū</i> , <i>pai-nū</i> , your	<i>māyēn-nug</i> , their.

The form *pē-nug*, our, in the list of words is probably a mistake. *Pē-nug* is apparently identical with *pē-nū*, your. A form *lē*, we, seems to occur as a verbal suffix. See below.

Datives and accusatives are apparently formed by prefixing *u* or *ō*; thus, *ō-nēng*, to me; *u-māy*, him; *ō-māy*, to him; *ōn ō-mai sunō*, the son said to him.

The Vizagapatam texts have quite different forms; thus, *mīngu*, I; *mīngu-na*, my; *bilaṅgu*, we; *bilaṅgu-nu*, our; *bābin*, thou; *māngu*, you; *no*, *novvān*, he; *nōyāng*, *nōngu*, they, etc.

Demonstrative pronouns are *tē*, this; *tō*, *tu*, and *nāi*, that.

Interrogative pronouns are *lai*, who? *lāy-lū*, whose? *māng*, what? *ā*, which? *āḍi*, how much? and so forth. The Vizagapatam list gives *mōyi*, who? *nayīṭa* and *nāyīnam*, what?

Indefinite pronouns are formed from the interrogatives; thus, *laiki*, anybody; *māng-sā* and *māng-ḍig*, anything.

Verbs.—The inflexion of verbs is apparently very simple. Reduplicated and doubled bases are apparently freely used; thus, *sa-saḍagū*, attached; *buk-buk*, striking, etc. I have not, however, found anything corresponding to the richly developed system of conjugational bases which forms so characteristic a feature of Kherwārī.

The direct and the indirect objects do not appear to be expressed in the verb. The subject is not expressed by means of pronominal suffixes. There are, however, some

traces of a state of affairs which is related to that prevailing in typical Munda languages. Compare:—

Māy-nu āpuṅ-laē sunō, 'junēn, ātōār-kēlē (?) pē-nu sēvā nī dēmēḍ-nīng ḍu-tō.
His father-to said, 'see, so-many-years your service I doing-I am.
 Pē-nu ukum ār pēl-tai-tunīng. Miō pēn ō-nīng uḍē muyē gī-mē-ō ōn ār
Your command not transgress-I. And you to-me ever one goat-even young not
bē-tō-pēn, nīng-nu ḍisēl bu-ḍag sārḍā ḍēng-ḍēng-tun-ō-lē. Pē-nu tē ḍḍu-ōn kisbīn
give-you, my friends with merry make-we. Your this son harlots
bu-ḍag pē-nu dan samōsu ērān-ēl-pīmuḍiḍāē-ēl (?) pēn māy pulaē lē
with your property eaten-having as-soon-as-he-came-then you him for good
kundārō-pēn.
cooked-you.

The above passage which I have been able to restore with some certainty from the very corrupt original, contains the suffixed pronouns *nīng* (or *īng*), I; *pēn*, you; *lē*, we, used to express the subject. Compare also *suō-nīng bēḍō*, thrown-I-have; *āpuṅ nīng māhāparū-nu hukum ār mānī-tōnīng*, father, I God-of order not worshipped. The Vizagapatam list contains forms such as *bilāngu-lē yi*, we-we went; *māngu-mō yi*, you-you went; *nōngu-vu yiyē*, they went; *mīng mitān saṅgāyi-nē yi*, I to-day far-I went, and so forth; where *lē*, *mō*, *vu*, and *nē*, respectively, appear to be pronominal suffixes denoting the subject.

The common suffix of the present tense is *tō* or *tu*; thus, *māng-tō*, I know; *ḍu-tu*, is; *buk-tu*, beats; *gō-gōy-ḍu-tu*, I am dying. Forms such as *sārḍā ḍēng-ḍēng-tun-ō-lē*, that we might make merry, seem to show that the suffix was originally *tun*; compare Munda *tan*. In *māhāparū-nu hukum ār mānī-tōnīng*, God's order not obey-I; *sun-tunī*, I will say, and so forth, the tense suffix is perhaps likewise *tun*, *tōn*, and the final *īng* or *ī* must then be the old form of the personal pronoun of the first person singular. In *sun-tōn-ēn*, they say, the final *ēn* is perhaps the suffix of the third person. Compare *māy-ēn-nug*, their.

Another suffix of the present is *nīng*; thus, *ōinīng*, go.

The suffix *ēḍ* in *dēm-ēḍ-nīng ḍutō*, doing-I am, seems to correspond to Santālī *et.* It also takes the form *ī*; thus, *id-ī ḍutu*, drinking-am, I drink; *ū-ī ḍutu*, he is coming.

The present is also used as a future; thus, *sun-tun-ī*, I will say; *phāsī bē-tunēn*, rope give-will, will hang. According to the list of words a suffix *bē* is added; thus, *buk-tū-bē*, I shall strike. Other future forms are *pī-lam*, it will come; *nāi-lōng*, I will go. I cannot analyse them.

The past is formed by adding one of the suffixes *u* or *o*, and *ī*; thus, *ḍu-g-u*, was; *sun-ō*, said; *ju-ō*, saw; *gōi-g-ī*, died; *ōig-ī*, went; *ōn-ī*, heard. Forms such as *buōnēn*, killed; *suōnēn*, threw, etc., probably contain a pronominal suffix of the third person.

Compound past tenses are formed by adding the verb substantive; thus, *buō-ḍutu*, I have killed; *sēbō ḍugu*, I had killed; *nīng-nu ḍḍu-ōn gōē-gu ḍugu mīyō bur-lagu*; *bisugu ḍugu mīō bōgu*, my son dead was and revived; lost was and was found.

I cannot analyse the suffixes in *sōbōnō*, boughtest, and *sōbōnam*, I bought.

The common suffix of the imperative is *nēn*; thus, *tōl-nēn*, bind, *ju-nēn*, see. Other imperatives are *ō-māy nān-bē*, to-him give; *luḍōrīng*, take; *indē*, give me; *ā dēmō*, do not; *nīng samō-su sārḍā dēmō*, let us eating merry make.

The re-duplicated and the present bases are used as verbal nouns. Thus, *ju-jū*, to see; *gō-gō*, to feed; *buk-tū*, to strike. A suffix *g* is apparently added in some cases; thus, *māy tu-nū pī-pīg-nu bēlā*, he there coming-of time, when he returned; *bun-ḍēg-nu mēn-ḍēg-nu kōlār ōnī*, music-of dancing-of sound heard.

The various bases are also used as participles; thus, *buk-buk*, beating; *gō-gōb*, grazing; *buō*, struck, having struck. Conjunctive participles are formed by adding *su*; thus, *āāē lē-lē kōpāt ēto-su ō-māy bōḍi*, all good-good cloth bringing to-him give; *māy mōḍgu-su māy-nu āpuṅg-lai*, he having arisen his father-to (went); *mai juō-su māyē ḍēmo*, he having-seen pity made.

The negative particle is a prefixed *ār* or *urā*; compare Kherwārī *ālō*.

For further details the student is referred to the specimens which follow. The dialect spoken in Vizagapatam is apparently quite different. The materials at my disposal are not, however, sufficient for describing it.

[No. 52.]

MUNḌĀ FAMILY.

GADABĀ.

SPECIMEN I.

(STATE BASTAR.)

सुय रेसरनु ववनं उवार वडुवनं । तुआ लुगनु मेएन ओडु अनं, बाबा, लयसुनो एबाबा, संसारो मय डुगु नीगं नुडुगुंना तुनू ओनी इन्हेतेवे । मै तुंग - तुंग तेरो वेड़ी । लोंगा दीन डेगु आर दुतो मेएन ओडु ओन म्युरो वोड़े, मोडे मोसु पर सबोएंगु मीयो, तुनो फन्दी डेगु सुडेंगू डुगू ओ आयौ मायनु माल पुंलाए उडा वेडो । तेवे माये ओआ, ओते वे मायराजवी कुडु लोशुः माय गरोव डेंगु । मंतुये देसबो लयेनु डेनबोइ गेसु सुये डानें नुडेंन वोमाये डुगुः तुरें मल मायेनु लोओंगबो गीबी गोगो नुवा । ओमाय तुनू माय गीबी सम सम डुगु अमय समो सु सुलै बसु लाओः मय सोम सोम आखे । तो तेवे मयचेत लंगु, तेवे मये सुनो, नीग बावाड़ी एन आड़ी भुतो लीअड़ार सोम सोम नुबी ओंग लई डुतु, नो कुडु गोगोय डुतू नीगं मोडगू सुनींगनुबाव ओरबो नई लोंग, ओ मय सुन तुनी ए वावा माहा पर उक्क आर मानइ तोनी मीबी पिनु समो पाए नीग देमो ।

[No. 52.]

MUNḌĀ FAMILY.

GADABĀ.

SPECIMEN I.

(STATE BASTAR.)

TRANSLITERATION AND TRANSLATION.

Muy	rēmar-nu	vavamnambār	ōḍu-ōn.	Tuā-luṅ-nu	mēēn	ōḍu-ōn.
One	man-of	were-two	sons.	Them-among	young	son
bābā-[pu]lai	sunō,	‘ē bābā,	saṁsārī	may ḍugu,	nīng-nu	ḍugūnā
father-to	said,	‘O father,	property	which is,	my	will-be
tu-nū	ō-nī	indē.’	Tēbē	mai	tuṅg-tuṅg-tērō	bēḍō.
share to-me	give.’	Then he	divided			
ār ḍu-tō,	mēēn	ōḍu-ōn	myrō-bō	dēmōsu	par[dē]s-bō	ēngu,
not became,	young	son	together	made-having	abroad	journeyed,
tunō	phandī-ḍegusu	ḍēngu-ḍugū,	ōāyau	māy-nu	māl-pulāē	udā-bēḍō.
there	riotous-becoming	became,	all	his	property	wasted.
Tēbē	māy	ōāō,	tēbē	māy	rāj-bō	kuḍu
Then	he	all,	then	that	country-in	famine
ḍēngu.	Mai	tuyē	dēs-bō	layē-nu	ḍēn	ōi-gēsu
became.	He	that	country-in	somebody’s	house	gone-having
ḍānam-nu	ḍēn-bō	māyē	ḍugu.	Tu	rēmal	māy-nu
rich-man-of	house-in	he	lived.	That	man	his
gōgō	nuvāō.	Māy	tunū	māy	gibi	sam-sam-ḍugu,
to-tend	sent.	He	then	those	swine	eating-were,
sulai	busulāō.	May	sōm-sōm	ār	bē-tō.	Tēbē
belly	filled.	He	to-eat	not	gives.	Then
tēbē	may	sunō,	‘nīng	bābā	ḍiēn	āḍi
then	he	said,	‘my	father’s	house	how-many
nubō	ōṅg-lai	ḍutu,	nīng	kuḍu	gō-gōy-ḍutū.	Nīng
them-for	belly-to-fill	is,	I	hunger	dying-am.	I
nīng-nu	bāb-ōr-bō	nailōng,	ō-may	sun-tunī,	“ē bābā,	māhāparū
my	father-near	will-go (?),	to-him	will-say,	“O father,	God-of
hukum	ār	mānaītōnī	miyō	pi-nu	samō	pāp
command.	not	obeyed	and	you-of	before	sin
					I	did.

[No. 53.]

MUNḌĀ FAMILY.

GADABĀ.

SPECIMEN II.

(BASTAR STATE.)

STATEMENT OF AN ACCUSED PERSON.

Pai-nū uṅgam Mātā imi rilak ḍugū ?
Thy village Mātā name Gōṇḍ was ?

Ōy, ḍugū, mātā ā urā.
Yes, was, but now not.

Mātā ā bō uigī ?
Mātā now where went ?

Bō urā uigī ; māy gōigī uigī.
Anywhere not went ; he died went.

Māṅ-sā saraṅ gōigī, māy-nū lāiki buō-sūō ?
Any disease died, him anyone killed ?

Māy-nū māṅ-sā saraṅ urā ḍugū. Lāiki buō-nēn, tun gōigī
Him-of any disease not was. Somebody killed, then died
uigī.
went.

U-māy lāiki buō-nēn ?
Him who killed ?

Niṅ ēran māṅtō ?
I how know ?

Sākhi-nēn sun-sun ḍutū ki Mātā-nō nōm buō-sūō. Ā nam-nū ā
Witnesses saying are that Mātā thou killedst. Now thee-of what
san-tū ḍutū ?
saying is ?

Niṅ urā buō ; sākhi aāy kin-umāv. Niṅ buḍam Mātā buḍam
I not killed ; witnesses all are-tutored. Me with Mātā with
māṅ-ḍig ōyōnēn urā ḍutū. Niṅ māy māṅ-phulāy buō ?
any quarrel not is. I him why killed ?

Tē taṅgayā nam-nū ḍiyan-ḍi turagū ?
This axe thy house-from was-found ?

Ōy, turagū ; niṅ-nū taṅgayā ḍutū ; to-pulāi niṅ-nū ḍiyan turagū.
Yes, was-found ; my axe is ; therefore my house was-found.

Tē taṅgayā-nu-bō iyam sadagū ḍutū ?
This axe-on blood attached is ?

Ōy, sa-saḍa-gū ḍutū. Nīng gēmē sēbō ḍugū. Māy-nū
 Yes, attached is. I goat killed was. It-of
 iyam sa-saḍa-gū ḍutū.
 blood attached is.
 Tē sēndarā pai-nū ḍiyan-ḍig tura-gū ?
 This cloth thy house-from recovered-was ?
 Pulis havaldār nīng-nū su-maṅg tē sēndarā nīng-nū
 Police havaldār my before this cloth my
 ḍiyan suō-nēn. Nīng sunō, 'tuṅḍēl, itō ā-dē-mō. Nīng-nū
 house-in threw. I said, 'Master, this not-do. Me-of
 tōmnāng-nidā pilam; mēp ō-ning phāsi-bē-tū-nēn.'
 trouble will-come; Government to-me hanging-will-give.'
 Havaldār sunō, 'nōm-tō Mātā-phulāi buō-ḍutū, aāy lōk
 Havaldār said, 'thou Mātā-for killed-hast, all people
 su-tōnēn. Tō-phulāi tē sēndarā nīng-nū(sic) ḍi-yan suō-ning-bēḍō.'
 say. Therefore this cloth thy house-in thrown-I-have.'
 Nōm ḍōng Mātā ili idō-ḍutū ?
 Thou and Mātā liquor drunk-have ?
 Nīng sab-dinā idī-ḍutū; sēli sam-sam-ḍutū.
 I all-days drinking-am; flesh eating-am.
 Mansā kalārñē-nū bhāṭi nōm Mātā timē-sam-sam-ēl ili
 Mansā liquor-seller-of shop thou Mātā Pola-day liquor
 idō-ḍutū ?
 drunk-have ?
 Timē-sam-sam-ēl nīng sulai māmūng Guṭṭā-nū ḍiyan-bō ḍutū;
 Pola-day I my(sic) uncle Guṭṭā-of house-in am;
 Mātā budam Mansā kalārñē-nū bhāṭi nīng urā uigī. Gulāy pand
 Mātā with Mansā liquor-seller-of shop I not went. All false
 ḍutū.
 is.
 Mātā-nū sērāy nōm juō ?
 Mātā-of dead-body thou sawest ?
 Uṅgam-kā gulāy jujū uigī; itōō nīng jujū uigī.
 Villagers all to-see went; likewise I to-see went.
 Mātā-phulāy māṅsā pārō ḍutū ?
 Mātā-to any wound was ?
 Ōy, mui-rō pārā taṅgayā-nū māy hōp-bō ḍugū, miyā-mui-ḍan
 Yes, one wound axe-of his head-on was, another
 māy girē ḍutū. Māy nērī-bō mui-rō sēndarā ḍugō, tunō iyam
 his chest-on is. His body-on one cloth was, that-on blood
 sa-saḍa-gū ḍutū. Nīng mañ-sā urā māṅtō.
 attached is. I anything not know.

FREE TRANSLATION OF THE FOREGOING.

Did a man called Mātā live in your village ?

Yes he did, but now he is not there.

Where did Mātā go ?

Nowhere. He died.

Did he die from some disease or was he killed ?

He did not die from any disease. Somebody killed him.

Who killed him ?

How should I know ?

The witnesses all say that you have killed him. What do you say to that ?

I did not kill him. The witnesses are all tutored. I had no quarrel with Mātā.

Why should I kill him ?

This axe has been found in your house ?

Yes, it is my axe, and therefore it was found in my house.

There is blood attached to the axe ?

Yes there is. I had killed a goat and its blood is on it.

This cloth has been found in your house ?

The police officer threw it into my house in my presence. I said to him, 'don't do so, master, I shall get into trouble, and the Government will hang me.' The officer said, 'all people say that you have killed Mātā. Therefore I have thrown the cloth into your house.'

Had you and Mātā drunk liquor ?

I drink liquor and eat meat every day.

Had you and Mātā drunk liquor in the shop of Mansā, the liquor dealer, on the Pola-day ?

On the Pola-day I stayed with my uncle Gutṭā and did not go to Mansā's shop with Mātā. It is all lies.

Did you see Mātā's body ?

The whole village went to see it, and I went likewise.

Had Mātā any wounds ?

Yes, there was a wound of an axe on his head and another one on his chest. He had a single garment on his body, and it was stained with blood. I do not know anything more about it.

**STANDARD WORDS AND SENTENCES IN THE LANGUAGES OF THE
MUṆḌĀ FAMILY.**

STANDARD WORDS AND SENTENCES

English.	Santālī (Sonthal Parganas).	Māhlē (Sonthal Parganas).	Munḡārī (Ranchi).
1. One	Mit'	Mit'	Mit', mot', miat', moyat' .
2. Two	Bār-ea, bār	Bār ; bār-eā	Bar-iā, bār
3. Three	Pā-ā, pā	Pā ; pā-ā	Api-ā, api
4. Four	Pōn-eā, pōn	Pōn ; pōn-eā	Upun-iā, upun (upōn) .
5. Five	Mārā	Mārā ; mārē-yā	Mārē
6. Six	Turūi	Turūi ; turūi-yā	Turūi
7. Seven	Ēāe	Ēāe	Ēāe
8. Eight	Irāl	Īrāl	Iral(-ia), iril (-ia)
9. Nine	Ārā	Ārā	Are(-a)
10. Ten	Gāl	Gāl ; gāl-eā	Gāl(-ea)
11. Twenty	Bār-gāl, isī, mit' isī	Bār gāl ; bār gāl-eā ; isī ; kūrī .	Hisī ; isī
12. Fifty	Mārā gāl, bār isī gāl	Mārā gāl-eā	Bār hisī gālea
13. Hundred	Mit' sāe, māfā isī	Sāe ; mit' sāe	Mārē hisī
14. I	Īn	Īn	Aiāg, (iñ)
15. Of me	Īn-rān, iñ-ak', etc. . . .	Īn-ak' ; iñ-rak' ; iñ-rē-ak' ; iñ-ich' ; iñ-rēn ; iñ-inich' .	Aiāg-rēn, aiñ-ak', etc. . . .
16. Mine	Īn-rān, iñ-ak', etc. . . .	Īn-ak', etc. . . .	Aiāg-rēn, aiñ-ak', etc. . . .
17. We	Ā-bō, ā-bō-n (<i>inclusive</i>) ; ā-lā (<i>exclusive</i>) .	Ā-bō-(n) ; ā-lā ; ā-līn ; ā-lān .	Ā-bū (<i>inclusive</i>) ; ā-lē (<i>exclusive</i>) .
18. Of us	Ā-bō-rān, ā-lā-rān, etc. . . .	Ā-bōn-ak', etc. . . .	Ā-bū-rēn, ā-lē-rēn, etc. . . .
19. Our	Ā-bō-rān, ā-lā-rān, etc. . . .	Ā-bōn-ak', etc. . . .	Ā-bū-rēn, ā-lē-rēn, etc. . . .
20. Thou	Ām	Ām	Ām
21. Of thee	Ām-rān, etc. . . .	Ām-ak', etc. . . .	Ām-rēn, etc. . . .
22. Thine	Ām-rān, etc. . . .	Ām-ak', etc. . . .	Ām-rēn, etc. . . .
23. You	Ā-pā	Ā-pā ; ā-bēn	Ā-pē
24. Of you	Ā-pā-rān, etc. . . .	Ā-pā-ak', etc. . . .	Ā-pē-rēn, etc. . . .
25. Your	Ā-pā-rān, etc. . . .	Ā-pā-ak', etc. . . .	Ā-pē-rēn, etc. . . .

Birhār (Sonthal Parganas).	Dhaugār (Sonthal Parganas).	Korwā (Mirzapur).
Miat', mit' . . .	Miat' ; mit' ; miñat' (<i>one only</i>).	Mi(t'), Miat'-tān . . .
Bār ; bāreā . . .	Bār ; bāreā . . .	Bārī-tān . . .
Pā ; pā-ā . . .	Pā ; pā-ā . . .	Pēi-tān . . .
Pōn ; pōn-eā . . .	Pōn ; pōn-eā . . .	Chār . . .
Māṛā ; māṛā-ā . . .	Māṛā ; māṛā-ā . . .	Pañch . . .
Tūrūi ; tūrūia . . .	Turūi ; turūi-ā . . .	Chha . . .
Sāt ; cāe . . .	Sāt . . .	Sāt . . .
Āṭ ; īrāl . . .	Āṭ . . .	Āṭh . . .
Lā ; āṛā . . .	Lā . . .	Nau . . .
Dās ; gāl . . .	Dās . . .	Das . . .
Bis ; bār gāl ; kūṛi . . .	Mit' isī ; bia . . .	Bis . . .
Poñchās ; bār kūṛi dās . . .	Bār isī tālā ; bār isī dās . . .	Pachās . . .
Sāe . . .	Sā ; māṛā isī . . .	Saio . . .
Īñ . . .	Īñ . . .	Iñg . . .
Īñ-ich', Īñ-inich', Īñ-ak' ; Īñ-rēn, Īñ-rinich', Īñ-rieh', Īñ-rēak'.	Īñ-rēn ; Īñ-ak' ; Īñ-rēak' . . .	Iñah, (iñg-rak') . . .
Īñ-ich', etc. . . .	Īñ-rēn, etc. . . .	Iñānān . . .
Ā-bōn, ā-bō ; ā-lē . . .	Ā-bū ; ā-lē . . .	Ale . . .
Ā-bō(n)-ak', etc. . . .	Ā-bū-rēn, etc. . . .	Ale-ra(k') . . .
Ā-bō(n)-ak', etc. . . .	Ā-bū-rēn, etc. . . .	Ale-ra(k') . . .
Ām . . .	Ām . . .	Am . . .
Ām-ak', etc. . . .	Ām-rēn, etc. . . .	Am-a(k'), (am-rak') . . .
Ām-ak', etc. . . .	Ām-rēn, etc. . . .	Ām-añ-añ . . .
Ā-pē . . .	Ā-pē . . .	Ape . . .
Ā-pē-ak', etc. . . .	Ā-pē-rēn, etc. . . .	Ape-ra(k') . . .
Ā-pē-ak', etc. . . .	Ā-pē-rēn, etc. . . .	Ape-ra(k') . . .

Kūrkū (Amraoti).	Nabāli (Nimar).	Khariā (Ranchi).
Miyā	Bidi	Moi, moiod, muḍu
Bariā	Irā	Ubar, bar, baria
Āpai	Moṭho	Upe
Uphūniā	Nālo	I'pon
Monoyā	Pañcho	Moloi
Turūyā	Chhāh	Tiburu
Yēyā	Sāto	Gul
Ilariā	Āṭho	Tham
Ārē	Naw	Tomsing
Gel; galiā	Das	Gol
Isā	Bis	Bis; ek kori
(Ādhā-isā; pachās)	Pachās	Pachās; dui kori das
(Mono isā); miā sadi	Sadi	Pañch kori; ek sai
Iṅg	Jo	Iṅg
Īyā	Hiṅgē-ṭhākū	Iṅg-a
Īyā	Hiṅgē	Iṅg-a
Ālē (<i>exclusive</i>); ābuṅg (<i>inclusive</i>).	Hiṅgan	Aniṅg (<i>inclusive</i>); ele (<i>exclusive</i>).
Ālēyā	Hiṅgē-ṭhākū	Aniṅg-a, etc.
Ālēyā	Hiṅgan	Aniṅg-a, etc.
Ām	Nē	Am
Ām-ā	Nē-ṭhākū	Am-a
Ām-ā	Nē	Am-a
Āpē (<i>plural</i>); āpiṅg (<i>dual</i>)	Nākū	Ampe
Āpēā	Nākū	Ampa
Āpēā	Nē	Ampa

IN THE LANGUAGES OF THE MUṆḌĀ FAMILY.

Juāṅg (Dhenkanal).	Savara (Ganjam).	Gadabā (Bastar).	English.
Min ; eka	Bo ; aboi ; mi-	Mui-rō, (bōyi)	1. One.
Ban ; dui	Bāgu ; bār	Bār-jū, (bāgu)	2. Two.
Tin	Yāgi ; yār	Ig-rō, (yāgi)	3. Three.
Chāri	Uñji	Uun-rō, (vunigi)	4. Four.
Pāñch	Molloi	Manlēi, (manulēi)	5. Five.
Chhao	Tuḍru ; turru	Tir, (turigi)	6. Six.
Sāta	Gulji	Sāt, (guligi)	7. Seven.
Āṭha	Tamji	Āṭh, (bāgu punza)	8. Eight.
Nao	Timji, tiñji	Nou, (bāgu punza bōyi)	9. Nine.
Daso	Galji	Das, (galigi)	10. Ten.
Koḍi	Bo koḍi	Bis, (mika)	11. Twenty.
Dui koḍi daso, <i>or</i> pachās .	Bāgu koḍi galji	Pachās, (bāgu mika galigi)	12. Fifty.
Pāñch koḍi, <i>or</i> eka saha .	Bo sua ; molloi koḍi	Sou, (monolōyi mika)	13. Hundred.
Āiā ; āiñje	Ñēu	Niāg, (mīngu)	14. I.
Āiñjā	Ñēu	Niñg-nō, (bilaṅgu-na)	15. Of me.
Āiñjā	Ñēnāte	Niñg-nō, (mīngu-na)	16. Mine.
Niñje	Ellen	Nēiñg, (bilaṅgu)	17. We.
Niñjā	Ellen	Pēnuñg, (bilaṅgu-nu)	18. Of us.
Niñjā	Ellenāte	Pēnuñg	19. Our.
Āman-ḍe, āmḍe	Aman ; ām	Nōm	20. Thou.
Āman-ḍā, āmḍā	Aman ; nam	Nōm-nō	21. Of thee.
Āman-ḍā, āmḍā	Amanāte	Nōm-nō	22. Thine.
Hare, (<i>Keonjhar</i> āpere) .	Ambē	Nōm, (māngu)	23. You.
Har-ā	Ambenā	Nōm-nō	24. Of you.
Har-ā	Ambenāte	Nōm-nō, (bāmbina)	25. Your.

English.	Santālī (Sonthal Parganas).	Māhlō (Sonthal Parganas).	Mupḍārī (Ranchi).
26. He	Ūn-l ; āch' (<i>self</i>)	Ūnī ; āch'	Āch', inī
27. Of him	Ūnī-rān, etc. . . .	Ūnī-ak', etc. . . .	Āch'-rēn, etc. . . .
28. His	Ūnī-rān, etc. . . .	Ūnī-ak', etc. . . .	Āch'-rēn, etc. . . .
29. They	Ōn-kō, ā-kō, etc. . . .	Ōn-kō, ā-kō ; ūn-kin, ā-kin	Ā-kō, ēn-kō, etc. . . .
30. Of them	Ōn-kō-rān, etc. . . .	Ōn-kō-ak', etc. . . .	Ā-kō-rēn, etc. . . .
31. Their	Ōn-kō-rān, etc. . . .	Ōn-kō-ak', etc. . . .	Ā-kō-rēn, etc. . . .
32. Hand	Ti	Ti	Tihī
33. Foot	Jaṅgā	Jāṅgā	Kaṭā
34. Nose	Mū	Mū	Mū
35. Eye	Māt'	Māt'	Māt'
36. Mouth	Mochā	Mochā	Mochā
37. Tooth	Dāṭā	Dāṭā	Dāṭā
38. Ear	Lutūr	Lutūr	Lutūr
39. Hair	Ūp'	Ūp'	Ūp'
40. Head	Bāhāk'	Bāhāk'	Bāk' (bāhāk')
41. Tongue	Alāu	A-lāu	Alāu
42. Belly	Lāch'	Lāch'	Lāich'
43. Back	Dēā	Dēā	Dea, (dāyā)
44. Iron	Māṛhāt'	Māṛhāt'	Māṛhāt'
45. Gold	Sonā	Sonā	Samrom (sonā)
46. Silver	Rupā	Rūpā ; rūpā	Rūpā
47. Father	Apāt (<i>his father</i>)	Bābā ; āpā	Āpū
48. Mother	Ēngāt (<i>his mother</i>)	Māe ; gō ; gō ; ōngā	Ēngā, umā
49. Brother	Bochā ; dādāt (<i>his elder brother</i>) ; bākāt (<i>his younger brother</i>). . . .	Bāhiā ; dādā (<i>elder</i>) ; bākā (<i>younger</i>). . . .	Bāu (<i>elder</i>) ; bōkō (<i>younger</i>)
50. Sister	Misērā ; ājīt (<i>his elder sister</i>) ; bākāt (<i>his younger sister</i>). . . .	Didi (<i>elder</i>) ; māśāt (<i>his younger</i>). . . .	Misi (<i>elder</i>) ; bōkō kūrī (<i>younger</i>). . . .
51. Man	Hār ; hārāl (<i>male</i>)	Mānowē ; hār ; hāpāl ; hārār	Hārā
52. Woman	Māejū ; āimāi ; kūrī	Māyā ; āemā ; ērā	Kūrī

Birhār (Sonthal Parganas).	Dhaugāṛ (Sonthal Parganas).	Korwā (Mirzapur).
Ūnī; āch'	Īnī; ānī; āch'	Honī
Ūnī-ak', etc.	Īnī-rēn, etc.	Honī-y-añ
Ūnī-ak', etc.	Īnī-rēn, etc.	Honī-y-añ
Ā-kō; ōn-kō	Ēn-kō; in-kīn	Hon-ku
Ā-kō-ak', etc.	Ēn-kō-rēn, etc.	Hon-ku-re
Ā-kō-ak', etc.	Ēn-kō-rēn, etc.	Hon-ku-re
Tī	Tihī	Tī
Kāṭā	Kaṭā	Kaṭa
Mũ	Mũ	Mũ
Māt'	Māt'	Mēt'
Mōchā	Mōchā	Āh
Ḍaṭā	Ḍaṭā	Tirin
Lūtūr	Lutūr	Lutar
Ūp'	Ūp'	Up'
Bābhāk'	Bābhāk'	Bhū
Ālān	Alān	Alang
Lāhich'	Lāhich'	Putṭī
Dēā	Dāyā	Deā
Lohā	Lohā	Lohā
Sonā	Sonā	Sonā
Rūpā	Rūpā	Chāndī
Bobā; āpā	Bābā; āpā; āpū-ñ (<i>my</i>); āpū-m (<i>thy</i>); āp(ū)-tēt' (<i>his</i>).	Appā
Āyā; ēngā	Ēngā	Ingā
Bōchā; dādā (<i>elder</i>); bākā (<i>younger</i>).	Hāgeā; bohā; dādā (<i>elder</i>)	Bhāi; dādā (<i>elder</i>); boho (<i>younger</i>).
Bōchā ērā; didi (<i>elder</i>); bākā kūrī (<i>younger</i>).	Didi (<i>elder</i>); bākā-ñ kūrī (<i>my younger</i>).	Dāi (<i>elder</i>); misīn (<i>young-</i> <i>er</i>).
Hār; hārāl	Mānwā; hārā; hār; hārāl	Hor
Ērā	Āemāe; ērā	Korī hon

Kũrkũ (Amraoti).	Nabāli (Nimar).	Kharĩā (Ranchi).
Dich'	Hõ	O-kaṛ ; ho-kaṛ ; han-kaṛ .
Dij-ā	Hoytarē-ṭhākun	O-kaṛ-a
Dij-ā	Etarēn	O-kaṛ-a
Di-kũ	Hõ	Ho-ki
Di-kũā	Hoytarē-ṭhākun	Ho-ki-a
Di-kũ-ā	Etarēn	Ho-ki-a
Ti	Boko	Ti'
Nāngā	Khuri	Kaṭa
Mũ	Choon	Romoṅg
Mēd ; met	Jiki	Mod, (Mot')
Chābũ	Kaggo	Tomod, (tomot')
Tiriṅg	Mēngē	Gone
Lutur	Chigām	Lutur
Hup	Kuguchhi	Ului
Kapār	Peṅg	Bokop
Lāng	Lāng	Lāng
Lāj	Popo	Lai' (i.e. laich')
Bhauri	Bhāwḍi	Kuṇḍabu (i.e. kuṇḍap')
Lōh ; lōkhaṇḍo	Lokhaṇḍo	Luāng
(Sunnā)	Sonā	Sona
(Chāndi)	Chāndi	Rupa
Ābā ; bā ; bā-te	Ābā	Apa
Māy ; ānte	Māy	Ma-iā
Dādā, dhāi (elder) ; bōkō (younger).	Dādā (elder), sānu (younger).	Bhai
Ji-jī (elder) ; bōkō-jī (younger).	Bāi	Kulamḍai
Kōrō ; dotā	Mānchho	Lebu
Jāpāi	Kol	Konseldu

Juāṅg (Dhenkaual).	Savara (Ganjam).	Gadabā (Bastar).	English.
Ār	Anin	Māy, (novvān) . .	26. He.
Ār-ā	Aninā	Māy-nū	27. Of him.
Ār-ā	Anināte	Māy-nū	28. His.
Ār-ki	Aniñji	Māy-nēn	29. They.
Ār-kā	Aniñjinā ; aniñji-ā . .	Māyēn-nug	30. Of them.
Ār-kā	Aniñjināte	Māyēn-nug	31. Their.
Iti	Si	Titī, (siyyī)	32. Hand.
Ijū	Taljeñ	Susuṅg, (pāvala) . .	33. Foot.
Mātai	Mu	Mi, (muvvu)	34. Nose.
Emor	Amad, mad	Mōo (mā)	35. Eye.
Tamar	To	Sārmō, (tovō)	36. Mouth.
Gone	Ji	Ginē, (xi)	37. Tooth.
Nutur	Lu	Lintir, (lurvū)	38. Ear.
Junta	Ū	Ingbo, (tikkoṅyi) . .	39. Hair.
Boko	Bob	Bok, (bhā)	40. Head.
Elaṅg	Alā	Laāṅg, (lāku)	41. Tongue.
Itip	Kimpon	Suloi, (puṭāni)	42. Belly.
Kināp	Kinḍon	Giiḍāṅg, (hāḍumni) . .	43. Back.
Lūhā	Lwāu	Ōsōn, (vummaru)	44. Iron.
Sunā	Rana	Sōn, (sunnāḍi)	45. Gold.
Rupā	Rupā	Rūp (ruppāḍi)	46. Silver.
Bā, or ābañji	Wañ ; wā	Āpāṅg (abbāni)	47. Father.
Boira	Yañ ; yā	Īyōṅg, (ayyāni)	48. Mother.
Kā, or kaka (elder) ; boko (younger).	Kaku (elder) ; ubān (younger).	Buāṅg, (annāni)	49. Brother.
Ajiṅg (elder) ; boko-raiñ (younger).	Kāki (elder) ; āyi (younger)	Tōnān, (tonnāni)	50. Sister.
Manas ; juāṅg	Maṇḍrā ; mar (in compounds)	Rēmāl, (lōk)	51. Man.
Tirla ; juāṅgde	Inselo ; selo	Kumbai, (gunni)	52. Woman.

English.	Santālī (Sonthal Parganas).	Māhlō (Sonthal Parganas).	Muṇḍārī (Ranchi).
53. Wife . . .	Ērā . . .	Ārak' hār . . .	Ērā . . .
54. Child . . .	Gidrā ; hār ; hāpār . . .	Gidrā ; hāpār . . .	Hār . . .
55. Son . . .	Hār ; hāpār, kōrā hāpār . . .	Kōrā hāpār . . .	Kōrā hār . . .
56. Daughter . . .	Hāpār ērā, kūrī hāpār . . .	Kūrī hāpār . . .	Kūrī hār . . .
57. Slave . . .	Golām . . .	Golām . . .	Dāsī . . .
58. Cultivator . . .	Chāsā . . .	Chāsā . . .	Sik' hārā . . .
59. Shepherd . . .	Gupī . . .	Gupī . . .	Māhrā . . .
60. God . . .	Thākūr ; bōngā . . .	Thākūr . . .	Siŋg bōngā . . .
61. Devil . . .	Mārān burū (<i>the mountain spirit</i>) . . .	Sōetār ; bōngā . . .	Bōngā . . .
62. Sun . . .	Siŋ chandō . . .	Siŋ chandō . . .	Siŋgi, (belā) . . .
63. Moon . . .	Nindā chandō . . .	Nindā chandō . . .	Chandūk' . . .
64. Star . . .	Ipil . . .	Ipil . . .	Ipil . . .
65. Fire . . .	Sāngāl . . .	Sāngāl . . .	Sāngāl . . .
66. Water . . .	Dak' . . .	Dak' . . .	Dak' . . .
67. House . . .	Ōrak' . . .	Ārak' ; ōrak' . . .	Ōrak' . . .
68. Horse . . .	Sadām . . .	Sadām ; ghōrā . . .	Sadām . . .
69. Cow . . .	Gāi . . .	Gāe ; phētār (<i>heifer</i>) . . .	Gāe . . .
70. Dog . . .	Setā . . .	Setā . . .	Setā . . .
71. Cat . . .	Pūsī . . .	Pūsī . . .	Pūsī . . .
72. Cock . . .	Sim sāṇḍī . . .	Sim sāṇḍī . . .	Sāṇḍī sim . . .
73. Duck . . .	Gāḍā . . .	Gāḍā . . .	Gāḍā . . .
74. Ass . . .	Gādhā . . .	Gādhā . . .	Gādhā . . .
75. Camel . . .	Ūt . . .	Ūt . . .	Ūt . . .
76. Bird . . .	Chārā . . .	Chārā . . .	Chārā . . .
77. Go . . .	Chalak' ; sānāk' . . .	Chālāk' . . .	Sār . . .
78. Eat . . .	Jām . . .	Jām . . .	Jām . . .
79. Sit . . .	Durāp' . . .	Durāp' ; dūp' . . .	Dūp' . . .

Birhār (Sonthal Parganas).	Dhaogār (Sonthal Parganas).	Korwā (Mirzapur).
Ērā; ōrak' hār . . .	Ōrak'-hār; ērā . . .	Airan
Hāpān; hān . . .	Hān	Chōrī
Kōrā hāpān . . .	Kōrā hān . . .	Korā hoponi(ch') . . .
Kūrī hāpān . . .	Kūrī hān . . .	Korī hoponi(ch') . . .
Gōlām	Golām	Gulām
Chāsā	Chāsā	Khetiharā
Gūpi	Bāgāl	Gareri
Bōngā; sīngī bōngā . . .	Sīn bōngā; Thākūr . . .	Bhagwān
Mārān būrū; bōngā . . .	Bōngā	Marā
Sīngī bōngā	Bēr; sīn bōngā . . .	Ber
Nidā bōngā	Nindā chaṇḍūk' . . .	Baṅgo
Īpil	Īpil	Īpil
Sēngal	Sāngāl	Seṅgel
Dāk'	Dāk'	Da(k')
Ōrak'	Ōrak'	Ōra(k')
Sādām	Sādām	Ghorā
Gāe	Gāe	Gai
Setā	Setā	Kuttū
Pūsī	Pūsī	Pussi
Sim sāṇḍī	Sāṇḍī sīm	Sīm
Gāḍā	Gāḍā hās	Batak
Gādhā	Gādhā	Gadahā
Ūṭ	Ūṭ	Ūṭ
Chārā	Chārā	Titī
Sinok'	Sēnok'	Chalao-mī
Jām	Jām	Jomiārā
Dūrūp'	Dūp'	Durup'-mī

Kūrku (Amraoti).	Nahāli (Nimar).	Khaṛiā (Ranchi).
Jāpāi	Kol	Konseldu
Sāni	Lānā	Koṇḍu'
Kōn; kōn-te	Lānā	Beta
Kōn-jē	Perijo	Beti
(Bhāgyā)	Bhāgiyā	Konger
(Ūrā; kisan)	Kirsan	Silo' lebu
(Gādri)	Dbankar	Mahara
Gōmōj; gōmōi; gōmaj	Dēwtā	Parneswar
Bhagwān	Bhūt	Dubo
Gōmōi; gōmōj	Diyā dēwtā	Bepo
Tende gōmaj	Mindī dēwtā	Leraṅg
Ipil	Iphil-tā	Sinkom
Singēl; tsingēl	Āpo	Timsong
Dā	Jopo	Da(k')
Urā	Awār	Oo (i.e. ok')
Gūrgi	Māw	Ghōṛa
Gāi	Dhōr, dhattā	Orei (i.e. orech')
Sitā; tsitā	Nāy	Solo
Minū	Berkū	Bilai
Kōmbā	Kōmbā	Kokpo
Badakō	Heron	Gere
Gadri	Gadhā	Gadha
Ūṇto	Uṇtuṭā	Uṇt
Titit'	Poyatā	Konted
Šenē; bā	Īdē	Cho-na
Jome; jijum	Tē-bē	Ōio'
Subāṅgē	Pētē-bē	Doko-na

Juāṅg (Dhenkanal).	Savara (Gaujam).	Gadabā (Bastar).	English.
Kutumain	Ḍukri	Kumbai, (kūḍamāni) . . .	53. Wife.
Irhodki	Ōn ; pasi	Ōḍu-ōn, (bubbāṇḍi) . . .	54. Child.
Koni, koṇḍa	Ōṇēr ōn	Ōḍu-ōn, (bobbangi) . . .	55. Son.
Kan-chilani (i.e. kon-chilani ?)	Selo ōn ; ōn selo	Ōnō-ōn, (koḍamlē) . . .	56. Daughter.
Chākor	Kambāri	Gōti rēmal, (viṅḡarlē) . . .	57. Slave.
Chasa	Bāra-mar ; oro-mar	Sunīṅg, (vorullāra) . . .	58. Cultivator.
Gondā	Gōpā-mar	Dhorai, (dunnangbalur) . . .	59. Shepherd.
Ṭhakur	Kituā ; sōnum	Kituōn, (māprūḍi) . . .	60. God.
Bhūta	Sōnum ; bottoṇ	Sēarāe, (gussi) . . .	61. Devil.
Belā	Uyuā	Sīi, (kiṭumbu) . . .	62. Sun.
Leruṅg	Aṇai	Arkē, (aṅgayita) . . .	63. Moon.
Koṇḡelā	Tu-tui ; tui	Pōṭṭig, (ammāru) . . .	64. Star.
Lāi	Tōgi ; to	Suol, (kuḍām) . . .	65. Fire.
Dā	Ḍān ; dā	Ḍā, (ḍā) . . .	66. Water.
Iyā	Suā ; siā	Ḍiyēn, (āsūn) . . .	67. House.
Ghoḍā	Kurtā ; kuḍtā	Kirkān, (krutā) . . .	68. Horse.
Gāi	Taṇli ; taṇ	Kiitāṅg, (kuyitāṅgu) . . .	69. Cow.
Solok	Kinsor ; sōr	Ghusō, (kussō) . . .	70. Dog.
Bilai	Ramēn	Girēm, (ramāṅgu) . . .	71. Cat.
Sanke	Kansim ; im	Ghusāṅḡdāṅg, (tāḍāru) . . .	72. Cock.
Hansa	Papāra	Hansā, (gāgu) . . .	73. Duck.
Gadhā	Pekui	Gadhai, (gadōḍi) . . .	74. Ass.
Uṭa	Sisalayi	Uṭu, (ōṭu) . . .	75. Camel.
Konter	Onti ; ti	Piḍi, (poḍi) . . .	76. Bird.
Hanade	Irā ; iya ; mā	Iyā, (yō) . . .	77. Go.
Jim	Jumā ; gā	Sōm, (gā) . . .	78. Eat.
Doko-nā	Gobā ; tuṅkumā	Lēisā, (kukuna) . . .	79. Sit.

English.	Santālī (Sonthal Parganas).	Māhlē (Sonthal Parganas).	Muṇḍārī (Ranchi).
80. Come . . .	Hijuk' . . .	Hējok' . . .	Hijuk' . . .
81. Beat . . .	Dāl . . .	Dāl . . .	Dāl . . .
82. Stand . . .	Tēngō . . .	Tēngō . . .	Tīngō, (teṅgō) . . .
83. Die . . .	Gujuk' . . .	Gājāk' . . .	Gājāk' . . .
84. Give . . .	Ām . . .	Ām . . .	Ām . . .
85. Run . . .	Ñir . . .	Ñir ; dōr . . .	Nir . . .
86. Up . . .	Chētan sāch' . . .	Chētēn ; chētān . . .	Chētān . . .
87. Near . . .	Sōr . . .	Hānāt' ; phārā . . .	Nande, (nārēch') . . .
88. Down . . .	Lātār sāch' . . .	Lātār . . .	Lātār . . .
89. Far . . .	Phārāk ; sāngiñ . . .	Sāngiñ ; phārāk . . .	Sāngin . . .
90. Before . . .	Lahā-rā . . .	Sāmān ; hānāt' ; mātrān ; lahā . . .	Ayar . . .
91. Behind . . .	Tayām . . .	Tayām . . .	Tāyōm . . .
92. Who . . .	Ākāe . . .	Ākāe . . .	Ākāe . . .
93. What . . .	Okā ; chēt' . . .	Chēt' ; okā ; chekānak' . . .	Chikanak' . . .
94. Why . . .	Chēt'-iā-tā . . .	Chēt' khātir ; chēt' lich' ; chēt' iatē . . .	Chikān mātē . . .
95. And . . .	Ār . . .	Ār . . .	Oro, at', (ar) . . .
96. But . . .	Mān-khān . . .	Mān-khān . . .	Mān-dā, (kin-tū) . . .
97. If . . .	—khān . . .	Judi . . .	—rē . . .
98. Yes . . .	Hā . . .	Hā ; hā . . .	Hā . . .
99. No . . .	Bān . . .	Bān . . .	Kā . . .
100. Alas . . .	Āhā, hāe . . .	Hāe ; hāerē . . .	Hāe . . .
101. A father . . .	Mit'tān apāt . . .	Mit' apāt . . .	Āpū-tēt' . . .
102. Of a father . . .	Mit'tān apāt-rān, etc. . .	Mit' apāt-ak', etc. . .	Āpū-tēt'-rēn, etc. . .
103. To a father . . .	Mit'tān apāt-thān . . .	Mit' apāt-thān . . .	Āpū-tēt' tak' . . .
104. From a father . . .	Mit'tān apāt-khān . . .	Mit' apāt-ketē . . .	Āpū-tēt'-etē . . .
105. Two fathers . . .	Bār(-eā) apāt ; apāt-kin . . .	Bār apāt ; apāt-kin . . .	Āpū-kin . . .
106. Fathers . . .	Apāt-kō . . .	Āpāt-kō . . .	Āpū-kō . . .

Birbâṛ (Sonthal Parganas).	Dhaṅgāṛ (Sonthal Parganas).	Korwā (Mirzapur).
Hijuk'	Hijuk'	Vich'-ken-a (<i>came</i>) . .
Rū	Dāl	Ed-ei-mī
Teṅgō	Teṅgō	Chāṛā-mī
Gūjuk'	Gājāk'	Goch'-ken-a (<i>died</i>) . .
Ām	Ēm	Oai-mī
Nir	Nir	Ingiriārā
Chētān	Chētān	Teṅg-re
Hēnāt'; phāḍ	Sōrā; nārēch'	Thāḍ
Lātār	Lātār	Tosre-y-ā
Sāṅgĩñ	Sāṅgĩn	Saṅgiyāñ
Sāmāñ; lāhā	Sāmāñ	Maṛaṇ-re
Tāyām	Tāyām	Tayom-te
Ākāe	Ākāe	Yāwane
Chelē	Chiknak'	Chili
Chelē mǎñ-tē	Chekak'; chikā nāṭich'	Chili
Ār	Ār	Aur
Mǎñ-khān	Mǎñ-khān	Taona
Judī	-khān	Mānne
Hā	Hā	Hā
Kā	Kā	Arowa, (bai)
Hāe	Hāe; hāerē	Hāy
Miat' āpō-t	Miat' āpū-tēt'	Miat'-ṭāñ appā
Miat' āpō-t-ak', -rēak', -rēn	Miat' āpū-tēt'-ak', etc. . . .	.....
Miat' āpō-t ṭhich'	Miat' āpū-tēt' ṭhīn; ṭhich' . . . .	.....
Miat' āpō-t ṭhich'-etē	Miat' āpū-tēt' ṭhich' hātō; -khāñ; -khāch' . . . .	.....
Bārē āpō-t; āpō-t-kin	Bār āpū; āpū-kin	Bārī-ṭāñ appuyā
Āpō-t-kō	Āpū-kō	Bonom appuyā

Kürkü (Amraoti).	Nahāli (Nimar).	Kharā (Ranchi).
Hējē	Piyā	De-na; ai-na
Kwāgē	Koṭṭo-bē	Gil
Teṅginē	Chipo-bē	Toṅgon
Gōi-ē	Bēto-bē	Goi' (i.e., goch')
Īlē	Bē-bē	Ter
Saurubē	Chergo-bē	Iar
Len	Lēgē	Tobluṅ
Mērān	Boṇḍē	Hepad
Itān	Bhītarkē	Tuta
Laṅkā; dilli; sāṅgin	Bhāgā-dhāwā	Disa
Sutu-kin	Chaini	Seṅg
Tāwen	Pāchhlā	Loḍo
Yē	Nāni	Ber
Choch'	Nānko	I
Chojikā	Bichā	Ina
Ētā; ḍo	Do	Oro
Mētīn	Pin . . . . .	.....
Dāren	Jopāṭke	Hole
Hē; āā; jī; woi	Hā	Hā
Baṅg; he-baṅg; baki	Bēko	Umbo
(Hāy hāy)	Hā	Haere
Ābā	Bidī ābā	Apa
Ābā	Bidī ābān	Apa-ga; (-a)
Ābā-ken, ābā-kē	Bidī ābā-kē	Apa-ge, (-te)
Ābā-ten, ābā-tē	Bidī ābā-kū	Apa-te, (-tei)
Bāriā ābā; ābā-king	Ir ābā-tā	Baria apa-jar
Ābā-kō	Ābā-tā	Apa-ki

Juāṅg (Dhenkaol).	Savara (Ganjam).	Gadabā (Bastar).	English.
Wuḍe-nā	Erayi ; irayi ; jāyi	Alō, (vāyi)	80. Come.
Abhaḥe	Tiḍā	Buḡtō, (lā)	81. Beat.
Toṅga-nā	Tanaṅā	Tunōn, (tināṅgu)	82. Stand.
Gojude	Kie ; kiā	Goigu, (kittuḍam)	83. Die.
Ḍinge-de	Ti	Bēyē, (tāyi)	84. Give.
Dhapaṭ	Ḍuḍu-ḍuḍu ira	Ḍūā, (yavu)	85. Run.
Alīng-tā	Lankān	Tōmnāng, (hattu)	86. Up.
Hākā	Aḍam	Ōḍōg, (ravugā)	87. Near.
Ade-tā	Jaitan	Ālūng, (hakki)	88. Down.
Lenkā	Saṅayi	Sulōng, (saṅgāyi)	89. Far.
Aga-tā	Amaṅ-ban	Sēisēi (ammāṅgu)	90. Before.
Hacha-tā	Kiṇḍon-ban	Giḍāṅg, (lakki)	91. Behind.
Aḍi	Bōte	Lāi, (mōyi)	92. Who.
Biri	Jite ; ēte	Lāi, (nayiṭa)	93. What.
Biri-te	Ētenāsan ; ētāsan	Maṅg-pulāi, (nāyi-ḍuvāru)	94. Why.
Pher, āur	Bāran	Miyō, (bāhar)	95. And.
.	-ḍo . . . .	.....	96. But.
Jiminti, or jebe	-en-ḍen . . . .	.....	97. If.
Hō	Ō ; oḍe	Uṅgtēn, (ōo)	98. Yes.
Nāu	Ayi ; ejja	Urāk, (yik)	99. No.
Āhā	Agāi	Āhā	100. Alas.
Muinḍ abaṅji	Wān ; wānan	Āpāṅg, (bōyi ayāṅgu)	101. A father.
Muin-ḍar bābār	Wān-ā	Āpāṅg-nō, (nēn bōyi ayāṅgu)	102. Of a father.
Muin-ḍe bābam-te	Wān-ba	Āpāṅg-nō	103. To a father.
Muin-ḍe bābam-tā	Wān-ba-sitḷe	Āpāṅg-nō oḍon, (metār ayāṅgu)	104. From a father.
Joḍāmi bābaṅji	Bāgu wān-ji	Bār āpāṅg, (bāgu ayāṅgu)	105. Two fathers
Bābār ki	Wān-ji	Lōngā āpōṅg, (ayāṅgu-ni)	106. Fathers.

English.	Santālī (Sonthal Parganas).	Māhlē (Sonthal Parganas).	Muṇḍārī (Ranchi).
107. Of fathers . . .	Apāt-kō-răn, etc. . .	Āpāt-kō-ak', etc. . .	Āpū-kō-rên, etc. . .
108. To fathers . . .	Apāt-kō-ṭhăn . . .	Āpāt-kō ṭhăn . . .	Āpū-kō . . .
109. From fathers . . .	Apāt-kō-khăn . . .	Āpāt-kō-ketē . . .	Āpū-kō-etē . . .
110. A daughter . . .	Mit'tăn hâpân ērā . . .	Mit' hâpân ērā . . .	Kūrī hân . . .
111. Of a daughter . . .	Mit'tăn hâpân ērā-răn, etc. . .	Mit' hâpân ērā-ak', etc. . .	Kūrī-hân-rên, etc. . .
112. To a daughter . . .	Mit'tăn hâpân ērā-ṭhăn . . .	Mit' hâpân ērā ṭhăn . . .	Kūrī-hân . . .
113. From a daughter . . .	Mit'tăn hâpân ērā-khăn . . .	Mit' hâpân ērā-ketē . . .	Kūrī hân-etē . . .
114. Two daughters . . .	Bār(-cā) hâpân ērā ; hâpân ērā-kin. . .	Bār hâpân ērā ; hâpân ērā- kin. . .	Bārīā kūrī hân . . .
115. Daughters . . .	Hâpân ērā-kō . . .	Hâpân ērā-kō . . .	Kūrī hân-kō . . .
116. Of daughters . . .	Hâpân ērā-kō-răn . . .	Hâpân ērā-kō-ak', etc. . .	Kūrī hân-kō-rên, etc. . .
117. To daughters . . .	Hâpân ērā-kō-ṭhăn . . .	Hâpân ērā-kō-ṭhăn . . .	Kūrī hân-kō . . .
118. From daughters . . .	Hâpân ērā-kō-khăn . . .	Hâpân ērā-kō-ketē . . .	Kūrī hân-kō-etē . . .
119. A good man . . .	Mit'tăn bogē hâr . . .	Mit'tên bēs hâr . . .	Būgin hârā . . .
120. Of a good man . . .	Mit'tăn bogē hâr-răn, etc. . .	Mit'tên bēs hâr-ak', etc. . .	Būgin hârā-rên, etc. . .
121. To a good man . . .	Mit'tăn bogē hâr-ṭhăn . . .	Mit'tên bēs hâr ṭhăn . . .	Būgin hârā . . .
122. From a good man . . .	Mit'tăn bogē hâr-khăn . . .	Mit'tên bēs hâr-ketē . . .	Būgin hârā-etē . . .
123. Two good men . . .	Bār(-cā) bogē hâr ; bogē hâr-kin. . .	Bārēā bēs hâr . . .	Būgin hârā-kin . . .
124. Good men . . .	Bogē hâr-kō . . .	Bēs hâr-kō . . .	Būgin hârā-kō . . .
125. Of good men . . .	Bogē hâr-kō-răn, etc. . .	Bēs hâr-kō-ak' . . .	Būgin hârā-kō-rên . . .
126. To good men . . .	Bogē hâr-kō-ṭhăn . . .	Bēs hâr-kō ṭhăn . . .	Būgin hârā-kō . . .
127. From good men . . .	Bogē hâr-kō-khăn . . .	Bēs hâr-kō-ketē . . .	Būgin hârā-kō-etē . . .
128. A good woman . . .	Mit'tăn bogē mājīu . . .	Mit'tên bēs āemā . . .	Būgin kūrī . . .
129. A bad boy . . .	Mit'tăn bārich' kōrā . . .	Mit'tên khārāp kōrā . . .	Et'kan kōrā . . .
130. Good women . . .	Bogē mājīu-kō . . .	Bēs āemā-kō . . .	Būgin kūrī-kō . . .
131. A bad girl . . .	Mit'tăn bārich' kūrī . . .	Mit'tên khārāp kūrī . . .	Et'kan kūrī . . .
132. Good . . .	Bogē, bhagē . . .	Bēs ; bāgā ; jāt . . .	Būgin . . .
133. Better . . .	-khăn bogē . . .	-ketē bēs . . .	-etē būgin . . .

Birbār (Sonthal Parganas).	Dhangār (Sonthal Parganas).	Korwā (Mirzapur).
Āpō-t-kō-ak', etc. . . .	Āpū-kō-ak', etc. . . .	.....
Āpō-t-kō thích' . . .	Āpū-kō thích', etc. . . .	.....
Āpō-t-kō thích'-etē . . .	Āpū-kō hātē, etc. . . .	.....
Miat' hāpān ērā . . .	Miat' kūrī hān . . .	Miat'-tān kōrī hoponi(ch') .
Miat' hāpān ērā-ak', etc. . .	Miat' kūrī hān-ak', etc. . .	.....
Miat' hāpān ērā thích' . . .	Miat' kūrī hān thích', etc. . .	.....
Miat' hāpān ērā thích'-etē . .	Miat' kūrī hān hātē, etc. . .	.....
Bārēā hāpān ērā . . .	Kūrī hān-kin . . .	Bārī-tān kōrī hoponi(ch') .
Hāpān ērā-kō . . .	Kūrī hān-kō . . .	Bonom kōrī hopon-kū . . .
Hāpān ērā-kō-ak', etc. . .	Kūrī hān-kō-ak', etc. . .	.....
Hāpān ērā-kō thích' . . .	Kūrī hān-kō thích', etc. . .	.....
Hāpān ērā-kō thích'-etē . . .	Kūrī hān-kō hātē, etc. . .	.....
Miat' bōgē hār . . .	Miat' bōgē hārā . . .	Miat'-tān chikan kōrā hon .
Miat' bōgē hār-ak', etc. . .	Miat' bōgē hārā-ak', etc. . .	.....
Miat' bōgē hār thích' . . .	Miat' bōgē hārā thích', etc. . .	.....
Miat' bōgē hār thích'-etē . .	Miat' bōgē hārā hātē, etc. . .	.....
Bārēā bōgē hār . . .	Bōgē hārā-kin . . .	Bārī-tān chikan kōrā hopon
Bōgē hār-kō . . .	Bōgē hārā-kō . . .	Bonom chikan hop-kū . . .
Bōgē hār-kō-ak', etc. . .	Bōgē hārā-kō-ak', etc. . .	.....
Bōgē hār-kō thích' . . .	Bōgē hārā-kō thích', etc. . .	.....
Bōgē hār-kō thích'-etē . . .	Bōgē hārā-kō hātē, etc. . .	.....
Miat' bōgē ērā . . .	Miat' bōgē āemāe . . .	Chikan kōrī hon . . .
Miat' bājūt-kōrā . . .	Miat' kharāp kōrā . . .	Mūrūkh kōrā chōrī . . .
Bōgē ērā-kō . . .	Bōgē āemāe-kō . . .	Bonom chikan kōrī hon . . .
Miat' bājūt kūrī . . .	Miat' kharāp kūrī . . .	Mūrūkh kōrī chōrī . . .
Bōgē; bōs; jūt . . .	Bōgē . . .	Chikan . . .
etē bōgē . . .	hātē bōgē . . .	Khūb chikan . . .

Kũrkũ (Amraoti).	Nahãli (Nimar).	Kharĩã (Ranchi).
Ābã-kõ-ã . . .	Ābãe-ťã . . .	Apa-ki-a . . .
Ābã-kõ-ken . . .	Ābã-ital-kẽ . . .	Apa-ki-te . . .
Ābã-kõ-ten . . .	Ābã-ital-kũ . . .	Apa-ki-tai . . .
Kõn-jẽ . . .	Bidi pẽrijo . . .	Beťi . . .
Kõn-jẽ-ã . . .	Bidi pẽrijo-kũ . . .	Beťi-a . . .
Kõn-jẽ-ken . . .	Bidi pẽrijo-kũ . . .	Beťi-te . . .
Kõn-jẽ-ten . . .	Bidi pẽrijo-ťen . . .	Beťi-tei . . .
Kõn-jẽ-kiũg . . .	Ir pẽrija-ťã . . .	Ubar beťi-jar . . .
Kõn-jẽ-kõ . . .	Pẽrija-ťã . . .	Beťi-ki . . .
Kõn-jẽ-kõ-a . . .	Pẽrãnãn . . .	Beťi-ki-a . . .
Kõn-jẽ-kõ-ken . . .	Pẽrãťon-ko . . .	Beťi-ki-te . . .
Kõn-jẽ-kõ-tẽ . . .	Pẽrãťon-ko . . .	Beťi-ki-tei . . .
Awãl kõrõ . . .	Bidi awalkã mãnehho . . .	Bes lebu . . .
Awãl kõrõ-a . . .	Bidi awalkã mãnehho . . .	Bes lebu-a . . .
Awãl kõrõ-ken . . .	Bidi awalkã mãnehho-kẽ . . .	Bes lebu-te . . .
Awãl kõrõ-tẽ . . .	Bidi awalkã mãnehho-kũ . . .	Bes lebu-tei . . .
Awãl kõrõ-kiũg . . .	Ir awalkã mãnehhã . . .	Baria bes lebu . . .
Awãl kõrõ-kõ . . .	Awalkã mãnehhã . . .	Bes lebu-ki . . .
Awãl kõrõ-kõ-a . . .	Awalkã mãnehhã-ťen . . .	Bes lebu-ki-a . . .
Awãl kõrõ-kõ-ken . . .	Awalkã mãnehhã-thil-kẽ . . .	Bes lebu-ki-te . . .
Awãl kõrõ-kõ-tẽ . . .	Awalkã mãnehhã-thil-kũ . . .	Bes lebu-ki-tei . . .
Awãl jãpãy . . .	Bidi awalkã kol . . .	Bes konsel . . .
Bãkã pohar . . .	Bidi ẽjẽ rãpďã . . .	Um-bes konger . . .
Awãl jãpãy-kõ . . .	Awalkã kolãťen . . .	Bes konsel-ki . . .
Bãkã tãrẽ . . .	Bidi pẽrťjãpďã . . .	Um-bes konsel . . .
Awãl . . .	Awalkã . . .	Bes . . .
Dusaro-ten awãl . . .	Awalkã . . .	Opo bes . . .

Juāṅg (Dhenkanal).	Savara (Ganjam).	Gadabā (Bastar).	English.
Bābār-kir . . .	Wān-jinā . . .	Lōṅgā āpōṅg-nō . . .	107. Of fathers.
Bābām-ke-te . . .	Wān-jin-ba . . .	Lōṅgā āpōṅg-nō . . .	108. To fathers.
Bābām-ki-ta . . .	Wān-jin-ba-sitle . . .	Lōṅgā āpōṅg oḍōn . . .	109. From fathers.
Muin-ḍa kan-chelāṇḍ . . .	Ōn selo . . .	Ōnō-ōn, (koḍamlē) . . .	110. A daughter.
Muin-ḍar kan-chelāṇḍar . . .	Ōn selonā . . .	Ōnō-ōn, (nēn bōyi koḍamlē) . . .	111. Of a daughter.
Muin-ḍe kan-chelāṇḍ-te . . .	Ōn selon-ba . . .	.....	112. To a daughter.
Muin-ḍe kan-chelāṇḍ-ta . . .	Ōn selon-ba-sitle . . .	Ōnō-ōn-oḍōn, (metār koḍamlē). . .	113. From a daughter.
Jodāmi kan-chelāṇḍ . . .	Bāgu ōn selo . . .	Bār ōnō-ōn, (bāgu koḍamlē) . . .	114. Two daughters.
Kan-chelāṇḍ-ki . . .	Ōn selon-ji . . .	Ōnō-ōn, (koḍam-lē-nī) . . .	115. Daughters.
Kan-chelāṇḍ-kir . . .	Ōn selon-jinā . . .	Ōnō-ōn-nō . . .	116. Of daughters.
Kan-chelāṇḍ-ke-te . . .	Ōn selon-jin-ba . . .	Ōnō-ōn-nō . . .	117. To daughters.
Kan-chelāṇḍ-ki-ta . . .	Ōn selon-jin-ba-sitle . . .	Ōnō-ōn-oḍōn . . .	118. From daughters.
Muinḍ ḍia loka . . .	Baṅsā maṇḍrā . . .	Lēkō rēmal, (lē lōk) . . .	119. A good man.
Muinḍar ḍia lokar . . .	Baṅsā maṇḍrānā . . .	Lēkō rēmal-nō . . .	120. Of a good man.
Muin-ḍe ḍia loka-te . . .	Baṅsā maṇḍrā-ba . . .	Lēkō rēmal-nō . . .	121. To a good man.
Muin-ḍe ḍia loka-ta . . .	Baṅsā maṇḍrān-sitle . . .	Lēkō rēmal-nō oḍōn . . .	122. From a good man.
Jodāmi, or ban, ḍia, loka . . .	Bāgu baṅsā maṇḍrā-ji . . .	Bārjū lēkō rēmal . . .	123. Two good men.
ḍia lokar-ki . . .	Baṅsā maṇḍrā-ji . . .	Lēkō rēmal, (lē lōk-ḍukēyi) . . .	124. Good men.
ḍia lokar-kir . . .	Baṅsā maṇḍrā-jinā . . .	Lēkō rēmal-nō . . .	125. Of good men.
ḍia loka-ke-te . . .	Baṅsā maṇḍrā-ji-ba . . .	Lēkō rēmal-nō . . .	126. To good men.
ḍia loka-ki-ta . . .	Baṅsā maṇḍrā-ji-ba-sitle . . .	Lēkō rēmal oḍōn . . .	127. From good men.
Muin-ḍar ḍia juāṅg-ḍe . . .	Baṅsā selo . . .	Lēkō kumbai, (bōyi lē gunni). . .	128. A good woman.
Muin-ḍar whāḍe ḍia-jenā . . .	Anar rabalan; gassiā rabalan. . .	Yōrō ōn, (Lē-nāḍu araḍān) . . .	129. A bad boy.
ḍia juāṅg-ḍar-ki . . .	Baṅsā selo-ji . . .	Lōṅgā lēkō kumbai-nan (lē gunni-tēr). . .	130. Good women.
Muin-ḍar loki ḍia-jenā . . .	Anar selo pasi . . .	Yōrō ōnōn, (lē gunitēr araḍān). . .	131. A bad girl.
ḍia . . .	Baṅsā; ambase . . .	Lēkō, (lē) . . .	132. Good.
Ati ḍia . . .	.....	Lōṅgā lēkō, (āsar) . . .	133. Better.

English.	Santālī (Sonthal Parganas).	Māhlō (Sonthal Parganas).	Mupdārī (Ranchi).
134. Best . . .	Jātā-khān bogē ; bogē utār .	Sānām-ketē bēs . . .	Bōgin utār . . .
135. High . . .	Usūl . . .	Dhāngā ; ūsūl ; mārān .	Salaṅgi, (ūsūl) . . .
136. Higher . . .	-khān usūl . . .	-ketē dhāngā . . .	-etē salaṅgi . . .
137. Highest . . .	Jātā-khān usūl . . .	Sānām-ketē dhāngā . . .	Salaṅgi utār . . .
138. A horse . . .	Mit'tān sādām . . .	Mit'tēn (āṛiā) sādām . . .	Sādām . . .
139. A mare . . .	Mit'tān ēngā sādām, sādām ēngā.	Mit'tēn ēngā sādām ; sādām ēngā.	Ēngā sādām . . .
140. Horses . . .	Sādām-kō . . .	Sādām-kō . . .	Sādām-kō . . .
141. Mares . . .	Ēngā sādām-kō . . .	Ēngā sādām-kō . . .	Ēngā sādām-kō . . .
142. A bull . . .	Mit'tān dāngrā . . .	Mit'tēn dhākār ; ūrich' .	Āṇḍiā . . .
143. A cow . . .	Mit'tān gāi . . .	Mit'tēn gāe . . .	Gāe . . .
144. Bulls . . .	Dāngrā-kō . . .	Dhākār-kō . . .	Āṇḍiā-kō . . .
145. Cows . . .	Gāi-kō . . .	Gāe-kō . . .	Gāe-kō . . .
146. A dog . . .	Mit'tān setā . . .	Mit'tēn setā . . .	Setā . . .
147. A bitch . . .	Mit'tān ēngā setā . . .	Mit'tēn pili setā . . .	Ēngā setā . . .
148. Dogs . . .	Setā-kō . . .	Setā-kō . . .	Setā-kō . . .
149. Bitches . . .	Ēngā setā-kō . . .	Pili setā-kō . . .	Ēngā setā-kō . . .
150. A he goat . . .	Mit'tān bodā . . .	Mit'tēn bodā . . .	Bakrā . . .
151. A female goat . . .	Mit'tān mārām . . .	Mit'tēn ēngā mārām . . .	Ēngā mārām . . .
152. Goats . . .	Mārām-kō . . .	Mārām-kō . . .	Mārām-kō . . .
153. A male deer . . .	Mit'tān āṇḍiā jēl . . .	Mit'tēn āṛiā harin . . .	Saṇḍi jilū . . .
154. A female deer . . .	Mit'tān ēngā jēl . . .	Mit'tēn ēngā harin . . .	Ēngā jilū . . .
155. Deer . . .	Jēl . . .	Harin-kō ; nir-kō . . .	Jilū-kō . . .
156. I am . . .	Menā-ñ-ā, henā-ñ-ā, kan- ā-ñ, etc.	Mēnēñ-ē ; hāññ-ē ; -ken-iñ ; kāñ-iñ.	Mēnak'-iñ-a, -tan-a-iñg, etc.
157. Thou art . . .	Menā-m-ā . . .	Mēnām-ā ; -kānām, etc.	Mēnak'-mē-ā . . .
158. He is . . .	Menā-e-ā . . .	Mēnēyē ; mēnak'-a (<i>inani- mate</i>) ; -kenē ; -kānā (<i>inanimate</i>), etc.	Mēnak'-i-ā . . .
159. We are . . .	Menak'-bō(n)-ā, etc. . . .	Mēnak'-bōn-ā ; -kan-ā-bōn ; ken-bōn, etc.	Mēnak'-bū-ā . . .
160. You are . . .	Menak'-pē-ā . . .	Mēnak'-pē-ā ; -kan-ā-pē ; -ken-pē, etc.	Mēnak'-pē-ā . . .

Birhār (Sonthal Parganas).	Dhangār (Sonthal Parganas).	Korwā (Mirzapur).
Jâtâ etê bôgê . . .	Jâtâ hâtê bôgê . . .	.....
Ūsūl	Ūsūl	Ūsūl-ā
-etê ūsūl	-hâtê ūsūl	Khôb ūsūl-ā
Jâtâ etê ūsūl	Jâtâ hâtê ūsūl . . . . .	.....
Miat' sādām	Miat' sādām	Ghōrā
Miat' sādām êngā	Miat' êngā sādām	Ghōrī
Sādām-kô	Sādām-kô	Bonom ghōrā-kū
Sādām êngā-kô	Êngā sādām-kô	Bonom ghōrī-kū
Miat' dāngrā	Miat' ūrich'; sār	Sār
Miat' gāe	Miat' gāe	Gāi
Dāngrā-kô	Ūrich'-kô	Bonom sār
Gāe-kô	Gāe-kô	Bonom gāi-kū
Miat' setā	Miat' setā	Kuttū
Miat' êngā setā	Miat' êngā setā	Koṭī
Setā-kô	Setā-kô	Bonom kuttū-kū
Êngā setā-kô	Êngā setā-kô	Bonom koṭī-kū
Miat' bōdā	Miat' bōdā	Bokrā
Miat' mārām êngā	Miat' êngā mārām	Merom
Mārām-kô	Mārām-kô	Bonom merom-kū
Miat' sādī jēlō	Miat' āṇḍī hārin	Saram jhāku
Miat' êngā jēlō	Miat' êngā hārin	Saram
Jēlō-kô	Hārin-kô	Saram
Mēnāñ-a ; -kān-ā-ñ	Mēnak'-iñ-ā ; hēnak'-iñ-ā ; -tān-iñ	Iñg (idān-ā)
Mēnak'-mē-ā ; -kān-ā-m	Mēnak'-mē-ā ; -tān-ā-m	Am (idān-ā)
Mēnāe-ā ; -kān-ā-e	Mēnak'-e-ā ; -tān-ich'	Honī (idān-ā)
Mēnak'-bōn-ā ; -kān-ā-bōn	Mēnak'-bū-ā ; -tān-ā-bū	Alē (idān-ā)
Mēnak'-pē-ā ; -kān-ā-pē	Mēnak'-pē-ā ; -tān-ā-pē	Ape (idān-ā)

Kürkū (Amraoti).	Nahāli (Nimar).	Kharīā (Ranchi).
Sabō-ten awal . . .	Awalkā . . .	Khub bes . . .
(Ūchā) . . .	Ūchā . . .	Jhalong . . .
.	Ūchā . . .	Aur jhalong . . .
.	Ūchā . . .	Khub jhalong . . .
Gūrgi . . .	Bidi jākoṭo māu . . .	Ghoṛa . . .
Jāpāi gūrgi . . .	Bidi kol māu . . .	Ghoṛi . . .
Gūrgi-kō . . .	Jākoto māu-ṭā . . .	Ghoṛa-ki . . .
Jāpāi gūrgi-kō . . .	Kol māu-ṭā . . .	Ghoṛi-ki . . .
Dobā . . .	Bidi baddi . . .	Sāṛ . . .
Gāi . . .	Bidi dhottā . . .	Orei; gai . . .
Dobā-kō . . .	Baddi-ṭā . . .	Sāṛ-ki . . .
Gāi-kō . . .	Dhottā . . .	Orei-ki . . .
Sitā . . .	Bidi jākoṭo nāy . . .	Solo . . .
Jāpāi sitā . . .	Bidi kol nāy . . .	Koṭi solo . . .
Sitā-kō . . .	Jākoto nāy-ṭā . . .	Solo-ki . . .
Jāpāi sitā-kō . . .	Kol nāy-ṭā . . .	Koṭi solo-ki . . .
Bokrā . . .	Bidi bakrā . . .	Bakra merom . . .
Siri . . .	Bidi chhiri . . .	Buṛhi merom . . .
Bokrā-kō . . .	Bakrā-ṭā . . .	Merom-ki . . .
Darkār chitali . . .	Jākoto haran . . .	Selhop . . .
Jāpāi chitali . . .	Kol haran . . .	Buṛhi selhop . . .
Chitali . . .	Haran-ṭā . . .	Selhop-ki . . .
Ing tijkā . . .	Jo kā . . .	Ing Kharīa-ge kiṅg (<i>I am a Kharīā</i>).
Am tikya . . .	Nē kā . . .	Am Kharīa-ge kem . . .
Di tikya . . .	Hoi tan-kā . . .	O-kar Kharīa-ge ke . . .
Ābung takā-kō . . .	Jo kā . . .	Ele Kharīa-ge ke-le . . .
Āpē tija-kō . . .	Nē kā . . .	Ampe Kharīa-ge ke-pe . . .

Juāṅg (Dheukanal).	Savara (Ganjam).	Gadabā (Bastar).	English.
Besi dīa . . . . .	.....	Lōṅgā lēkō, (nimmānu lē) .	134. Best.
Jālhiṅg	Laṅkā	Tir, (ḍuṅku)	135. High.
Ati jālhiṅg . . . . .	.....	Lōṅgā tīr, (hāra ḍuṅku) .	136. Higher.
Besi jālhiṅg . . . . .	.....	Lōṅgā tīr, (nimān ḍuṅku)	137. Highest.
Ghoḍā	Kurtā	Kirtāk, (krutā)	138. A horse.
Ghoḍi	Yān kurtā	Iyōṅkā kirtāk, (āvun krutā).	139. A mare.
Ghoḍar-ki	Kurtā-ji	Lōṅgā kirtāk, (māḍu krutā)	140. Horses.
Ghoḍir-ki	Yān kurtā-ji	Lōṅgā iyōṅkā, kirtāk, (māḍu āvun krutā).	141. Mares.
Muindar saṇḍha	Taṅli	Bāḍi, (taṅḍi)	142. A bull.
Muindar gāi	Yān-tān	Kiitāṅg, (kuyitāṅgu)	143. A cow.
Saṇḍhar-ki	Taṅli-ji	Lōṅgā bāṇḍi	144. Bulls.
Gāir-ki	Yān-taṅli-ji	Lōṅgā kiitāṅg	145. Cows.
Muindar aṇḍir solok	Kinsor	Ghusō, (kussō)	146. A dog.
Muindar taki solok	Yān kinsor; inselo kinsor .	Buli ghusō, (āvun kussō) .	147. A bitch.
Solok-ḍe-ki	Kinsor-ji	Lōṅgā ghusō, (kussō-ḍigan)	148. Dogs.
Taki solok-ḍe-ki	Inselo kinsor-ji	Lōṅgā buli ghusō, (āvun kussō-ḍigan).	149. Bitches.
Muindar bodā	Kimme; me	Gimē, (gaṇḍrā kinmē)	150. A he goat.
Muindar merām	Yān-me	Iyōṅgmē, (āvun kinmē)	151. A female goat.
Bodār-ki	Kimme-ji	Lōṅgā gimē, (kinmē-ḍigan)	152. Goats.
Muindar singāl harina	Pargḍāp	Harnā, (tēram ālu)	153. A male deer.
Muindar māi harina	Yān pargḍāp	Harni, (āvun, ālu)	154. A female deer.
Harina	Pargḍāp-ji	Lōṅgā harnā, (ālu)	155. Deer.
Āiñje āsike, or iḍame	Ñēn ḍaku; ḍako-tāi	Niṅṅ ḍutu, (mīngu-nē-ku)	156. I am.
Āmḍe m-āsike, or ināin	Aman ḍaku; ḍako-te	Nēm ḍutu, (bābin-bō-ku)	157. Thou art.
Ār āsike, or iḍame	Anin ḍaku; ḍako-te	Māy ḍutu, (no ḍuku)	158. He is.
Neiñje n-āsike, or ne-iḍe	Ellen ḍaku; ḍako-tāi	Nēiṅṅ ḍutu	159. We are.
Hare h-āsike, or ināin	Ambe ḍaku; ḍako-te	Pēnchā ḍutu	160. You are.

English.	Santālī (Sonthal Parganas).	Māhlō (Sonthal Parganas).	Munḍārī (Ranchi).
161. They are . . .	Menak'-kō-ā . . .	Mēnak'-kō-ā ; -kan-ā-kō ; -ken-kō, etc.	Mēnak'-kō-ā . . .
162. I was . . .	Tahā'-kan-ā-ñ . . .	Mēnānēñ, mōnenēñ ; henānēñ ; hānenēñ.	Tāi-ken-ā-iāg, (tāhān-ken- ā-ñ, etc.).
163. Thou wast . . .	Tahā'-kan-ā-m . . .	Mēnānām etc. . .	Tāi-ken-ā-m . . .
164. He was . . .	Tahā'-kan-ā-e . . .	Mēnān-ē, etc. . .	Tāi-ken-ā-e . . .
165. We were . . .	Tahā'-kan-ā-bō, etc. . .	Mēnān-ā-bōn, etc. . .	Tāi-ken-ā-bū . . .
166. You were . . .	Tahā'-kan-ā-pā . . .	Mēnān-ā-pā, etc. . .	Tāi-ken-ā-pē . . .
167. They were . . .	Tahā'-kan-ā-kō . . .	Mēnān-ā-kō, etc. . .	Tāi-ken-ā-kō . . .
168. Be . . .	Hoyok'-mā . . .	Tāhān-mē ; hāk'-mē . . .	Hōbā-ok' ; (hoyok'-mē) . . .
169. To be . . .	Menak' . . .	Tāhān ; hāk' . . .	Hōbā-ok' ; (hoyok') . . .
170. Being . . .	Menak' . . .	Tāhān-tē . . .	Hōbā-yan-tē, (tāhān-tē) . . .
171. Having been . . .	Tahā'-ka-tā . . .	Tāhā'-ketē . . .	(Tāhān-ke-tē) . . .
172. I may be . . .	Hoyok'-gē-chā-ñ . . .	Tāhā'-gēñ ; hāk'-gēñ . . .	(Tāhān-g-iñ) . . .
173. I shall be . . .	Hoyok'-ā-ñ . . .	Hāk'-iñ . . .	Ing hōbāok'-a ; (tāhān-ā-ñ) . . .
174. I should be . . .	Hōe-kok'-ā-ñ . . .	Hākāk'-iñ . . .	(Tāhān-kok'-ā-ñ) . . .
175. Beat . . .	Dāl-mā . . .	Dāl-mē . . .	Dāl-mē . . .
176. To beat . . .	Dāl . . .	Dāl . . .	Dāl, dadāl . . .
177. Beating . . .	Dāl ; dadāl . . .	Dāl-tē . . .	Dāl-tan . . .
178. Having beaten . . .	Dāl-ka-tā . . .	Dāl-ketē . . .	Dāl-ket'-te . . .
179. I beat . . .	Dāl-et'-ā-ñ . . .	Dāl-dek'-iñ ; dāl-et'-iñ, etc.	Ing dāl-i-ā . . .
180. Thou beatest . . .	Dāl-et'-ā-m . . .	Dāl-dāk'-ām . . .	Ām dāl-i-ā . . .
181. He beats . . .	Dāl-et'-ā-e . . .	Dāl-dek'-ē . . .	Īnī dāl-i-ā . . .
182. We beat . . .	Dāl-et'-ā-bō . . .	Dāl-dak'-ā-bōn . . .	Ā-bū dāl-i-ā . . .
183. You beat . . .	Dāl-et'-ā-pā . . .	Dāl-dak'-ā-pā . . .	Ā-pē dāl-i-ā . . .
184. They beat . . .	Dāl-et'-ā-kō . . .	Dāl-dak'-ā-kō . . .	Ā-kō dāl-i-ā . . .
185. I beat (<i>Past Tense</i>) . . .	Dāl-ket'-ā-ñ . . .	Dāl-kek'-iñ . . .	Dāl-ked-ā-ing (dāl-ket'-āñ, etc.).
186. Thou beatest (<i>Past Tense</i>). . .	Dāl-ket'-ā-m . . .	Dāl-kāk'-ām . . .	Dāl-ked-ā-m . . .
187. He beat (<i>Past Tense</i>). . .	Dāl-ket'-ā-e . . .	Dāl-kok'-ē . . .	Dāl-ked-ā-e . . .

Bīrhār (Sonthal Parganas).	Dhaṅgār (Sonthal Parganas).	Korwā (Mirzapur).
Mēnak'-kō-ā; -kān-ā-kō	Mēnak'-kō-ā; -tān-ā-kō	Hon-kū (idān-ā)
Tāhē-kin-ā-ñ	Dāhāk'-ken-iñ; tāhā-ken-iñ	Ing doho-tan-ā
Tāhē-kin-ā-m	Dāhāk'-ken-ā-m, etc.	Am doho-tan-ā
Tāhē-kin-ā-e	Dāhāk'-ken-ē, etc.	Honī doho-tan-ā
Tāhē-kin-ā-bōn	Dāhāk'-ken-ā-bū, etc.	Alē doho-tan-ā
Tāhē-kin-ā-pē	Dāhāk'-ken-ā-pē, etc.	Ape doho-tan-ā
Tāhē-kin-ā-kō	Dāhāk'-ken-ā-kō, etc.	Hon-kū doho-tan-ā
Tāhēk'-mē; hōyōk'-mē	Hoyok'-mē; tāhān-mē; dāhāk'-mē.	.....
Tāhēk'; hōyōk'	Hoyok'; tāhān	.....
Tāhēk'-tē; hōyōk'-tē	Tāhān-tē	.....
Tāhē-ke-tē	Tāhān-kē-tē	.....
Tāhēk'-ge-chā-ñ	Tāhān-giñ	.....
Tāhēk'-ā-ñ	Tāhān-iñ; dāhāk'-iñ; dāhān-iñ.	.....
Tāhē-kōk'-ā-ñ	Dāhā-kok'-in	.....
Rū-i-mē	Dāl-mē	Edei-mī
Rū	Dāl	.....
Rū-i-tē	Dāl-tē	.....
Rū-ke-tē	Dāl-ke-tē	.....
Rū-yat-ā-ñ	Dāl-ek'-etiñ	Ing ed-e-ā
Rū-yat-ā-m	Dāl-ek'-etām	Am ed-e-ā
Rū-yat-ā-e	Dāl-ek'-etē	Honī ed-e-ā
Rū-yat-ā-bōn	Dāl-ek'-etā-bū	Alē ed-e-ā
Rū-yat-ā-pē	Dāl-ek'-etā-pē	Ape ed-e-ā
Rū-yat-ā-kō	Dāl-ek'-etā-kō	Hon-kū ed-e-ā
Rū-yet'-ā-ñ	Dāl-ket'-iñ; dāl-let'-iñ; dāl-lāk'-iñ.	Ing ed-ked-e-ā
Rū-yet'-ā-m	Dāl-ket'-ā-m, etc.	Am ed-ked-e-ā
Rū-yet'-ā-e	Dāl-ket'-ē, etc.	Honī ed-ked-e-ā

Kürkü (Amraoti).	Nabāli (Nimar).	Kharā (Ranchi).
Di-kō tija-kō . . .	Hoi itan-kē . . .	O-ki Kharā-ge ki-mai .
Ing tātāk-dān . . .	Jo o . . .	Ing au-king . . .
Ām tātāk-dān . . .	Nē o . . .	Am au-kim . . .
Di tātāk-dān . . .	Ho ēthē . . .	O-kaṛ au-ki . . .
Ābuṅg tātāk-dān . . .	Jo o . . .	Ele au-ki-le . . .
Āpē tātāk-dān . . .	Nē o . . .	Ampe au-ki-pe . . .
Di-kō tātāk-dān . . .	Ho ēthē . . .	Ho-ki au-ki-mai . . .
Tākē . . .	.....	Al-e . . .
Tākābā . . .	.....	Au-na . . .
.....
.....
Ing tākū . . .	.....	.....
(Ing dao-bā) . . .	.....	Ing hoi-niṅ . . .
Ing tākejadāren . . .	.....	Ing hoi-tiṅ . . .
Mūdā . . .	Koṭṭo . . .	Gil-e . . .
Mūdābā . . .	Koṭṭo . . .	Gil, gil-na . . .
Mūdāe . . .	Koṭṭo-kādinī . . .	.....
Mūdāe . . .	Koṭṭojērē . . .	.....
Ing mūdābā . . .	Jo koṭṭegā . . .	Ing gil-tiṅ . . .
Ām mūdābā . . .	Nē koṭṭogā . . .	Am gil-tem . . .
Di mūdābā . . .	Hoitarē koṭṭogā . . .	O-kaṛ gil-tei . . .
Ābuṅg mūdābā . . .	Jo koṭṭegā . . .	Ele gil-ta-le . . .
Āpē mūdābā . . .	Nē koṭṭogā . . .	Ampe gil-ta-pe (or gil-te-pe)
Di-kō mūdābā . . .	Hoitarē koṭṭogā . . .	O-ki gil-tei-ki . . .
(Ing kumā-kane) . . .	Jo kōhaṭi . . .	Ing gilo' iṅ . . .
(Ām kumā-kane) . . .	Nē kōhaṭi . . .	Am gilo-m . . .
(Di kumā-kane) . . .	Ētarē kōhaṭi . . .	O-kaṛ gilo . . .

Juāng (Dhekanal).	Savara (Ganjam).	Gadabā (Hastar).	English.
Ār-ki āsike, or isiḍi-ke . . .	Aniñji ḍaku ; ḍako-te . . .	Māynēng ḍutu . . .	161. They are.
Āiñje asiānā . . .	Ñēn ḍako-lai ; ḍaku-lenai . . .	Niñg ḍugu, (mīngu-nē-kuru.)	162. I was.
Āman-ḍe m-asiānā . . .	Aman ḍako-le . . .	Nōm ḍugu, (māngu-mo-kuru.)	163. Thou wast.
Ār asiānā . . .	Anin ḍako-le ; ḍako-nēte . . .	Māy ḍugu . . .	164. He was.
Neiñje n-asiānā . . .	Ellen ḍako-lai . . .	Nēiñg ḍugu . . .	165. We were.
Hare h-asiānā . . .	Ambe ḍako-le . . .	Pēnchā ḍugu . . .	166. You were.
Ār-ki asiān . . .	Aniñji ḍako-le-ji . . .	Māynēng ḍugu . . .	167. They were.
I-nā . . .	Ḍaku ; ḍakunā . . .	.....	168. Be.
Iḍe . . .	Ḍako-bān . . .	.....	169. To be.
Iḍame . . .	Ḍakon ; ḍanaku . . .	.....	170. Being.
Isiḍame . . .	Ḍakūle ; ḍakon-ḍakūle . . .	.....	171. Having been.
Āiñje iḍame . . .	.....	.....	172. I may be.
Āiñje iḍe . . .	Ñēn ḍako-tai . . .	.....	173. I shall be.
Āiñje nichen inā . . .	.....	.....	174. I should be.
Abhaj-e . . .	Tiḍa . . .	Buktū . . .	175. Beat.
Abhajam . . .	Tiḍ-bān ; tiḍ-bēn . . .	Buktū . . .	176. To beat.
Abhaja . . .	Tiḍān ; taniḍan . . .	Buk-buk . . .	177. Beating.
Abhaja . . .	Tiḍān tiḍ-le . . .	Buō . . .	178. Having beaten.
Āiñje abha-kye . . .	Ñēn tittai . . .	Niñg buk-tū . . .	179. I beat.
Āman-ḍe m-abha-kye . . .	Aman titte . . .	Nōm buk-tū . . .	180. Thou beatest.
Ār abha-kye . . .	Anin titte . . .	Māy buk-tū . . .	181. He beats.
Neiñje n-abha-kye . . .	Ellen tittai . . .	Nēiñg buk-tū . . .	182. We beat.
Hare h-abha-kye . . .	Ambe titte . . .	Pēnchā buk-tū . . .	183. You beat.
Ār-ki abha-kye-ki . . .	Aniñji titteji . . .	Māynēng buk-tū . . .	184. They beat.
Āiñje abhoisor . . .	Ñēn tillai ; tiḍ-lai, etc. . .	Niñg bōō . . .	185. I beat (<i>Past Tense</i>).
Āmande m-abhoisor . . .	Aman tille . . .	Nōm bōō . . .	186. Thou beatest (<i>Past Tense</i>).
Ār abhoisor . . .	Amin tiḍste ; tiḍ-le . . .	Māy bōō . . .	187. He beat (<i>Past Tense</i>).

English.	Santālī (Sonthal Parganas).	Māhlō (Sonthal Parganas).	Mundārī (Ranchi).
188. We beat (<i>Past Tense</i>).	Dāl-ket'-ā-bō . . .	Dāl-kak'-ā-bōn . . .	Dāl-ked-ā-bū . . .
189. You beat (<i>Past Tense</i>)	Dāl-ket'-ā-pā . . .	Dāl-kak'-ā-pā . . .	Dāl-ked-ā-pē . . .
190. They beat (<i>Past Tense</i>)	Dāl-ket'-ā-kō . . .	Dāl-kak'-ā-kō . . .	Dāl-ked-ā-kō . . .
191. I am beating . . .	Dāl-et'-kən-ā-ñ . . .	Dāl-et'-ken-in . . .	Ing dāl-tan-ā-ing . . .
192. I was beating . . .	Dāl-et'-(kan-) tahā-kan-ā-ñ	Dāl hēniñ . . .	Ing dāl-tan tai-ken-ā-ing . . .
193. I had beaten . . .	Dāl-let'-ā-ñ; dāl-akāt'-tahā- kən-ā-ñ.	Dāl-lek'-iñ; dāl-kek' hēniñ.	Ing dāl-akad-ā-ing, (dāl-tāt' tāhān-ken-āñ).
194. I may beat . . .	Dāl-ke-ā-ñ; dāl-ge-chā-ñ .	Dāl-kēñ . . .	Ing dāl-dari-ā . . .
195. I shall beat . . .	Dāl-ā-ñ . . .	Dāl-iñ . . .	Dāl-e-ā-ing, (dāl-āñ) . . .
196. Thou wilt beat . . .	Dāl-ā-m . . .	Dāl-ām . . .	Dāl-e-ā-m . . .
197. He will beat . . .	Dāl-ā-e . . .	Dāl-ē . . .	Dāl-e-ā-e . . .
198. We shall beat . . .	Dāl-ā-bō . . .	Dāl-ā-bōn . . .	Dāl-e-ā-bū . . .
199. You will beat . . .	Dāl-ā-pā . . .	Dāl-ā-pā . . .	Dāl-e-ā-pē . . .
200. They will beat . . .	Dāl-ā-kō . . .	Dāl-ā-kō . . .	Dāl-e-ā-kō . . .
201. I should beat . . .	Dāl-ke-ā-ñ . . .	Dāl-kēñ . . .	(Dāl-kiñ) . . .
202. I am beaten . . .	Dāl-ok'-kən-ā-ñ . . .	Dāl-ok'-ken-iñ; dāl-sāk'- ken-iñ.	Ing dāl-ok'-ā-ing . . .
203. I was beaten . . .	Dāl-ok'-kan-tahā-kən-ā-ñ .	Dāl-en-iñ . . .	Ing dāl-jan-ā-ing, (dāl-en- āñ).
204. I shall be beaten . . .	Dāl-ok'-ā-ñ . . .	Dāl-ok'-iñ . . .	Ing dāl-ok'-ā . . .
205. I go . . .	Sān-āk'-kən-ā-ñ . . .	Chālāk'-ken-iñ . . .	Ing sān-ok'-ā . . .
206. Thou goest . . .	Sān-āk'-kan-ā-m . . .	Chālāk'-kən-ām . . .	Ām sān-ok'-ā . . .
207. He goes . . .	Sān-āk'-kan-ā-e . . .	Chālāk'-ken-ē . . .	Īni sān-ok'-ā . . .
208. We go . . .	Sān-āk'-kan-ā-bō . . .	Chālāk'-kan-ā-bōn . . .	Sān-tan-ā-bū, (sānok'-tan- ā-bū).
209. You go . . .	Sān-āk'-kan-ā-pā . . .	Chālāk'-kan-ā-pā . . .	Sān-tan-ā-pē . . .
210. They go . . .	Sān-āk'-kan-ā-kō . . .	Chālāk'-kan-ā-kō . . .	Sān-tan-ā-kō . . .
211. I went . . .	Chālāo-en-ā-ñ . . .	Chālā-en-iñ; -nen-iñ; -len- iñ.	Sān-ken-ā-ing, (sān-en-āñ) .
212. Thou wentest . . .	Chālāo-en-ā-m . . .	Chālā-en-ām, etc. . .	Sān-ken-ā-m . . .
213. He went . . .	Chālāo-en-ā-e . . .	Chālā-en-ē, etc. . .	Sān-ken-ā-e . . .
214. We went . . .	Chālāo-en-ā-bō . . .	Chālā-en-ā-bōn, etc. . .	Sān-ken-ā-bū . . .

Birhār (Sonthal Parganas).	Dhangār (Sonthal Parganas).	Korwā (Mirzapur).
Rū-yet'-ā-bōn	Dāl-ket'-ā-bū, etc. . . .	Alē ed-ked-e-ā
Rū-yet'-ā-pē	Dāl-ket'-ā-pē	Ape ed-ked-e-ā
Rū-yet'-ā-kō	Dāl-ket'-ā-kō	Hon-kū ed-ked-e-ā
Rū-i-kān-ā-ñ	Dāl-et'-tān-iñ ; dadāl-tān-iñ	Iñg et-mi-y-ā
Rū-yat' tāhē-kin-ā-ñ	Dāl-et' tāhē-ken-iñ ; dāl-et' dāhāk'-ken-iñ.	Iñg et-su-tad-i-y-ā
Rū-kāt' tāhē-kin-ā-ñ	Dāl-tār-ak' dāhāk'-ken-iñ	Iñg goch'-su-tad-ā
Rū-kē-ā-ñ	Dāl-giñ . . . .	.....
Rū-y-ā-ñ	Dāl-iñ	Iñg ed-e-ā
Rū-y-ā-m	Dāl-ā-m	Am ed-e-ā
Rū-y-ā-e	Dāl-ē	Honī ed-e-ā
Rū-y-ā-bōn	Dāl-ā-bū	Alē ed-e-ā
Rū-y-ā-pē	Dāl-ā-pē	Ape ed-e-ā
Rū-y-ā-kō	Dāl-ā-kō	Hon-kū ed-e-ā
Rū-kē-ā-ñ	Dāl-kē-ñ . . . .	.....
Rū-k'-kān-ā-ñ ; rū-ōchē-k'-kān-ā-ñ.	Dāl-ok'-ten-iñ	Iñg goch'-yan-ā
Rū-k'-kān tāhē-kin-ā-ñ	Dāl-en-iñ . . . .	.....
Rū-k'-ā-ñ	Dāl-ok'-iñ . . . .	.....
Sēn-ok'-kān-ā-ñ	Sēnok'-tiñ	Iñg chalao-en-ā
Sēn-ok'-kān-ā-m	Sēnok'-tām	Am chalao-en-ā
Sēn-ok'-kān-ā-e	Sēnok'-tē	Honī chalao-en-ā
Sēn-ok'-kān-ā-bōn	Sēnok'-tā-bū	Alē chalao-en-ā
Sēn-ok'-kān-ā-pē	Sēnok'-tā-pē	Ape chalao-en-ā
Sēn-ok'-kān-ā-kō	Sēnok'-tā-kō	Hon-kū chalao-en-ā
Sēn-en-ā-ñ ; sēn-len-ā-ñ	Sēn-en-iñ ; sēn-len-iñ ; sēt'-en-iñ.	Iñg chalao-ken-ā
Sēn-en-ā-m	Sēn-en-ām	Am chalao-ken-ā
Sēn-en-ā-e	Sēn-en-ē	Honī chalao-ken-ā
Sēn-en-ā-bōn	Sēn-en-ā-bū	Alē chalao-ken-ā

Kūrkū (Amraoti).	Nahāli (Nimar).	Khariā (Ranchi).
(Ālē kumā-kane) . . .	Jo kōhaṭi . . .	Ele gil-o-le . . .
(Āpē kumā-kane) . . .	Nē kōhaṭi . . .	Ampe gil-o-pe . . .
(Di-kō kumā-kane) . . .	Ētarē kōhaṭi . . .	O-ki gil-o-ki, or gil-o-ki-mai
Ing mūdā lāp-ken . . .	Jo koṭṭo-kādinī . . .	Ing gil-tiṅg . . .
Ing mū-mundā-dān . . .	.....	Ing gil-o-ing . . .
Ing mūdā-dāren . . .	Jo koṭṭojērē . . .	Ing gil-sikho . . .
Ing mūdādā . . .	.....	(Ing gil-na pal-ing) . . .
Ing mundej-bā . . .	Jo koṭṭoken-kā . . .	Ing gil-ing . . .
(Am mundej-bā) . . .	Nē kōhaṭuken . . .	Am gil-em . . .
(Di mundej-bā) . . .	Ētarē kōhaṭuken . . .	O-kaṛ gil-e . . .
(Ālē mundej-bā) . . .	Jo kōhaṭuken . . .	Ele gil-e-le . . .
(Āpē mundej-bā) . . .	Nē kōhaṭuken . . .	Ampe gil-e-pe . . .
(Di-kō mundej-bā) . . .	Ētarē kōhaṭuken . . .	O-ki gil-e-ki . . .
.....
Ing mudyūbā . . .	Ēngēn koṭṭin . . .	Ing gil-ḍom-tiṅg . . .
(Ing-ken-mundā-kanē) . . .	.....	Ing gil-ḍom-kiṅg . . .
.....	.....	(Ing gil-ḍom-na-ing) . . .
Ing śenibā . . .	Jo ēr-gā . . .	Ing chol-tiṅg . . .
Ām śenibā . . .	Nē ēr-gā . . .	Am chol-tam . . .
Di śenibā . . .	Hoytarē ēr-gā . . .	O-kaṛ chol-tai . . .
(Ālē śenibā) . . .	Jo ēr-gā . . .	Ele chol-ta-le . . .
(Āpē śenibā) . . .	Nē ēr-gā . . .	Ampe chol-ta-pe . . .
(Ā-kō śenibā) . . .	Hoytarē ēr-gā . . .	O-ki chol-tai-ki (-mai) . . .
Ing śen-en dān . . .	Jo ēdē . . .	Ing chol-si'-kiṅg . . .
Ām śen-en dān . . .	Nē ēdē . . .	Am chol-si'-kiṁ . . .
Di śen-en dān . . .	Hoytarē ēdē . . .	O-kaṛ chol-si'-ki . . .
(Ā-lē o-len) . . .	Jo ēri . . .	Ele chol-ki-le . . .

Juāng (Dhenkanal).	Savara (Ganjam).	Gadabā (Bastar).	English.
Neiñje n-abhoisor . . .	Ellen tiḍ-laī . . .	Nēiñg bōō . . .	188. We beat (<i>Past Tense</i>).
Hare h-abhoisor . . .	Ambe tiḍ-le . . .	Pēñchā bōō . . .	189. You beat (<i>Past Tense</i>).
Ār-ki abhoisor . . .	Aniñji tiḍ-le-ji . . .	Māynēōg bōō . . .	190. They beat (<i>Past Tense</i>).
Āiñje abha-kye . . .	Ñēn tittai . . .	Niñg buk-ḍutu . . .	191. I am beating.
Āiñje abhainānā . . .	Ñēn tillai . . .	Niñg buk-buk-ḍugu . . .	192. I was beating.
Āiñje abhoisor . . .	Ñēn tillai . . .	Niñg bōō . . .	193. I had beaten.
Āiñje abhajem . . .	.....	Niñg buk-tū-bē . . .	194. I may beat.
Āiñje abhaj-e . . .	Ñēn tittai . . .	Niñg buk-tū-bē . . .	195. I shall beat.
Āman-ḍe m-abhāj-i . . .	Aman titte . . .	Nōm buk-tū-bē . . .	196. Thou wilt beat.
Ār abhāj-i . . .	Anin titte . . .	Māy buk-tū-bē . . .	197. He will beat.
Neiñje n-abhāj-i . . .	Ellen tittai . . .	Nēiñg buk-tū-bē . . .	198. We shall beat.
Hare h-abhāj-i . . .	Ambe titte . . .	Pēñchā buk-tū-bē . . .	199. You will beat.
Ār-ki abhāj-i . . .	Aniñji titteji . . .	Māynēōg buk-tū-bē . . .	200. They will beat.
Āiñje nichen abhaj-e . . .	.....	.....	201. I should beat.
Āiñje māḍ jīm-se-ke . . .	.....	Niñg-nū bōō . . .	202. I am beaten.
Āiñje māḍ jīm-ser . . .	.....	Niñg-nū bōō . . .	203. I was beaten.
Āiñje māḍ jīm . . .	.....	Niñg-nū bōō-bē . . .	204. I shall be beaten.
Āiñje hāḍe . . .	Ñēn erte; itte . . .	Niñg ōiñiñg, (miñgu yinunēru).	205. I go.
Āmañḍe ma-hāḍe . . .	Aman erte; itte . . .	Nōm ōiñiñg . . .	206. Thou goest.
Ār hāḍe . . .	Anin erte; itte . . .	Māy ōi . . .	207. He goes.
Neiñje n-āḍe . . .	Ellen erte; itte . . .	Nēiñg ōiñiñg, (bilāngu yinunēru).	208. We go.
Hare hāḍe . . .	Ambe erte; itte . . .	Pēñchā ōiñiñg, (māngu yō)	209. You go.
Ār-ki hāḍe-ki . . .	Aniñji erte-ji; itte-ji . . .	Māynēōg ōiñiñg, (nōyāngi ōyitōyō).	210. They go.
Āiñje hān-cher . . .	Ñēn erre; ille, etc. . .	Niñg ōigī . . .	211. I went.
Āmañḍe m-ān-cher . . .	Aman erre . . .	Nōm ōigī . . .	212. Thon wentest.
Ār hān-cher . . .	Anin erēte; iyēte . . .	Māy ōigī, (nōn vuyi) . . .	213. He went.
Neiñje n-ān-cher . . .	Ellen erre . . .	Nēiñg ōigī, (bilāngu-lē-yi) . . .	214. We went.

English.	Santālī (Sonthal Parganas).	Māhlō (Sonthal Parganas).	Maṇḍārī (Ranchi).
215. You went . . .	Chalāo-en-ā-pā . . .	Chālā-en-ā-pā . . .	Sān-ken-ā-pē . . .
216. They went . . .	Chalāo-en-ā-kō . . .	Chālā-en-ā-kō . . .	Sān-ken-ā-kō . . .
217. Go . . .	Chalak'-mā; sān-āk'-mā . . .	Chālāk'-mē . . .	Sānok'-mē . . .
218. Going . . .	Chalak'-kan . . .	Chālāk'-tē . . .	Sānok'-tē . . .
219. Gone . . .	Chalāo-akan . . .	Chālā-ekēn . . .	Sān-ken, sān-akān . . .
220. What is your name ?	Nūtum-dā chelē-ām-ā ?	Ām-ak' lūtūm chēt'-ken-tām-ā ?	Āmak' chikān nūtūm ?
221. How old is this horse ?	Nūi sadām-dā tinak' sērmā-rān ?	Nūi sadām-dā tinak' sērmā-rēn-ken-ē ?	Chimin sirmā-rēn sadām nik'i ?
222. How far is it from here to Kashmir ?	Nāpā-dā-khān Kāsmir-dā tin sāngiñ ?	Nāpā-dā-ketē Kāsmir-dā tinak' sāngiñ-ā ?	Niā-tē Kāshmir chimin sāngiñ-ā ?
223. How many sons are there in your father's house ?	Apū-m ōrak'-rā-dā tinak' hāpān menak'-pā-ā ?	Ām-ich' apūm ōrak'-rē tinich' kēnpē hāpān ?	Āpū-m-ak' ōrak'-rē chimin-āng kōrā hān-kō menak'-kō-ā ?
224. I have walked a long way to-day.	Tehēñ-dā āḍi sāngiñ-iñ dārā-akāt'-ā.	Tehēñ-dā sāngiñ dāhār dārāken-iñ.	Tisiñ isū sāngiñ-tē-ng sān-ken-ā.
225. The son of my uncle is married to his sister.	Gōngō-ñ hāpān-dā ūni-rān misērā-t tulūch'-ā bāplā-akan-ā.	Īñich' gōngō-ñ hāpān ūni mēsēt tulūch' bāplā-ken-ē.	Kākā-iñ-ak' hān-tēt' nī misī-tēt'-ē dō-akad-i-a
226. In the house is the saddle of the white horse.	Ōrak'-rā pōṇḍ sadām-reak' palān menak'-ā.	Ārak'-rē pāṇḍ sadām-reak' palān menak'-ā.	Ōrak'-rē pūṇḍi sadām-reak' guṇḍi menak'-ā.
227. Put the saddle upon his back.	Palān lāgāo-āe-mā . . .	Ūni deāt-rē palān lādē-y-ēm . . .	Guṇḍi lāgān-āi-mē . . .
228. I have beaten his son with many stripes.	Ūni-rān hāpān-tāt' āḍi dāl-iñ dāl-akad-ē-ā.	Ūni-ich' hāpān dhēr dāl dāl-kek'-ē-iñ.	Īni-rēn hān kōrā isū salkuṇḍ-iñg dāl-akad-i-ā.
229. He is grazing cattle on the top of the hill.	Burū chāt-rā gāi-dāng-rā-kō-ā ātiñ-et'-kō-ā.	Burū chētēn-rē mēhū mārām ātiñ-et'-kō-ē.	Īni burū-rē ūrich'-kō-ē gūpi-jat'-kō-ā.
230. He is sitting on a horse under that tree.	Mit'tāch' sadām-rā-y-ā dāch'-akān-ā ōnā darē buṭā-rā.	Ōnā darē lātār-rē mit'tēn sadām-rē dāch'-ekēn-ē.	Īn dārū sutā-rē sadām-rē-ē dūb-akān-ā.
231. His brother is taller than his sister.	Ūni-rān dadā-t-tāt'-dā ūni-rān āḍi-t-tāt'-khān bāṭi-y-ā usul-ā.	Ūni-ich' bāhiā-dā āch' mēsēt-ketē ūsul-gē-y-ē.	Bān-tēt' kōrā misī-etē-ē salaṅgi-ā.
232. The price of that is two rupees and a half.	Ōnā-reak' dām-dā bār ṭākā tālā.	Ōnā-rak' dām-dā bār ṭhāk' tālā.	Īnā-rak' gānāng bār ṭākā adli-ā.
233. My father lives in that small house.	Apū-dā ōṇā huḍiñ ōrak'-rā-y-ā tabā-kan-ā.	Īñ apū-ñ ōnā kāṭich' ōrak'-rē mēnē-y-ē.	Āpū-iñg en huṇiñg ōrak'-rē tāin-tan-a.
234. Give this rupee to him.	Nōā ṭākā ūni em-āe-mā . . .	Niā ṭhāk' ūni lich' ām-ām . . .	Nē ṭākā ām-ā-i-mē . . .
235. Take those rupees from him.	Ōnā-kō ṭākā ūni-ṭhān-khān hātāo-mā.	Ūni ṭhich'-ketē nōā-kō ṭhāk' hāthōe-mē.	An ṭākā in-etē āu-mē . . .
236. Beat him well and bind him with ropes.	Bās-lekā piṭāu-ē-m ār' babēr-kō-tā tāl-ā-mā.	Bēs lākā-tē dāl-ē-m ār' dōirō-kō-tē tāl-ē-mē.	Bēs-lekā dāl-kich'-tē pāgā-tē tālī-mē.
237. Draw water from the well.	Kūi-khān dak' lō-rakāb-mā	Kūiā-ketē dak' lāe-mē . . .	Kūiā-etē dak' tauk'-mē . . .
238. Walk before me . . .	Īñ lahā-lahā-tā chalak'-mā . . .	Īñ-ak' mātrān-rē dārēn-mē . . .	Āiñ-ag-ak' ayar-te sān-mē . . .
239. Whose boy comes behind you ?	Ākāe hāpān ām tayām-tā hijuk'-kan-ā ?	Ākāe-ich' kōrā ām-ak' tayām hējok'-ken-ē ?	Ākāe-ak' hān-e ātāng-jat'-mē-ā ?
240. From whom did you buy that ?	Ākāe-ṭhān ōnā-dā-m kirīñ-ket'-ā ?	Ōnā ākāe ṭhān kirīñ-kād-āk'-ām ?	Ēnā ākāe-tē-m kirīñ-lak'-ā ?
241. From a shopkeeper of the village.	Ātō-rān mit'-ṭān dokāndār-ṭhān-go.	Ātō-rēn mit'-ṭēn dokāndār ṭhān.	Hātū-rēn miāt' bēpāri-tak'-tē.

Birbāṭ (Sonthal Parganas).	Dhaṅgāṭ (Sonthal Parganas).	Korwā (Mirzapur).
Sēn-en-ā-pē . . .	Sēn-en-ā-pē . . .	Apē chalo-ken-ā . . .
Sēn-en-ā-kō . . .	Sēn-en-ā-kō . . .	Hon-kū chalo-ken-ā . . .
Sēn-ōk'-mē . . .	Sēnok'-mē . . .	Chalo-mi . . .
Sēn-ōk'-tē . . .	Sēnok'-tē . . .	Chalo-en . . .
Sēn- ^o kān; sēn-en . . .	Sēn-akān . . .	Sen-ken . . .
Āmak' nūtūm-dā chelew-ām-ā ?	Āmak' nūtūm chikin-tān-ak' ?	Ama(k') yum chili-men ? .
Nēi sādām-dā timin dīn-rinich'-kān-ich' ?	Ni sādām-tāk' chimin bāchhār-rēn hōy-en-ē ?	Temin dīn āc ghōṛā ? .
Nōṇḍo-etē Kāsmīr-dā timin sāṅgiñ-ā ?	Nāṇḍā hātē Kāsmīr chimin sāṅgin-tān-ak' ?	Nauri-te Kāsmīr temin sāṅgiyāñ ?
Ām āpō-m ōrak'-rē-dā timinā hāpān mēnak'-pē-ā ?	Āmak' āpūm-rēn ōrak'-rē chimināk' mēnak'-kō-ā kōṛā hān-kō ?	Am-tha-re temin hopon-kū idān-ā ?
Tehēñ sāṅgiñ hōrā-ñ sēn- ^o kān-ā-ñ.	Tehēñ sāṅgin hōrā sēn-akān-iñ.	Tesing sāṅgiyāñ iṅg sen-teṛ-ā.
Īñ gōṅgō-ñ-rēn hāpān hān-inich' misī ērā sāṅgā bāplā-akān-ā-e .	Īñ-ak' gōṅgō-ñ-rēn hān ini-rēak' bāk-tēt' kūṛi tulich' dūtām-akān-ē.	Kakā hopon hēni sudhā biāh-ked-e-ā.
Pōṇḍē sādām-rēak' gōñ ōrak'-rē mēnak'-ā.	Ōrak'-rē pōṇḍē sādām-rēn pālān mēnak'-ā.	Ōra(k')-re pūṇḍie ghōṛā-rā khōgir dohokerā.
Ūni deā chētān-rē gōñ lādē-kā-m.	Īni dāyā-rē pālān lādēm .	Khogir dea-t-re dohoen .
Ūni-ich' hāpān khūb rū rā- ^o kāk'-dē-ā-ñ.	Īni-ak' hān dhēr dāl-iñ dāl-teyich'.	Hēni chōṛi khūb ed-ked-e-ā.
Būrū chētān-rē gāe mārām ātiñ-kō-kān-ā-e.	Būrū chētān-rē ūrich' mārām ātiñ-kō-teyē.	Burū teṅg-re daṅgrā-kū charāo-en-ā.
Hānā dārō phāḍ-rē miat' sādām-rē-y-ē dēch'- ^o kān-ā.	Enā dārē būṭā-rē miat' sādām-rē dēch'-akān-ē.	Ghōṛā deā-re rukh dubi-re ḍup'-ken-ā.
Ūni-rinich' boehā-dā ūni-inich' misī ērā-etē-y-ē ūsūl-ā.	Īni-ak' hāgeā ini-ak' bāk-tēt' kūṛi hātē ūsūl-ge-y-ich'.	Hēni-renai(ch') boho-tu baṛe-ā (sic.).
Ōnā-rēak' dām-dā bārēā tākā tālā.	Enā-rēn dām bār tākā tālā-tān-ak'.	Hēni-rā dām aphaī rūpayā .
Īñ-inich' āpō-ñ hānā hūḍiñ ōrak'-rē-y-ē tāhēk'-kān-ā.	Īñ-ak' āpū-ñ enā hūḍiñ ōrak'-rē dāhāk'-etē.	Itti chokoṛā ōra(k')-re appu-i(ñ) doho-tan-ā.
Hāni ām-āe-mē nōā tākā-dā	Nā tākā ni ēm-im . . .	Nā rūpayā menī oai-mi .
Hāni ṭhīn-etē nōā-kōn tākā hātāo-mē.	Nā tākā-kō āni ṭhich' hātē āgū-m.	Bonom rūpayā hēni sudhā tilāi-mi.
Bēs-lekā-tē rū-ēy-mē ār dōrā-kō-tē tāl-ēy-mē.	Bēs-kek' dāl-i-m ār bā-hēr-kō-tē tōl-i-m.	Khūb-te edei-mi paghā-te tol-e-mi.
Kūñā atē dāk' lōe-mē .	Kūñā-hātē dāk' būṛak'-mē .	Chūñā-ra(k') da(k') lūi-mi .
Īñ sāmān-rē dārān-mē .	Īñ-ak' sāmān-rē tāṛām-mē .	Ining mārān-re jū ghumāu-mi.
Ākē-ich' hāpān ām tāyām-te hijuk'-kān-ā-e ?	Ākē-ak' hān hijuk'-tān-ē ām-ak' dāyā-tē ?	Am tayam-te yarnē chōṛi viju(k')-tan-ā ?
Ākē-ṭhīn ōnā-dā-m kirīñ-et'-ā-m ?	Ākē ṭhīn nā kirīñ-ket'-ā-m ?	Yā-tha-re-m tilā-teṛ-ā ? .
Hātō-rinich' miat' dōkāndār ṭhīn.	Hātō-rēn miat' dōkāndār ṭhīn.	Gāw-ren sāhu-tha-re tilā-teṛ-ā.

Kürkü (Amraoti).	Nahāli (Nimar).	Kharīā (Ranchi).
(Ā-pē o-len) . . .	Nē ēri . . .	Ampe chol-ki-pe . .
(Di-kō o-len) . . .	Ētarē ēri . . .	O-ki chol-ki-mai . .
Bā; śenie . . .	Ērē . . .	Cho-na . . .
Śenie . . .	Ēdē . . .	Chona-chona . . .
Śenie . . .	Ēdē . . .	Chol-ki . . .
Ām-ā jūmū chōch' ?	Nē nān ?	Ama i űiemi ?
Ini gūrgi-ken choto ōsō-kō?	Yē jākoṭo māu umar ?	U ghoṛa ki'te toga heke ?
In-en-tē Kāśmirān lāhkan chōch' ?	Hitikun Kāśmir bhāgā- dhāwā ?	U-atei ki'te disai Kasmir ?
Ām-ā ābā urā-n choṭā kōn- kū ?	Nēngā ābā āwār-kē lānā āṭāibini ?	Apnom ok'-te ki'te koṇḍu ai'-mai ?
Ing khā-lāhkā ej-e . .	Bāāya jo bhāgā-dhāwā-kun pāṭi.	Musa ing dher gudjung sangot-king.
Iyā kākā kōn-ten kōn-jā śālāne bi-yāo-kanē.	In kākā pālichho biyāw ten bāi-rēn chhaṅgo jērē.	Kaka-ing-a beṭ-ḍom han- kaṛ-a kulamḍain-ḍom- bong bihai-o
Pulum ghudgi jin urān .	Pāpḍhar māunā khogir itē awār-kē ibirē.	Osel ghoṛa-a jin ok'-te ai' .
Ghudgi pāṭāliyen jin āndāya	Ētarnenkā jār-kē khogir okī-bē.	Jin-te ghoṛa-a kuṇḍap'-te lad'e-gor-e.
Ing dijā kōn-te-ken khūb kwollā-ṭe kwā-khanē.	Ētarnēn palichhorēn khūb lakaḍini koṭṭi.	U-kaṛ-a beṭ-ḍom ing khub gil-o-ing.
Āhu koho ṭikaḍi gāyku chārā-āṇḍā-ken.	Ho itti ballā kajār-kē dhottā charāw-kēdini.	Ho-kaṛ biru tobluṅg orei-ki- te gupa-te.
Di ohhiyā itān ghudgi liyen subānke.	Ho itti āḍd bhitar-kē māukā jār-ki peṭejirē.	U lebu daru hepat'-te ghoṛa- te doko-si.
Dijā dādā dijā bāi-tē uchā .	Ētarēn dādā ētarēn bāirēn- kū űiichā.	Ho-kaṛ-a bhai-ḍom u-kaṛ-a kulamḍai-ḍom-tei maha ai'.
Dijā molā āḍai rupiyā .	Ētarēn kimton āḍai rupyā jēḍegā.	U-kaṛ-a dam arhai rupaia.
Iyā ābā sāni urān thār-bā .	Ēngē ābā ētarēn bāsi awār- kē ughāingā.	Apa-ing i konon ok'-te ai'.
Di rupiyā dije ikki . .	Hi rupyā ētarēn dē-kē .	U rupaia-te ho-kaṛ-te ter- gor-e.
Dijā mērā-ten di rupiyā āsili.	Hoiti rupyā ētarēn unni-bē.	Han-kaṛ-tei i rupaia ol-e.
Dikken khūb kwākē dorāle tolkāi.	Ētarēn khūb koṭṭo-bē do dorā-ki bokki-bē.	Uje bese gil-e ro keke-bong tol-e.
Di kui-ten ḍā kolāgē .	Kui-kon jappo leiṭjo-bē .	Chumda-tei dak' diṅg-e.
Iyā samman bā . .	Ingē chhāmā-ki bhūm-bē	Ela'-tei seṅg chona.
Ām-ā ṭāu-ten yē poyrā hejehā ?	Nē pāchhal-kē nēni pālichhe pāṭ-kedini ?	Ber-a koṇḍu am-a kuṇḍap'- kuṇḍap' ḍel-tai ?
Yē mērā-ten molā-ṭe sāvē ?	Nani-ṭhākun ko oē ?	Uje ber-a'-tei soṅg-o-m ?
Āhu gā-ten beniyā mērā- ten.	Biyākān ḍukāndār-ṭhāku .	Po'dag-a opsoṅgo'-tei.

Juāṅg (Dhenkanal).	Savara (Ganjam).	Gadabā (Bastar).	English.
Hare h-ān-cher . . .	Ambe erre . . .	Pēnchā ōigī, (māṅgu-mō-yī)	215. You went.
Ār-ki hān-cher-ki . . .	Anīñji erreji . . .	Māynōṅ ōigī, (nōṅgu-vu-yiyō).	216. They went.
Hānade	Irā	Iyā, (yō)	217. Go.
Bānā	Eran ; anēran	Ōiniāṅ, (yinnu)	218. Going.
Hānate . . . . .	.....	Ōigī	219. Gone.
Āman-ḍā nām-ḍe biri ?	Ñim-nam ēte ?	Nōm-nū māṅg imī ?	220. What is your name ?
Ghoḍar-te kiti barsa ?	Kani kuḍtān ḍajin minnum ḍē-le ?	Tē kirtār āḍi din ōṅār ?	221. How old is this horse ?
Ne-tai Kāsmir kiti laṅkā ?	Tenne-sitle Kasmira ḍajin saṅai ?	Tē kuruṅg Kāsmir-giḍi āḍi sulōṅ ?	222. How far is it from here to Kashmir ?
Āman-ḍa bobamḍa kiti goṭa kāṇḍa-ki isade ?	Wān-nam-a siṅ-an ḍajin oṅer pasi-ji ḍako-ji ?	Nōm-nā āpōṅg-nu aḍrēbō ōnōn ōḍuōn ḍutu ?	223. How many sons are there in your father's house ?
Āiñje bahuta laṅkā lenchede	Naṅa oyoṅ ṅēn miḍḍap saṅai aṅjēn-lai.	Niṅg lōṅgā sulōṅg āṅgsugō	224. I have walked a long way to-day.
Āiñja ḍāḍiñja kāṇḍa bokarar-te ba-isade.	Māmana oṅer pasi anina ayin siṅḍruṅṅēte.	Niṅg-nu kōkō-nu ōḍuōn āriyō māy-nū tōnān buḍuṅg.	225. The son of my uncle is married to his sister.
Palhān aluṅg āsike dhobla ghoḍā.	Palu kuḍtāna gorabgop siṅ-leṅan ḍaku.	Ḍiyēn-bō pilē kirtār khōḡir ḍutu.	226. In the house is the saddle of the white horse.
Ghoḍār nirāte alhiṅgata palhān un.	Gorabgop a-kiṇḍoṅ-ban siḍa	Kirtāṅg giḍāṅg khōḡir lātēi.	227. Put the saddle upon his back.
Āiñje ār kāṇḍa-te bahut bāḍiā-seke.	Anina oṅer pasin aṅḍam taniḍan tiḍlai.	Māy-nō ōḍu-ōn-pulai lōṅgā niṅg buō.	228. I have beaten his son with many stripes.
Ār habātua sikhā-re jit-jantu sara-ke.	Anin taḍlin baruna bobalan ajumte.	Tō biraṅg-bō bāṇḍi gō-gōb-ḍutu.	229. He is grazing cattle on the top of the hill.
Ār simsi mula-ra ghoḍā alhiṅgata dasye-ḍe.	Anēb jaitan anin kuḍtā-laṅkan goble ḍaku.	Sulō palu kirtā-bō lōiṅg-ḍutu.	230. He is sitting on a horse under that tree.
Ār bokarar-ta kākār ati jālhing.	Anina ubaṅ anina āyin-sitle laṅka.	Māy-nō bōbrō māy-nō tōnān kuruṅg tīr ḍugu.	231. His brother is taller than his sister.
Ār mūlar dui ṭaṅkā āṭha anna.	Kunina janati bāgu rūpai palpal.	Māy-nō sōiṭiyō bār limbē mui sāṅg ḍugu.	232. The price of that is two rupees and a half.
Āiñja bābāñji āteyā rasede.	Wān-ṅēn kuni sanna siṅ-len ḍaku.	Māy-nō (sic.) āpōṅg mēyēn-kā ḍiyēn-bō ḍutu.	233. My father lives in that small house.
ṭaṅkā muin ār-te ḍiṅ . . .	Kana rūpai anin tia . . .	Tē limbē ō-māy nān-bē . . .	234. Give this rupee to him.
Ār-ata ṭaṅkae gāāin . . .	Anin-ba-sitle kuna rūpai taba.	Tō limbē luḍōriṅg . . .	235. Take those rupees from him.
Ār-te achha-kari abhaje donda bathare.	Anin karraṅle tiḍan-tille luḍān bāte tobāḍa.	Ō-māy lōṅgā buṅṅṅnagē ibuḍāṅg tōlnēn.	236. Beat him well and bind him with ropes.
Kuā-ra ḍā gen	Siṅḍān-sitle genḍaba . . .	Kui-ḍāṅg nēṅṅēn . . .	237. Draw water from the well.
Āiñje āgata hanade . . .	ṅēn samāṅle era . . .	Niṅg-nō sumōṅṅnāi ānēn . . .	238. Walk before me.
Āman-ḍa kinmamata (sic.) āḍi-a kāṇḍa ḍenḍo ?	Botena rabal kiṇḍoṅ-ba-nam eraite ?	Lāy-lū ōḍu-ōn giḍāṅg ti-ḍutu ?	239. Whose boy comes behind you ?
Āman-ḍo āḍi-ata me-sam-sarana.	Boten-ba kuna ṅi-le ? . . .	Nōm nāi li-bō-nō sōbōnō ? . . .	240. From whom did you buy that ?
Gāṭṭ-ā dokānu-a sam-sarana .	Gorjān kōmaṭin-ba . . .	Uṅḡōm-nū sāhukār sōbō-nam.	241. From a shopkeeper of the village.

Map Illustrating the distribution of the DRAVIDIAN LANGUAGES

Scale 1 inch = 100 Miles, or 160 Kilometres

- Tamil & Malayalam
- Kannarese, Kodagu, Toda, Kota
- Tulu
- Kurukh & Malto
- Kui
- Gondi
- Telugu
- Brahui

NOTE.—It must be understood that, especially north of the 20th parallel of latitude, Aryan influence is considerable, and that the limits of the tract shown as Dravidian are only approximate. Note also that all boundaries are only approximate.

DRAVIDIAN FAMILY.

INTRODUCTION.

The Dravidian family comprises all the principal languages of Southern India. The total number of speakers is, in round numbers, about fifty-seven millions. Only a very small portion live within the territory covered by this Survey. It has, however, been found advisable to give a short sketch of the principal Dravidian languages without reference to habitat, in order to make it easier to compare and classify the North-Indian members of the family. The ensuing pages will not, therefore, only deal with such Dravidian dialects as properly fall within the scope of this Survey, but short accounts will also be given of Tamil, Malayālam, Kanarese, and Telugu, the principal Dravidian languages of the South. The minor dialects of Southern India, on the other hand, such as Kodagu, Tulu, Toda, and Kōta, will not be described.

With regard to those southern languages which have been included, it should be noted that they have not been dealt with so fully as in the case of languages properly falling within the scope of this Survey. It has been thought sufficient to give a short introduction, a skeleton grammar, a specimen and a list of Standard Words and Phrases for each of them. They have all developed literatures, written in a different dialect. In this Survey, however, the literary dialects will not be accounted for, and the short sketches will be restricted to the colloquial standard forms of Tamil, Malayālam, Kanarese, and Telugu.

The name Dravidian is a conventional one. It is derived from the Sanskrit द्रविड *Draviḍa*, a word which is again probably derived from an older *Dramiḷa*, *Damiḷa*, and is identical with the name of Tamil. Compare p. 298 below. The name Dravidian is, accordingly, identical with Tamulian, which name has formerly been used by European writers as a common designation of the languages in question. The word *Draviḍa* forms part of the denomination *Āndhra-Draviḍa-bhāṣā*, the language of the Āndhras (*i.e.*, Telugu) and *Draviḍas* (*i.e.*, Tamilians) which Kumārila Bhaṭṭa (probably 7th century A.D.) employed to denote the Dravidian family. In India *Draviḍa* has been used in more than one sense. Thus the so-called five *Draviḍas* are Telugu, Kanarese, Marāṭhī, Gujarāṭī, and Tamil. In Europe, on the other hand, Dravidian has long been the common denomination of the whole family of languages to which Bishop Caldwell applied it in his *Comparative Grammar*, and there is no reason for abandoning the name which the founder of Dravidian philology applied to this group of speeches.

The Dravidian languages occupy the whole of Southern India and the northern half of Ceylon. The northern frontier may be taken to begin at a point on the Arabian Sea about a hundred miles below Goa and to follow the western Ghats to Kolhapur. It then runs north-east in an irregular line through Hyderabad, cuts off the southern border of Berar, and continues eastwards to the Bay of Bengal. The eastern part of the frontier is not, however, anything like a continuous line. Broadly speaking, the hill country to the east of Chanda and Bhandara

is inhabited by Dravidian tribes while Aryan dialects have occupied the plains, so that we often find Dravidian dialects scattered like islets in the sea of Aryan tongues. Farther to the north we find Dravidian dialects spoken by small tribes in the Central Provinces and Chota Nagpur, and even up the banks of the Ganges at Rajmahal. Finally there is a Dravidian dialect in the far north-west, in Baluchistan.

The small Dravidian communities in the north are rapidly becoming Hinduized, and their language adopts an ever-increasing Aryan element, till it is quite superseded by Aryan speech. This process has been going on for centuries, and is still going on. At the Census of 1891 the language returns for Gōṇḍi showed a total of 1,379,580 speakers. At the same time 3,061,680 Gōṇḍs were returned. Many tribes who have formerly spoken some Dravidian dialect, now use an Aryan form of speech. In other cases the dialect still retains sufficient traces of its Dravidian origin and must be characterized as mixed. A few specimens of such semi-Dravidian languages will be found below on pp. 639 and ff.

The result of this gradual spreading of the Aryan dialects is that there must be a Dravidian element in the population whose native tongue is some Aryan form of speech. Moreover, there seems to be no doubt that the Dravidians had already been settled for some time in India when the Aryans entered the country. In the course of time the Aryans spread over the whole of Northern India. They did not, however, annihilate the Dravidians, who were, besides, probably more numerous than themselves. On the contrary, they have apparently very early adopted them into their community. The Aryan population of Northern India is not, therefore, a pure race, but contains, among others, a strong Dravidian element. We have not here to do with the anthropological side of the question, and we are not concerned with the greater or lesser prevalence of the Dravidian element in the various districts of India. What must interest us in this connexion is the question whether the Dravidian element has left any traces in the speech of the Aryan Indians. We should expect this to have been the case, and Bishop Caldwell very justly remarks:—

‘As the præ-Aryan tribes, who were probably more numerous than the Aryans, were not annihilated, but only reduced to a dependent position, and eventually, in most instances, incorporated in the Aryan community, it would seem almost necessarily to follow that they would modify, whilst they adopted, the language of their conquerors, and that this modification would consist, partly in the addition of new words, and partly also in the introduction of a new spirit and tendency.’

It will be necessary, in this place, to give a short account of the various facts connected with the question and we shall first turn to the vocabulary.

There are, in all Indo-Aryan languages, a considerable number of words which cannot apparently be identified in other Indo-European languages. This is especially the case in modern vernaculars, and the old opinion was that such words had, generally speaking, been borrowed from the language of the tribes which inhabited India before the Aryan invasion. The steady progress of philological studies in later years has enabled us to retrace an ever-increasing portion of such words to Sanskrit, and many scholars now hold that there have hardly been any loans at all. It has, however, been overlooked that it is not sufficient to show that a word is found in Sanskrit, or even in the Vedic dialects, in order to prove that it belonged to the original language of the Aryans. If Bishop Caldwell is right in the opinion just quoted, the foreign element must reach back into the oldest times, and it would be necessary to trace the dubious words not only in Sanskrit, but also in other

languages of the Indo-European family. That is exactly what modern philology has, in many cases, failed to do. There are *e.g.* a number of verbal roots in Sanskrit which do not appear to occur in other Indo-European forms of speech. The same is the case with a considerable portion of the vocabulary. We cannot here go into details, the less so because we do not as yet possess a complete etymological dictionary of Sanskrit. There is, however, every probability for the supposition that at least a considerable portion of such words and bases has been borrowed from the Dravidas. Lists of such words will be found in most of the works dealing with Dravidian philology, *e.g.* in Bishop Caldwell's grammar, and in the Rev. F. Kittel's Kanarese dictionary. I shall only mention one instance. The word Śiva is already in the Vedas used as an epithet of the god Rudra, and it is well known that Śiva has become one of the principal deities of the Hindū pantheon. It has been asserted that this use of the word *śiva* must be explained from the influence of a Dravidian *śiva*, red. Now the word *rudra* in the Rigveda often seems to mean 'red,' and it seems probable that the conception of the god Rudra-Śiva has a tinge of Dravidian ideas. I have mentioned this word because it shows how fundamental the Dravidian influence on the Aryans can have been, not only philologically, but on the whole method of thought. For further suggestions the student is referred to the various standard works quoted under the different Dravidian languages.

It seems to be a general rule that a people which invades a foreign country, to some degree adopts the pronunciation of its new home, partly as a result of the influence of the climate, and partly also on account of the intermixture with the old inhabitants. This has also generally been supposed to have been the case in India. Thus there has been a long discussion as to whether the Aryans have adopted the cerebral letters from the Dravidas or have developed them independently. Good reasons have been adduced for both suppositions, and the question has not as yet been decided. The Indo-European languages do not seem to have possessed those letters. They had a series of dentals, which were not, however, pronounced as pure dentals by putting the tongue between the teeth, but probably as alveolars, the tongue being pressed against the root of the upper teeth. It is a well-known fact that these sounds have in India partly become dentals and partly cerebrals. The cerebrals are in most cases derived from compound letters where the old dentals were preceded by an *l*. Similar changes also occur in other Indo-European languages, and it is therefore quite possible that the Indo-Aryan cerebrals have been developed quite independently. The cerebral letters, however, form an essential feature of Dravidian phonology, and it therefore seems probable that Dravidian influence has been at work and at least given strength to a tendency which can, it is true, have taken its origin among the Aryans themselves.

Another point in which the Dravidian element among the Aryans seems to have influenced Aryan pronunciation is in the use of the consonant *l*. Most Indo-European languages possess an *l* as well as an *r*. The use of *l* in Sanskrit and on the whole in Indo-Aryan languages is, however, quite different from that in other languages of the same family. *L* is used in many words where other languages have *r*, and *vice versâ*. The old Eranian dialects did not possess an *l*, and its irregular use in Indo-Aryan makes it probable that we are here face to face with an alien influence. Now it seems almost certain that such an influence can only have been Dravidian. The change of *r* to *l* is, as has long ago been pointed out by Bishop Caldwell, quite common in Dravidian languages. The supposition of a Dravidian influence in this respect is in thorough

agreement with the fact that the use of *l* in Indo-Aryan languages has steadily increased, from the Vedic times down to the present day.

There are some further features in Indo-Aryan phonology where it seems reasonable to think of Dravidian influence. I may mention the softening of hard consonants after vowels in the Prakrits, not only in single words, but also in compounds; the double pronunciation of the palatals in Marāṭhī; the change of *ch* to *s* and of *s* to *h* in many modern vernaculars, and so forth.

The influence, however, which the Dravidian languages seem to have exercised on Aryan inflexion are of much greater importance, and pervades the whole language.

Inflectional system.

With regard to the inflexion of nouns we may mention the use of postpositions as case suffixes, the postpositions being usually the same in the singular and the plural. This peculiarity the Indo-Aryan vernaculars share with Dravidian, but also with the other non-Aryan languages of India, and it would not therefore be safe to base any conclusion upon this fact. Still it is remarkable that the postpositions are often added not to the base but to an oblique form, just as is the case in Dravidian, where the oblique form is commonly used as a genitive. The use of a separate oblique form is, moreover, most extensive in languages such as Marāṭhī and Bihārī, where the Dravidian influence must presumably have been strongest. Note also that the genitive is, in both families, an adjective.

The use of two different forms of the objective case is distinctly Dravidian. We cannot, from an Aryan point of view, explain why a postposition should, in this case, be added to a noun denoting a rational being, and not to other nouns as well. In the Dravidian languages, on the other hand, all nouns can broadly be divided into two classes, such as denote rational beings, and such as are destitute of reason, whether animate or inanimate. The Hindī rule for the use of a postposition in the objective case agrees with that prevailing in Tamil and Malayālam. In Telugu, on the other hand, animals are, in this respect, treated as rational beings, but this state of affairs is probably due to Muṇḍā influence.

If we compare the Dravidian and the Indo-European verb we are at once struck by a considerable difference. The Indo-European languages have developed a richly varied system of real verbal tenses, while the Dravidians do not use ordinary tenses but employ forms which can best be described as participles or nouns of agency derived from such participles. The Dravidian verb in this respect also differs from the Tibeto-Burman one, which can most properly be described as a verbal noun.

The Dravidian participles are commonly used without any addition, as conjunctive participles, in subordinate sentences. In other cases they are used in the same way in some dialects, but usually pronominal suffixes are added in order to indicate the person of the subject. The same is, to a great extent, the case with ordinary nouns and nouns of agency, when they are used as verbs.

It is easy to see how a corresponding tendency has gradually pervaded the Indo-Aryan languages and changed their whole appearance.

In the Vedas we still find the Indo-European principle of using a varied system of verbal tenses. But already in the old Epics all this has changed. According to Prof. Whitney, the number of verbal forms in the Nala and the Bhagavadgītā is only one-tenth of that found in the Ṛigvēda. In classical Sanskrit almost every verbal tense was replaced by a participle, and in the modern vernaculars there are only traces of the

old tenses, and new ones have been formed from the old participles, just as is the case in the Dravidian forms of speech. The use of personal terminations in many Indo-Aryan vernaculars, and the substitution of the nominative for the case of the agent in some of them point in the same direction.

Side by side with this development we find that the conjunctive participle is used more and more in secondary sentences, another point of analogy with the Dravidian languages. In the Epics this form is used thrice as often as in the Vedas and in the later literature its use is steadily increasing.

There are two more verbal forms which look like Dravidian innovations, *viz.*, the periphrastic future and the active perfect participle.

The periphrastic future is very sparingly used in the Brāhmaṇas and only becomes more frequent in the later Sanskrit literature. It is, as is well known, formed from the noun of agency by adding the verb substantive in the first and second persons. Now the noun of agency is a present or indefinite form and not a future. In Dravidian languages, on the other hand, the indefinite present is commonly also a future. The analogy becomes still more striking when we remember that the verb substantive is only added in the first two persons, just as nouns of agency in the Dravidian languages are used without any additions as verbs in the third person singular, while pronominal suffixes are added in the first and second persons. Forms such as *kartāsmi*, I shall do; *kartāsi*, thou wilt do; *kartārah*, they will do, thus directly correspond to Gōṇḍī *kīātōn-ā*, I do, lit. I am a doer; *kīātōn-i*, thou doest; *kīātōr*, they do.

Forms such as Sanskrit *kṛitavān*, one who has done, are also peculiar to later Sanskrit. The suffix *vat* is, of course, Aryan, but it is not easily understood how an active form can be arrived at by adding the suffix to a passive participle. In the Dravidian languages, on the other hand, the past participle is active as well as passive, and a noun of agency is formed from it in all dialects. Thus from Tamil *seydu*, having done, we form *seydavan*, one who has done. The close agreement between *kṛitavān* and *seydavan* is, of course, partly accidental. There cannot, however, be any reasonable doubt about the former having been influenced by the latter. In Sanskrit *kṛitavān* is an anomalous form without analogy in connected languages, while Tamil *seydavan* is quite regular.

The order of words in modern Indo-Aryan vernaculars, with the governed before the governing word and the verb invariably at the end of the sentence, is also in agreement with Dravidian principles. It is, however, here also possible to think of an influence exercised by other non-Aryan languages, and I only mention the fact that both families agree also in this respect.

Enough has, however, been said to show that the Dravidian element in the Aryan population of India has not failed to leave its stamp on the language.

We do not know how long the Dravidians have been settled in India. It seems certain that they had long lived in the country when the Aryans entered it, but we do not know whether they are to be considered as autochthones or as having, in their turn, immigrated into India from some other country. The fact that a tribe speaking a language which is clearly Dravidian is found in the extreme north-west of India has been adduced by Bishop Caldwell and others as indicating that the Dravidians, like the Aryans, must have entered India from the north-west.

Original home of the Dravidas.

Bishop Caldwell has collected a vast heap of materials to show that the Dravidian languages point in the same direction. He follows the Danish philologist Rask in classing Dravidian as a member of the so-called Scythian family, and this statement has since been repeated over and over again.

The denomination Scythian is a very unhappy one. The Scythian words which have been handed down by Greek writers are distinctly
 Scythian family. Eranian, *i.e.*, they belong to the Indo-European family.

But nevertheless the word has been used as a common designation of all those languages of Asia and Europe which do not belong to the Indo-European or Semitic families. Moreover those languages cannot, by any means, be brought together into one linguistic family. The monosyllabic languages of China and neighbouring countries are just as different from the dialects spoken in the Caucasus or from the speech of the Finns and Magyars, as is the Indo-European family. The points in which they agree are such features as recur in almost all languages, and they are, by no means, sufficient to outweigh the great and fundamental characteristics in which they differ from each other. With regard to the Dravidian languages the attempt to connect them with other linguistic families outside India is now generally recognized as a failure, and we must still consider them as an isolated family. The possibility of a connexion with the Muṇḍā languages has been discussed in the introduction to that family. See above pp. 2 and ff. The attempts made to show a closer connexion with the Indo-European family have proved just as futile, and one of the latest theories, which compares the language of the Chins of Farther India with the Dravidian family, does not even appear to have attracted the notice of scholars.¹

The best known Dravidian languages are Tamil, Malayālam, Kanarese, and Telugu.

Enumeration of languages.

They have all for a long time been used as literary languages. Their literature is, in the case of all of them, written in a language which differs more or less from every-day speech, and is usually recognized as a separate dialect. The difference between the two forms of each speech is often considerable, and it would for instance be a vain attempt to make an uneducated Tamil read and understand the literature of his native tongue. The relation between the literary and colloquial forms of the languages in question has not, however, been fully explained, and the question cannot be taken up in this place where we are only concerned with the spoken form, the more so because none of the languages in question properly fall within the scope of this Survey. We can only note the fact that the literary dialects usually represent a stage of development older than the colloquial forms. On the other hand, they are apparently based on different dialects, and older forms are often preserved in the dialects spoken at the present day. For further details the student should consult Bishop Caldwell's grammar, mentioned under authorities below.

The four Dravidian languages mentioned above will be dealt with in the ensuing pages. There are, on the other hand, some Dravidian forms of speech which have not been included in the present Survey, *viz.*, Tuḷu, Koḍagu, Tuda, and Kōta. I subjoin some short notes on them from Bishop Caldwell's grammar:—

¹ Notwithstanding its want of a literature, Tuḷu is one of the most highly developed languages of the Dravidian family. It looks as if it had been cultivated for its own sake, and it is well worthy of a careful

¹ The question about the connexion which has been stated to exist between Australian and Dravidian has by no means been solved by Prof. Friedrich Müller. It is not, however, possible to take it up again in this place.

study. This language is spoken in a very limited district and by a very small number of people. The Chandragiri and Kalyanapuri rivers, in the district of Canara, are regarded as its ancient boundaries, and it does not appear ever to have extended much beyond them. The number of the Tulu-speaking people has been found not to exceed 300,000 [at the Census of 1901, 535,210 speakers were returned], and their country is broken in upon to such a degree by other languages that Tulu might be expected soon to disappear. All Tulu Christians are taught Canarese as well as Tulu. Tulu, however, shows, it is said, no signs of disappearing, and the people have the reputation of being the most conservative portion of the Dravidian race. The name Tulu means, according to Mr. Brigel, mild, meek, humble, and is to be regarded therefore as properly denoting the people, not their language.

Tulu was supposed by Mr. Ellis to be merely a dialect of Malayālam; but although Malayālam characters were, and still are, ordinarily employed by Tulu Brāhmans in writing Sanskrit, in consequence of the prevalence of Malayālam in the vicinity, the supposition that Tulu was a dialect of Malayālam can no longer be entertained. The publication of Mr. Brigel's "Tulu Grammar" [Mangalore, 1872] has thrown much new light on this peculiarly interesting language. It differs far more widely from Malayālam than Malayālam does from Tamil. It differs widely, but not so widely, from Canarese; still less so from Coorg. The dialect from which it differs most widely is Tamil.

Coorg is a small but interesting district, formerly an independent principality, beautifully situated amongst the ridges of the Western Ghats, between Mysore on the east, and North Malabar and South Canara on the west. The native spelling of Coorg is usually *Koḍagu*, properly *Kuḍagu*, from *kuḍa*, west, a meaning of the word which is usual in Ancient Tamil. . . . It is not quite clear to me yet to which of the Dravidian dialects it (the language of Coorg) is most closely allied. On the whole, however, it seems safest to regard it as standing about midway between old Canarese and Tulu. Like Tulu it has the reputation of puzzling strangers by the peculiarities of its pronunciation. A grammar of the Coorg language has been published by Major Cole, Superintendent of Coorg [Bangalore, 1867].

Toda, properly Tuda, is the language of the Tudas or Tudavars, a primitive and peculiarly interesting tribe inhabiting the Neilgherry hills. It is now regarded as certain that the Tudas were not the original inhabitants of those hills, though it is still far from certain who the original inhabitants were. . . . An interesting book has lately [London, 1873] been written by Colonel Marshall, entitled "A Phrenologist among the Todas," in which everything that is known of this people is fully described. The same book contains a valuable epitome of the grammar of their language by the Rev. Dr. Pope. . . . I shall content myself here with transcribing the concluding paragraphs.

"The language seems to have been originally old Canarese, and not a distinct dialect. The Tudas were probably immigrants from the Canarese country and have dwelt in the Nilagiris for about 800 years. A few Tamil forms were introduced by the Poligars. Intercourse with the Badagas has probably modernised a few of the forms, and introduced some words. Of Telugu influences I see no trace. Nor can I trace any resemblance in Tuda to Malayālam in any of the points where that dialect differs from its sisters."

The language of the Kōtas, a small tribe of helot craftsmen inhabiting the Neilgherry hills . . . may be considered as a very old and very rude dialect of the Canarese, which was carried thither by a persecuted low-caste tribe at some very remote period.'

It will be seen that all those minor southern dialects are more closely related to Kanarese than to any other Dravidian language.

The remaining Dravidian languages are all spoken within the districts covered by this Survey. They are Kurukh, Malto, Kui, Gōṇḍī, and Brāhūī. Some dialects such as Kōlāmī and Naikī have usually been considered as forms of Gōṇḍī, but will in this Survey be separated from that form of speech.

Tamil has usually been considered to be the Dravidian language which has preserved most traces of the original form of speech from which all other Dravidian dialects are derived. Some points will be drawn attention to in the ensuing pages where this does not appear to be the case, and in many peculiarities other Dravidian languages such as Telugu have preserved older forms and represent a more ancient state of development. It would therefore be more correct to describe Tamil as a dialect like the other ones, without any special claim to antiquity. On the other hand, it seems certain that no other Dravidian language has developed the common Dravidian principles with so great consistency as Tamil. We shall therefore make that form of speech the base of our classification.

Classification.

Tamil and Malayālam are two sister dialects of the same language. Old Malayālam literature has been much influenced by Tamil, but the modern language nevertheless preserves traces of a more ancient stage of development than is the case with Tamil. In this respect the principal point is the use in Malayālam of conjunctive participles instead of the ordinary verbal tenses. In most particulars, however, Malayālam and Tamil so closely agree with each other that the only reason for separating them as two different languages is the fact that each has developed a literature of its own.

Kanarese is also closely related to Tamil, and the two languages form together one of the principal groups of the Dravidian family. They alone have a regular feminine gender. The various suffixes of the plural of rational and irrational nouns respectively are essentially the same in both, and they are more consistently distinguished than in most other connected forms of speech. Both languages also agree in the principles for the formation of the oblique base, and in other particulars. It has already been remarked that Kumāṛila Bhaṭṭa (7th century A.D.) styled the Dravidian languages as *Āndhra-Drāviḍa-bhāṣā*, the speech of Āndhras and Drāviḍas. If this denomination denotes a difference of dialect, which is by no means certain, Kanarese and Tamil would be included in the *Drāviḍa-bhāṣā*, as against Telugu, the *Āndhra-bhāṣā*.

In some points, however, Kanarese differs from Tamil. Thus it has only one form of the plural of the personal pronoun of the first person, just as is the case in Gōṇḍī and Brāhūī. It agrees with Telugu in the formation of the oblique cases of the singular of the pronouns 'I' and 'thou,' in possessing a present participle and in other similar points. On the whole Kanarese has more points of analogy with Telugu than has Tamil.

The smaller South-Indian languages, Tulu, Koḍagu, Toda and Kōta, must be classed as lying between Tamil and Kanarese, nearer to the latter than to the former.

A similar position must be ascribed to Kurukh and Malto. Those two forms of speech are very closely related. They have no separate feminine singular, but use the neuter instead, just as is the case in Kui, Gōṇḍī, and Telugu. Their nouns have no separate oblique base, as is also the case in Brāhūī and often in Telugu. Their personal pronouns are most closely related to those used in Tamil and Kanarese, especially the old dialects of those languages. Their present tense is formed as in Kanarese, and the formation of the past tense most closely corresponds to that found in vulgar Tamil, and so on. Kurukh and Malto must therefore be derived from the same dialect as that which became the common origin of Tamil and Kanarese.

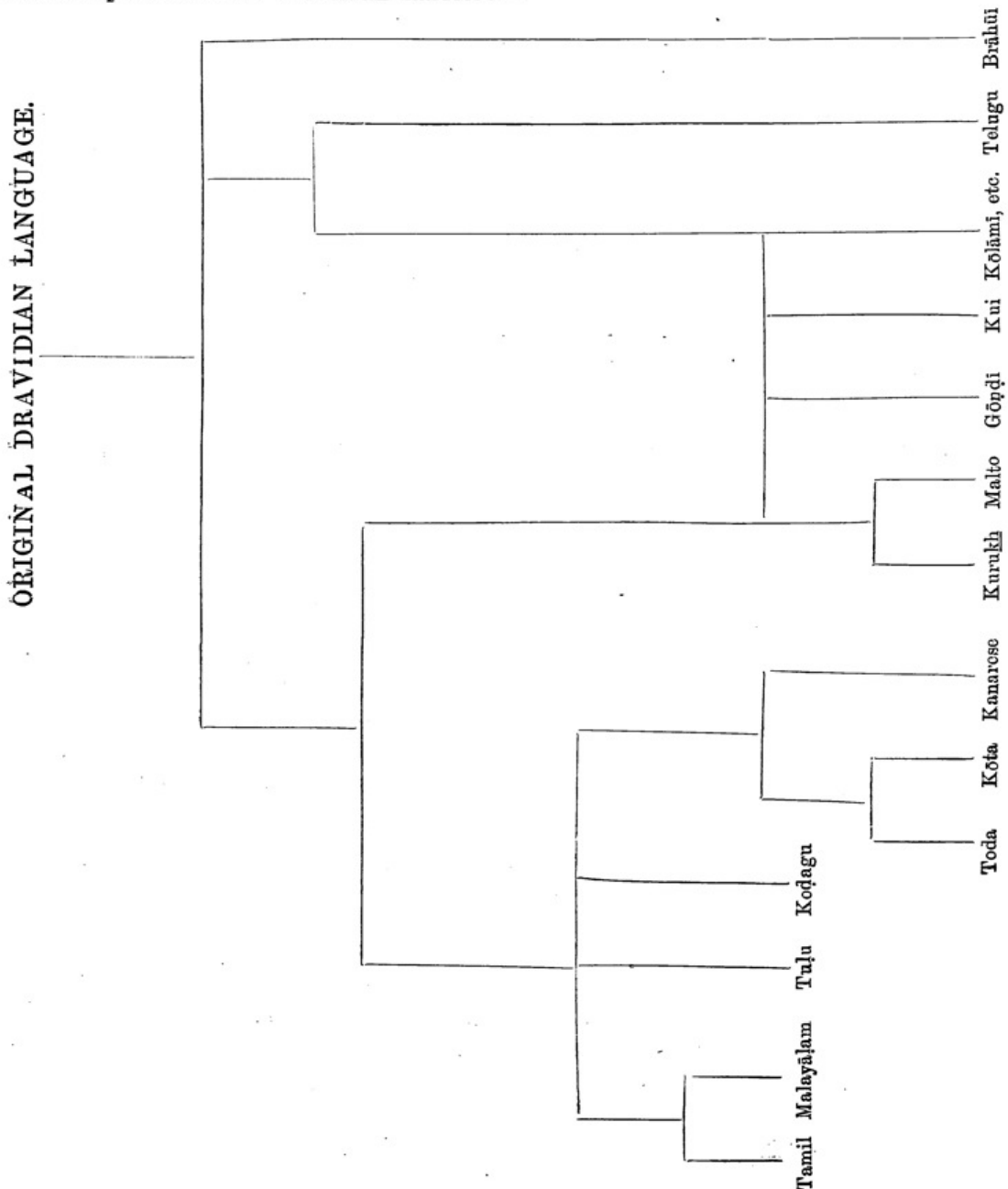
Kui and Gōṇḍī occupy a similar position, but gradually approach Telugu. They differ from other connected languages in using the neuter instead of the feminine both in the plural and in the singular. They follow the same principles as Tamil and Kanarese in the formation of the plural, and mainly agree with Kanarese in the formation of the present and past tenses. Both languages gradually merge into Telugu, and they may be described as being links between that language and Tamil-Kanarese. They are, on the whole, more closely connected with the latter forms of speech than with Telugu.

Some minor dialects such as Kōlāmī, Naikī, and the Bhili spoken in the Pusad Taluqa of Basim, should be classed in a similar way. They use the neuter singular as a feminine, like Telugu, Gōṇḍī, Kui, etc., but the oblique base is formed as in Tamil and Kanarese. In this respect the dialects in question also agree with Gōṇḍī. The plural suffixes agree with Kanarese dialects and Telugu; the numerals are mainly the same as

in Telugu; the personal pronouns as in Kui, while the pronoun *and*, he, stands midway between Old Kanarese *avam* and Telugu *vādu*. The same can be said with regard to the verbal tenses and the pronominal suffixes. Those dialects will, therefore, be inserted between Gōṇḍi and Telugu.

That last-named language, in many respects, occupies an independent position and can be characterized as the only descendant of the Āndhra-dialect of Old Dravidian.

The remaining Dravidian language, the Brāhūi of Baluchistan, is no more an unmixed form of speech. It has been so largely influenced from various sources that it is only in general principles and in some few but important words that its character as a Dravidian language can be recognized. It has for centuries been separated from the other Dravidian tongues, and must have branched off at a very early period, when the difference between the dialects was as yet unimportant. We must, therefore, class Brāhūi as an independent group. The diagram which follows will illustrate the mutual relationship between the Dravidian dialects:—



The number of speakers of the various Dravidian languages is exhibited in the table which follows. It is based on the reports of the Census of 1891 and on local estimates made for the purposes of this Survey. The figures returned at the Census of 1901 have been added in a second column :—

	Estimated number.	Census of 1901.
Tamil	16,223,700	17,494,901
Malayālam	5,425,979	6,022,131
Kanarese	9,710,832	10,368,515
Tulu	491,728	535,210
Kodagu	37,218	39,191
Toda	736	805
Kōta	1,201	1,300
Kurukh	503,980	609,721
Malto	12,801	60,777
Gōṇḍi	1,322,190	1,123,974
Kui	318,592	494,099
Kōlāmi and Naiki	23,295	1,505
Telugu	19,783,901	20,697,264
Brāhūi	165,500	48,589
TOTAL	54,021,653	57,497,982

In addition to the Dravidian languages proper, specimens will be given of two dialects which have now become Aryan forms of speech, though the tribes in question appear to have formerly used a form of Gōṇḍi. They are spoken by 2,452 individuals in Berar and the Central Provinces. If we add these figures to the total for the Dravidian family, we arrive at the following grand total :—

Dravidian family	54,021,653
Semi-Dravidian dialects	2,452
TOTAL	54,024,105

It has already been mentioned that the Dravidian languages do not belong to any other linguistic family but constitute a group of their own. The remarks which follow are an attempt to collect and arrange a few facts which seem to throw light on the mutual relationship of the various languages of the group, and above all such features as constitute the principal characteristics of the whole family.

There is in most Dravidian languages a strong tendency to pronounce a short vowel after every final consonant. This sound is shorter than an ordinary short vowel and is considered by native grammarians to be equal to a fourth of a long vowel. It should be compared with the so-called *off-glide* of modern phonetics, the indistinct sound uttered when the tongue is moved from one position to another.

In Tamil a short *u* is heard after every final *k*, *ś*, *t*, *p*, and *r*; in Kanarese and in grammatically written Telugu every word must end in a vowel, and a short *u* is added after every final consonant. It is, however, often dropped in Kanarese and colloquial Telugu. Thus Telugu *gurramu*, a horse, is usually pronounced *gurram*. In Malayālam the short final sound is often an *a*, and in Northern Malayālam it is so indistinct as to be scarcely audible. The case in Tulu is similar. With regard to the remaining Dravidian languages we have no trustworthy information.

Dr. Burnell has drawn attention to the fact that this short final *u* does not occur in the Tamil words mentioned by Kumārila Bhaṭṭa in his *Tantravārttika*. There we find *chōr*, Tamil *sōru*, boiled rice; *pāmp*, Tamil *pāmbu*, snake; *vair*, Tamil *vayiru*, belly. It would be rash to infer from this fact that the pronunciation was then different from that of the present day.

The Dravidian languages possess a short as well as a long variety of the vowels *e* and *o*. The usual pronunciation of these sounds when initial is *ye*, *yē*; *vo*, *vō*, respectively.

Harmonic sequence.—In many languages there is a distinct tendency to approach the sound of vowels in consecutive syllables to each other. This tendency sometimes affects the preceding and sometimes the following vowel. It is generally known as the law of harmonic sequence of vowels, and it was long considered as a characteristic feature of the so-called 'Scythian' languages. Thus the Finnish vowels are divided into three classes, hard, *a*, *o* and *u*; soft, *ä*, *ö*, *ü* (the vowels in German 'Bär,' 'schön,' and 'für,' respectively); and neutral, *e* and *i*. Now a hard vowel cannot be used in the syllable following on a soft one, and *vice versa*. Thus we find *Suoma-lainen*, a Fin, but *Venä-läinen*, a Russian.

A similar tendency has been found to exist in Telugu where short *i* and *u* in many cases are interchangeable in such a way that *i* is used when a neighbouring syllable contains *i*, *ī* or *ei*, and *u* in all other cases. The facts are as follows.

The suffixes of the dative and accusative have the form *ki*, *ni*, respectively, after the vowels *i*, *ī*, and *ei*, while *ku*, *nu*, respectively, are used after other vowels. Thus, *tammuni-ki*, to the brother; but *gurramuna-ku*, to the horse. The suffixed conjunction *nni*, *nnu*, and, changes according to similar principles. Thus, *ā manishi-nni ī manishi-nni*, that man and this man; *mīru-nnu mī tammudu-nnu*, you and your brother.

The pronominal suffixes used in the conjugation of Telugu verbs end in a short *i*, if the preceding syllable contains an *i*, *ī*, or *ei*, and in *u* in all other cases. Thus, *kottinā-nu*, I struck; *unṭi-ni*, I was.

In such cases the final vowel is changed so as to approach the sound of the preceding one. In other cases the vowel of the preceding syllable is assimilated to that of the following. This takes place in such words as contain an *i* in the last, or last two syllables, the *i* being changed to *u* before the plural suffix *lu*. Thus the plural of *katti*, a knife, is *kattu-lu*, knives. This last change, however, does not take place if the *i* is found in the first syllable of a word or is followed by *ḍi*, *li*, or *ri*. Thus, *biḍḍa-lu*, children; *kaugili*, an embrace, plural *kaugil-lu*.

These are the principal instances of this tendency in Telugu. In other cases an *i* and a *u* are freely used in consecutive syllables. And even the dative suffix *ku* is, in the case of the pronoun of the second person, added after an *ī*. Thus, *nī-ku*, to thee; *mī-ku*, to you.

There are scarcely any traces of a similar tendency in other Dravidian languages. In Kanarese, it is true, we find parallel forms such as *māḍuttē-ne*, I do; *māḍide-nu*, I did; but here the vowel which is changed is the very short sound which is added after every consonant, and forms such as *māḍē-nu*, I may do, show that there must here be another reason for the change, though I am unable to see the law regulating the matter.

In Tamil there are some cases in which a vowel seems to be changed as a result of the influence of a following vowel. Thus, *i*, before *ḥ*, *ṛ*, *r*, *ṛ*, *ḷ*, and *ḷ*, followed by *a* or *ei*, acquires something of the sound *e*. *Pillei*, a child, is, e.g., pronounced somewhat like *pellei*, and so forth.

It is impossible to base any conclusions as to the affiliation of the Dravidian languages on such facts. It has, in this connexion, been pointed out that the law of harmonic sequence is a peculiarity of the 'Scythian' languages. This is not, however, the case. In the first place, there are some languages which belong to what has formerly been called the Scythian family, which do not possess any trace of it. This is, for instance, the case in the language of the Lapps. Moreover, the harmonic sequence does not materially differ from such phenomena in the Indo-European languages as are commonly known as 'Umlaut,' assimilation of vowels, and so on. Compare Prakrit *pukutta*, Sanskrit *prithaktva*, separateness; Greek dialects *Σίβιλλα* instead of *Σίβυλλα*; Latin *similacra* and *simulacra*, images; Prakrit *uchchhū*, Sanskrit *ikshu*, sugar; Greek *γόγγυρα* from *γέγγυρα*, prison; Latin *bonus*, good, but *bene*, well, and so forth.

Nothing can, therefore, in this respect be inferred from the changes in the Dravidian vowels which have been mentioned above. We should remember that only Telugu shows clear traces of an adaptation of the vowels of consecutive syllables which can, with any probability, be compared with the harmonic sequence in Finnish and similar languages. And even in Telugu there is no consistency in the matter. It almost looks as if we have, in this case, to do with an influence from without, and such an influence could only have been exercised by the Muṇḍā languages. Compare the remarks on the vowels in Santālī on pp. 37 and ff.

The most interesting feature with regard to Dravidian consonants is the common interchange between hard and soft consonants. There is a tendency in all Dravidian languages, which in Tamil and Malayāḷam has become a law, that no word can begin with a soft consonant, and that every single consonant in the middle of a word or compound word must be soft. The same is the case if the consonant is preceded by a nasal. The effect of this law can best be seen in the case of borrowed words. Thus Sanskrit *danta*, a tooth, becomes *tandam* in Tamil.

This Tamilian law is the same as that prevailing in many Tibeto-Burman languages, especially in Burmese. In the case of those latter languages it is possible to see how the tendency is gradually gaining ground, and it also seems possible to account for it to some extent. This much is at least certain that the original Tibeto-Burman language freely used soft consonants in the beginning of words, and the rule that every consonant in the middle of a word must be soft is only found in Burmese.

With regard to the Dravidian languages it has already been remarked that only Tamil and Malayāḷam are consistent in the interchange of hard and soft consonants. And the law in question does not seem to be of a very ancient date even in those languages. The word Tamil itself has early been borrowed by the Arans in the form *Damiḷa*, and Kumārila Bhaṭṭa has handed down the Tamil word *pāmbu*, a snake, in the form *pāmp*. Both these forms point to the conclusion that the tendency to change every initial soft consonant to the corresponding hard one and only to tolerate soft single consonants in the middle of a word is a comparatively modern departure in the history of the Dravidian languages.

Most of the phonetical changes of Dravidian consonants differ in the different languages, and they do not, therefore, concern us in this connexion. I shall only mention some few features which recur in more than one language and are of importance for what follows.

The gutturals are often changed into palatals. Compare Kanarese *kinna*, Telugu *chinna*, Tamil *sinna*, small; Kanarese *kivi*, Telugu *chevi*, Tamil *sevi*, an ear; Gōṇḍi *kīyā*, Telugu *chēya*, Tamil *seya*, to do; Tamil *kāyḱku* and *kāyḱchu*, boil.

The palatals are further often interchangeable with dentals. Compare Tamil *eindu* and *añju*, five ; *paḍittēn* and vulgar *paḍichchēn*, I learnt. In vulgar Tamil and in Malayālam a *chch* almost always corresponds to *tt* in High Tamil after *i* and *ei*. Compare Malayālam *chirichcha*, High Tamil *śiritta*, that laughed.

We are not as yet able to trace the laws according to which such changes take place. It seems, however, probable that a guttural was, in most of such cases, the original sound, so that, e.g., Brāhūi *kun*, eat ; *kar-ak*, do, represent a more ancient stage of development than Tamil *tinnu*, eat ; *śey*, do.

G is further sometimes interchangeable with *v* ; thus, Tamil *aruvar*, Telugu *aruguru*, seven.

Final *m* sometimes interchanges with *n*. Thus, Tamil *palam* and *palan*, fruit ; Old Kanarese *avam*, modern *avanu*, he ; Tamil *-um*, Telugu *-nnu*, and ; Tamil *nām*, Brāhūi *nan*, we, and so forth.

The change of *n* to *ḍ* is especially frequent in Telugu. Compare Kanarese *avanu*, Telugu *vāḍu*, he ; Telugu *tammudu*, brother, acc. *tammuni* and *tammudi* ; *ataḍu* and *atanu*, he. Compare also Brāhūi *ōde*, him ; Kōi *ōṇḍu*, Parji *ōḍ*, he, etc.

I shall finally only note the common change of *r* to *l* which has already been mentioned in another connexion. According to Bishop Caldwell the opposite change of *l* to *r* also occurs, but not nearly so frequently. A good instance of the common tendency is the vulgar pronunciation of the borrowed Tamil word *rakshi*, save, which is *lakshi* or *laṭchi*.

For further details Bishop Caldwell's Grammar should be consulted. Most of the illustrations of phonetic changes quoted in the preceding pages have been taken from his book, which is still our principal source for the study of Dravidian languages. The vulgar dialects of Southern India must, however, be thoroughly examined before we shall be able to judge of the history of Dravidian sounds with something approaching to certainty, and it is therefore much to be wished that a linguistic survey of Southern India should be taken in hand.

Inflexion of Nouns.—The noun is one of the most characteristic features of Dravidian languages, and it will be necessary to give a summary of the principal facts connected with it.

Gender.—Dravidian nouns are divided into two classes, which Tamil grammarians denote by the terms high-caste and casteless. The former include such nouns as denote beings endowed with reason, the latter all other nouns. This distinction is a peculiarity of the Dravidian languages, and I do not know of any parallel in other linguistic families. We shall hereafter denote the casteless nouns neuter.

The Dravidians of course knew the two natural genders, and they distinguished them by adding words meaning ' male ' and ' female ' respectively. But this distinction has nothing to do with grammar.

In the case of high-caste nouns, however, gender is, at least in most languages of the family, distinguished by the addition of pronominal suffixes. Such suffixes consist of the terminations of the demonstrative pronoun, and they can be added to most high-caste nouns. In the plural there is no difference between the masculine and feminine genders. In the singular, on the other hand, there are separate suffixes for the two, at least in Tamil, Malayālam, and Kanarese, the masculine suffix being *an*, the feminine *aḷ*. Compare

Tamil *avan*, he; *aval*, she. We know that the feminine suffix *aḷ* was already in use in the 7th century, for Kumāriḷa mentions *āl* as a *strī-pratyaya*, i.e. feminine suffix.

Brāhūi does not distinguish the genders even in the case of rational beings. Most other languages of the family, Kurukh, Malto, Kui, Gōṇḍī, Kōlāmī, and Telugu, have no feminine singular but use the neuter instead. The same is the case in Kurumvārī, a dialect of Kanarese. Kui and Gōṇḍī also use the neuter gender in the plural in order to denote feminine nouns.

Bishop Caldwell compares the feminine suffix *aḷ* with the termination in Telugu *kōḍalu*, a daughter-in-law; Kui *kuāli*, a Kui woman, and further with Telugu *āḍu*, female. Compare also Kurukh *ālī*, a woman. Traces of a feminine suffix *āl* or *ār* are occasionally met with in Gōṇḍī where it is used for the feminine and singular neuter in verbal forms such as *mandāl*, it is (Mandla); *kīār*, she, or it, will do. There are thus some indications that the suffix *aḷ* has once been used over a wider area in order to form feminine words. Telugu further possesses some feminine pronouns such as *ābiḍe* and *āme*, she. Compare also *okaḍu*, one man; *okate*, one woman; *okaṭi*, one thing. On the other hand, there are also some traces of the use of a feminine suffix corresponding to the Telugu feminine and neuter suffix *adi* in Tamil and Kanarese. Thus, Tamil *vannān*, a washerman; *vannātti*, a washerwoman; Kanarese *okkalati*, a farmer's wife.

Nouns denoting women and goddesses are accordingly, in almost all dialects, treated as high-caste nouns in the plural. In the singular, on the other hand, there is a double tendency. Tamil, Malayālam, and Kanarese use a separate female form of which there appear to be some few traces in other Dravidian languages, while all other dialects substitute the neuter. The analogy from the plural seems to indicate that this latter tendency is an innovation of the languages in question, and that the feminine singular of rational nouns did not originally agree with the neuter. I may mention as a possibility that the feminine singular suffix *aḷ* in Tamil and Kanarese is only a modified form of the masculine *an*. It will be shown under the head of Gōṇḍī that there are distinct traces in that language of a system of inflexion of nouns where rational masculine and feminine bases form their cases from an oblique base ending in *n* while the oblique base of neuter nouns ends in *t*. Though the latter form is now used in most nouns it is just probable that we have here to do with the last traces of an older state of affairs where the feminine singular, like the feminine plural, agreed with the masculine. We are not, however, as yet in a position to arrive at a final decision, and the question must be left open.

It should be noted, in this connexion, that in Kurukh the speech of women when they are talking amongst themselves differs somewhat from that of men or of men to women in the conception of gender. In the singular, neuter forms are always used to denote the feminine. In the plural, however, feminine nouns are put in the masculine plural by men and by women when talking to men. When women talk to each other they use the neuter form also in the plural.

Number.—The Dravidian languages have two numbers, the singular and the plural. In this respect they agree with the modern Indo-Aryan vernaculars, while Sanskrit, like the Muṇḍā languages, possesses a dual in addition to the singular and the plural.

Neuter nouns are not always pluralized, the singular form being, in numerous cases, used as a plural as well. The plural suffix of rational nouns is identical with the termination of the plural demonstrative pronoun denoting men and women. There is also a

plural suffix which takes different forms in the different dialects; thus, Tamil *gal*, colloquial *ga*, *āl*, *ā*, *āṅ*; Kanarese *galu*, colloquial *gōl*, *gōḍ*, *l*, *lā*; Gōṇḍi *k*, *ṅ*, *sk*; Kui *gā*, *ṅā*, *skā*; Telugu *lu*; Brāhūi *āk*, *k*. This suffix is probably originally a neuter suffix. It is, however, very commonly used to denote rational nouns as well. Nouns containing a neuter pronoun form their plural in accordance with the neuter plural pronouns.

Case.—The various cases are formed on the agglutinative method by adding postpositions. Those postpositions are the same in the singular and in the plural. The usual case postpositions are not used as independent words and cannot stand by themselves, but are only added to other words. This is the reason for the semi-inflexional appearance of the Dravidian languages.

The postpositions are often added to the simple base which appears in the nominative. This base is, in such cases, also used as a genitive. This is, for instance, the case with such nouns as agree with the demonstrative pronoun in form. Thus, Tamil *manidan*, a man; accusative *manidan-ci*. The nominative of such words has often been changed in the various dialects according to special phonetical laws. The oblique base or genitive, however, generally retains the old form. Thus, Telugu *tammudu* from **tammunu*, a brother; genitive and oblique base *tammuni*; Kui *lāvēñju*, a young man; dative *lāvēni-ki*, etc.

Another group of nouns form the oblique base by adding an element the most characteristic component of which seems to be *t*. Compare Tamil *maram*, tree; obl. *marattu*: *vīḍu*, house; oblique *vīṭṭu*: Kanarese *maravu*, a tree; locative *marad-alli*: Gōṇḍi *chhauvā*, child; ablative *chhauvāt-āl*: Telugu *nūyi*, well; dative *nūti-ki*, and so forth.

The genitive, which is usually identical with the oblique base, is formally an adjective, and the suffixes which are added to the nominative in order to form this case are also used to form adjectives. The consonant of such suffixes often coalesces with the initial vowel of a postposition. Compare e.g. Tamil *ōḍu*, Telugu *tōḍa*, with; Tamil *inru*, pronounced *indru*, Korvī *unḍ*, literary Telugu *unḍi*, colloquial Telugu *nuñchi*, from, and so forth.

The accusative or case of the object is usually distinguished from the dative. In many dialects, however, the two cases are confounded. This is especially the case in Gōṇḍi and Brāhūi, but also in vulgar dialects of the other Dravidian forms of speech. This state of affairs is probably due to the influence of Aryan vernaculars.

The suffix of the accusative is, in many dialects such as Tamil and Malayālam, seldom added to neuter nouns, but is invariably applied in the case of such nouns as denote rational beings. This is quite in accordance with the common Dravidian distinction of high-caste and neuter nouns. In Telugu, on the other hand, all nouns denoting living beings take the suffix of the accusative when used as the object of transitive verbs. The same is the case in other northern dialects. It has already been suggested above that this peculiarity may be due to the influence of the Muṇḍā languages where all nouns can be divided into two classes, those that denote animate beings and inanimate objects, respectively.

The various case suffixes in actual use in the Dravidian languages cannot be discussed in this place. It should, however, be borne in mind that they do not form cases in the same way as the suffixes in the Indo-European languages. A Dravidian case is a compound consisting of a base and a governing word, and the latter is, in most cases, probably originally an independent noun. It has, however, become customary to speak of such compounds as cases and to denominate them in the same way as in the case of Indo-

European languages, nominative, accusative, dative, and so on. It has been found convenient to follow this practice in this Survey. It should, however, always be remembered that this is not quite correct. It is, accordingly, often difficult to compare the case suffixes of the different dialects. A postposition which is commonly used with the meaning of an ablative in one language, can *e.g.* be used to form an instrumental in another, and so forth. Moreover, the number of cases can be increased to any extent. The Dravidian grammarians have drawn up their tables of declension in imitation of Sanskrit grammar, and we shall hereafter follow this practice, which is, however, only a matter of convention. The actual Dravidian noun consists of a base, which is used without any case suffix as a nominative, and an oblique base, which is used as an adjectival genitive, and to which modifying postpositions are added in order to indicate the various relations of the noun to the surrounding words.

Adjectives.—The Dravidian adjectives are not capable of inflexion. It has already been pointed out that the genitive of ordinary nouns is in reality an adjective, and the difference between nouns and adjectives is of no great importance. Both classes of words are often also used in the function of verbs, and many adjectives can, therefore, be considered as relative participles. Adjectives frequently have the same form as the past relative participles of ordinary verbs. Such are, for instance, the Tamil *śiriya*, small; *periya*, great; *uyārnda*, high; *tārnda*, low. A similar state of affairs is common in many Tibeto-Burman languages, but it would be rash to infer a connexion between the two families from this fact. In this connexion I may mention that adjective suffixes such as *ni* and *ṭi* in Telugu agree with genitive suffixes in the same languages, just as the adjective in Tibetan is put into the genitive case when it precedes the qualified noun.

Numerals.—The first numerals will be found in the lists of words on pp. 648 and ff. The higher numerals are formed according to the decimal system.

The original forms of the various numerals cannot be fixed with certainty, though much useful material has been collected by Bishop Caldwell in his *Comparative Grammar*.

The numeral for 'nine' is formed from the numeral 'ten' by prefixing 'one' and inserting an *m* between both. Thus, Tamil *ombadu*, Kanarese *ombhattu*, Kōta *ormpatu*, Telugu *tommidi*, and so on. The Kōta form is clearer than the rest. The usual form for 'one' is *oru*, and that for 'ten' *patu*, *padu*, etc. Telugu *tommidi* is apparently derived from *to-m-padi* and presents a different form for the numeral 'one,' with an initial *t*. We cannot decide whether this form is more original than that occurring in other languages.

In Telugu 'eight' is *emmidi* or *enimidi*. Bishop Caldwell thinks that the original form is *eni*. It is, however, also possible that *emmidi* is formed in the same way as *tommidi* and literally means 'two from ten.' The neuter form for the numeral 'two' is *eṇḍ* in Kurukh and *is* in Malto, and the parallelism between the two first numerals might point to the conclusion that this form is more original than the common *reṇḍu*. Compare the Tamil adjective *oru*, one; *iru*, two; with the neuter nouns *onru*, *i.e.* *ondru* or *onḍu*, one; *reṇḍu*, two. *Reṇḍu* is here perhaps derived from an older *eṇḍu* under the influence of the form *iru*.

If the Telugu *emmidi* is in reality formed in the same way as *tommidi*, nine, it seems probable that forms such as Tamil *eṭṭu*, Kanarese *eṇṭu*, Tulu *eṇmā*, eight, have been abbreviated from similar forms, so that the numerals 'eight' and 'nine' have originally been compound forms meaning 'two from ten,' 'one from ten,' respectively.

It will be mentioned under the head of Malto that that dialect uses generic prefixes with numerals in order to indicate the qualified noun. A similar principle is common in Tibeto-Burman languages. There are no traces of it in other Dravidian forms of speech, and it therefore seems to be an innovation in Malto.

The numerals are partly used as adjectives and partly as nouns. The numeral nouns are treated as ordinary nouns, and are, accordingly, sometimes neuter and sometimes accompanied by the terminations of rational nouns.

Pronouns.—The personal pronouns of the first and second persons and the reflexive pronoun in Dravidian languages form one distinct group. Compare Kurukh *ēn*, I; *ēm*, we; *nīn*, thou; *nīm*, you; *tān*, self; *tām*, selves. There is a singular form ending in *n* and a plural form ending in *m*. The final *n* of the singular can apparently be dropped. Thus we find *ē* and *ēnu* in old Telugu. Bishop Caldwell suggests that it may be identical with the final *n* of *avan*, he, which is used as a masculine suffix in Tamil and most other Dravidian languages. There is no distinction of gender in the first two persons of the personal pronouns. If Bishop Caldwell's explanation of the final *n* is correct, it would add some probability to the theory suggested above that the feminine singular may originally have been identical with the masculine.

The final *m* of the plural forms is apparently a plural suffix. We find it used as such in the conjugation of verbs in High Tamil. In the case of the second person it is often replaced by *r*, the common plural suffix of rational nouns. Thus, Tamil *nīr* in addition to *nīngal*, you; Tuḷu *īr*; Kui *īru*; Telugu *mīru*, old *īru*, you. Similarly we also find *tāru* instead of *tāmu*, selves.

The personal pronouns, and still more the reflexive *tan*, *tam*, very often occur in the beginning of words denoting relationship. Compare Tamil *tandei*, Kanarese *tande*, Telugu *tanḍri*, father; High Tamil *endei*, *namdei*, our father; *undei*, *nundei*, your father. Kurukh and High Tamil use all the personal pronouns in this way, in the other dialects the usage is almost exclusively restricted to the reflexive pronoun. We may, in this respect, compare a principle prevailing in many languages, for instance in the Muṇḍā and Tibeto-Burman families. Nouns denoting relationship are there seldom used alone, but a possessive pronoun is usually prefixed or suffixed. In other words, the idea of 'father,' 'mother,' and so forth, is not conceived in the abstract, but put into relation to somebody else.¹

The personal pronoun of the first person has in most Dravidian languages a double form, one including, and another excluding, the person addressed. Compare the table which follows:—

		Tamil.	Malayālam.	Kurukh.	Kui.	Telugu.
We,	exclusive	<i>nāṅgal</i>	<i>naññaḷ</i>	<i>ēm</i>	<i>āmu</i>	<i>ēmu, mēmu</i>
We,	inclusive	<i>yām, nām</i>	<i>nām</i>	<i>nām</i>	<i>āju</i>	<i>manamu</i>

It will be seen that the exclusive form in Kurukh, Kui, and Telugu is essentially identical with the inclusive form in Tamil and Malayālam. It seems necessary to infer

¹ It is of importance that the pronouns are, in Dravidian languages, prefixed and not suffixed, as is the case in Muṇḍā. According to Pater W. Schmidt such languages as prefix a suffixless genitive use suffixes in the formation of words, and *vice versa*. The Dravidian languages are accordingly originally suffix languages, another reason for separating them from prefix languages such as Indo-Chinese.

that the original Dravidian language had not developed a double plural of this pronoun. The probability of such a supposition is strengthened by the fact that Kanarese, Gōṇḍi and Brāhūi only possess one form for 'we.' The use of a double plural can accordingly be due to a tendency which has been adopted from a different family, and if that be the case, we can only think of the Muṇḍā languages where there is a similar set of dual and plural forms of the personal pronoun of the first person. Compare Santālī *alīn*, we two; *alā*, we, when the person addressed is excluded, but *alan*, thou and I; *abon*, we (including the party addressed).

The demonstrative and interrogative pronouns are sometimes adjectives and sometimes nouns substantive. In the former case the shortest forms of the bases are used without any inflexion; in the latter, suffixes indicating gender, number and case are added. These same suffixes are also added to nouns and adjectives in order to form nouns of agency and other compound nouns. Thus, Tamil *avan*, he, that man; *aval*, she, that woman; *adu*, it, that; *nallav-an*, a good man; *nall-aval*, a good woman; *nall-adu*, a good thing. Compare also the remarks under the head of Verbs, below.

There is one base for the nearer and one for the remoter demonstrative. The shortest forms of them are usually *i*, this; *a*, that; as in many other languages. These bases and the corresponding interrogative base (usually *e*) are inflected in the same way in most Dravidian forms of speech.

There is no relative pronoun. Relative participles are used instead, as is also the case in other non-Aryan languages of India, and indeed in most languages. In Gōṇḍi, it is true, we often find the interrogative pronoun used as a relative. This state of affairs is, however, due to Aryan influence, and relative participles are used as well. Gōṇḍi has been reduced to writing by foreigners, and the use of the interrogative pronoun as a relative does not appear to be so common in the spoken form of the language as might be inferred from grammars and translations of the Gospels.

In the case of all these pronouns the plural is used as an honorific form in the singular. In some dialects the old singular masculine of demonstrative pronouns is no more used but always replaced by the honorific plural. This is usually the case in colloquial Tamil and always in Gōṇḍi.

Verbs.—Many bases are both nouns and verbs. Thus, Tamil *kōn*, a king; *kōn-en*, I am a king. Nouns of agency are very commonly used as verbs. They are then inflected in person and number by means of pronominal suffixes, especially in Telugu, Gōṇḍi, and other dialects. In Tamil this is only the case in the literary form of the language.

Such nouns of agency are freely formed from the various relative participles, and in this way tenses can be made up. Thus from the Telugu verb *koṭṭa*, to strike, are formed the relative participles *koṭṭut-unna*, who strikes; *koṭṭina*, who struck; *koṭṭē*, who would strike, who usually strikes. Nouns of agency can be formed from all these participles. Nouns of agency are partly formed by adding the full demonstrative pronoun, and partly by adding its terminations. Thus, Tamil *vill-an* and *vill-avan*, a bowman. The demonstrative pronoun 'he,' 'that,' in Telugu is *vādu*. From the participles mentioned above we can form nouns of agency such as *koṭṭutunna-vādu*, one who strikes; *koṭṭina-vādu*, one who struck; *koṭṭē-vādu*, one who usually strikes. Such forms can be used as verbs, and the person of the subject is then distinguished by adding pronominal suffixes. Thus, *nēnu āyana iṇṭ-lō lekka vrāsē-vāda-nu*, I his house-in accounts writer-am, I am an accountant in his house; *mēmu vaṇṭa chēsē-vāra-mu*, we cookery doers-are, we are cooks.

A form such as *kottinavādu*, one who struck, is essentially identical with *kottinādu*, he struck. Compare Tamil *villan* and *villavan*, a bowman. The same is the case with all verbal tenses in Telugu, and the verb in that language, and indeed in almost all Dravidian forms of speech, can be characterized as an inflected noun of agency. The Dravidian verb in this respect distinctly differs from the real Indo-European verb, which simply denotes the action done by the subject, and from the Tibeto-Burman verb which can be described as a noun of action without any reference to subject or object, both of which must be indicated by means of other words. The Dravidian verb is half adjective and half noun, denoting as it does the subject as the doer of the action in question. In this connexion it should also be noted that transitive and intransitive verbs are treated in the same way. There can be no question of using any such thing as the case of the agent in order to denote the subject of transitive verbs when the verb is in reality a noun of agency.

It has been mentioned above that pronominal suffixes are added in order to indicate the person of the subject. These suffixes are usually the shortest form of the personal pronouns. The full pronouns have, in the course of time, assumed different forms in the various members of the Dravidian family. The pronominal suffixes have often changed in the same way. Compare Tamil *avan* *aḍeigiṟān*, he gets; Kanarese *avanu* *māḍidanu*, he did; Kui *ēāñju* *pāgiteñju*, he struck; Gōṇḍī *ōr* *kītōr*, he did; Telugu *vādu* *kottinādu*, he struck. It will be seen how in such cases the common pronoun 'he,' 'that man,' has assumed different forms in all Dravidian languages, and how the termination of the third person singular of the verb agrees with it. The pronominal suffix can, in this way, be reduced so as to become almost unrecognizable. Compare Telugu *nīvu* *chēsinā-vu*, thou didst. Here *nīvu*, thou, is a later form developed from an old *nī* or *ī*. So strongly was the pronominal suffix felt to belong to the pronoun that it became necessary to change its form to *vu* in order to effect harmony in sound with the full pronoun though *vu* has nothing to do with the original form of the pronoun. In some cases, on the other hand, the pronominal suffix has become a mere suffix of inflexion, and it has been possible to change the full pronoun without necessitating a similar change in the suffix. A good instance is furnished by Gōṇḍī, where 'I' is *nannā* and 'thou' *immā*, while the corresponding suffixes have the older forms *ā* (*ān*) and *ī* (*īn*), respectively.

The pronominal suffixes are not, however, necessary for the conjugation of Dravidian verbs, and they are very often dropped in common speech. In Malayālam they are never used, but the tenses are replaced by participles without any distinction of person and number. Such participles are also in other dialects used as conjunctive participles. In Gōṇḍī we occasionally also find them employed in the same way as in Malayālam. In High Tamil we find a similar state of affairs. Here forms such as *seydu*, having done, can be used for all the persons of the past tense singular. In the plural an *m* is added; thus, *seydum*, we, you, or they, did.

Such participles probably represent the oldest stage of development of the Dravidian verb, and they have long been recognized as the bases of the so-called tenses, *i.e.*, the compound nouns or nouns of agency used as such. Their number is not great, but it can be increased by using similar nouns formed from other participles. In this way Gōṇḍī has attained an apparent richness of conjugational forms which has puzzled the grammarians who have written about it.

Three tenses are commonly distinguished, an indefinite tense which is used as a present and often also as a future, a past tense, and a future.

The indefinite present is formed from a participle which usually contains a suffix *d* or *t*. Thus, Kanarese *māḍ-uttā-ne*, he does; Kurukh *es-d-an*, I break; Kui *inu gi-d-i*, thou doest; Gōṇḍi *nannā kiā-t-ōn-ā*, I do; Telugu *nēnu koṭṭu-t-unnānu*, I strike; *nēnu koṭṭu-d-unu*, I would strike. In literary Telugu *ch* is substituted for the *t* of this tense; thus, *chēyuchunnānu*, I do. Now *ch* often seems to be derived from an older *k*. It seems therefore probable that such forms must be compared with Malayālam *adikkunnu*, he beats and so on. The whole tense is apparently formed by adding the verb-substantive to a present participle. Compare Tamil *naḍakkirēn*, I walk, and *kiri*, I am, in the Kaikāḍi of Berar.

The past tense is formed from the conjunctive participle. The usual suffixes of that form are either an *i* or else a suffix which occurs in various forms. Tamil has *ndu* or *ttu*, vulgarly pronounced *chchu*; Kanarese has *du*; Kurukh *k*; Kui *t*; Gōṇḍi *t*; Telugu *t*; Brāhūi *k*. It seems to be most in accordance with Dravidian phonetical laws to derive all those forms from a *ku*-suffix. Its actual form in the original Dravidian language cannot, however, be ascertained.

The future is formed in various ways. The most common suffix seems to contain a *v* or *ō*.

The Dravidian verb further forms verbal nouns, verbal and relative participles, an imperative, and so on.

On the other hand, there is no passive voice. In Gōṇḍi, it is true, some forms occur which look like an imitation of the passive in Indo-Aryan vernaculars, and Kurukh seems to have developed a regular passive. But on the whole the Dravidian languages are destitute of a passive voice.

There remains one peculiarity of the Dravidian verb which must be mentioned in this connexion, *viz.*, the negative conjugation. It is usually restricted to one tense, verbal nouns with a negative particle being used when a different tense is to be indicated. In Malayālam, Tulu, Kui and some other dialects the negative verb has developed more than one tense, and in most languages we find a varied system of negative participles and verbal nouns. The principle of the formation of negative tenses is apparently the addition of ordinary personal suffixes to a negative base. The details will be found separately under the various dialects.

It is hoped that the preceding remarks have drawn attention to the principal characteristics of the Dravidian languages. The details will be found under the various languages and in the works mentioned under authorities. Bishop Caldwell's comparative grammar is the standard work on Dravidian philology. It has been consulted, and largely drawn upon throughout the preceding inquiry, and it should be studied by everyone who aims at a deeper knowledge of the Dravidian family or of the various languages belonging to it.

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TAMIL.

Tamil is spoken by about 17 millions of people. In the territory included within the operations of the Linguistic Survey it is only spoken, as a foreign language, by settlers from the south. We cannot, therefore, here deal with it in the same way as in the case of the languages of Northern India. Tamil is, on the other hand, so important a language that it has been found necessary to give a rapid sketch of it, without aiming at completeness or fullness of detail.

The name of the language should properly be written *Tamiṛ*. The consonant *r* being often interchangeable with *l*, the word is often pronounced *Tamiḷ* in the Tamil country. In the old Pāli of the Mahāvamsa the Tamils are called *Damīḷa*. The same form is also used in the Canon of the Śvētāmbara Jains. The forms *Daviḷa* and *Daṇḍa* in the Prakrit literature of the Jains and of the Sanskrit plays seems to be a later stage, due to the Prakrit change of *m* to *v*. The oldest texts have *Damīḷa*. *Damīḷa* and *Daṇḍa* were Sanskritized to *Dramila*, *Dramiḍa*, and *Draviḍa*, respectively. Varāhamihira (sixth century A.D.) probably used the form *Dramiḍa*, though the printed editions of his *Bṛhatsamhitā* read *Draviḍa*. According to Professor Kern some manuscripts read *Dramiḍa*, and this form must evidently be adopted, considering the fact that *Draviḍa* is the usual form in Sanskrit which would not be likely to be changed to the less known *Dramiḍa*. Tārānātha, in his history of Buddhism in India, mentions the *Dramilas*, and his sources must, therefore, have exhibited that form. 'Dramila' also occurs in old Malayāḷam versions of the Purāṇas, and in inscriptions, such as the pillar inscription of King Maṅgalēśa, from Mahākūṭa near Bādāmi (597-608). Classical authors know the word under forms such as *Damirice*, *Dimirica*, and perhaps *Δυμυρική* (Ptolemy). *Dramiḍa* was again borrowed by Tamil under the form *Tiramiḍa*.

The form *Tamul* is due to the French missionaries and should be disregarded.

No plausible explanation of the word has as yet been given. Bishop Caldwell thinks *Draviḍa* to be the original form. This is not, however, probable, *Damīḷa* being the form the word assumes in the oldest Aryan literature. Adelung compared Tamil with the name of the river *Tāmraparṇī*. The native Tamil scholars state that Tamil means 'sweetness' or 'fragrance.' If *Tamiṛ* is the original form of the word, it would perhaps be allowable to consider *iṛ* as a suffix and compare the base *tam* with the reflexive pronoun. Compare the German name *Schwaben*, lit. 'own country.'

The language is also known under other names. The Telugus and Kanarese call it *Aravam*, the Kanarese also *Tigalar* or *Tigular*. The old Portuguese, who did not distinguish between Tamil and Malayāḷam, called both the Malabar language, and Tamil was long known under that name in Europe.

I may add that various parts of the Tamil country were known to the Aryan Indians at an early period under names such as Pāṇḍya, Chōḍa or Chōla, Chēra, and so forth.

Tamil is spoken all over the south-eastern part of the Indian Peninsula and the northern half of Ceylon. On the peninsula its eastern frontier is the Bay of Bengal and towards the west it extends to the Western Ghats. It is the prevailing language south and east of a line drawn from the sea a few miles north of Madras through Chingleput and North Arcot, leaving the smaller, northern half of that latter district to Telugu. The line thence runs through

Area within which spoken.

the north-western corner of Salem, where Tamil meets with Kanarese, to the Nilgiri and the Western Ghats, and thence southwards, leaving Malabar, Cochin, and the greatest part of Travancore to Malayālam. Tamil is spoken in the last mentioned state on the western side of the Ghats, from Cape Comorin to the neighbourhood of Trivandrum.

Tamil is bounded to the north by Telugu, to the west by Kanarese and Malayālam, and to the south and east by the sea.

Linguistic Boundaries.

Tamil settlers have, in early times, brought the language to Ceylon; they are found everywhere in the Dekhan, and form the majority of the so-called Klings in Further India and the Malay Archipelago. We find them as coolies in Mauritius and the West Indies, and so on. 'In short,' says Bishop Caldwell, 'wherever money is to be made, wherever a more apathetic or a more aristocratic people is waiting to be pushed aside, thither swarm the Tamilians, the Greek or Scotch of the East, the least superstitious and the most enterprising and persevering race of Hindūs.

Malayālam was in old times considered as a form of Tamil. It is, however, now universally admitted to be a distinct language, and it will, therefore, be separately dealt with. Tamil itself is, by no means, uniform over the whole area where it is spoken as a vernacular. We are here only concerned with the colloquial language, the so-called *Koḍun-Damiṛ* and can therefore only mention the fact that the classical language of Tamil literature, the so-called *Sen-Damiṛ*, differs widely from the modern form of speech.

There are many distinct provincial dialects of Tamil. We do not, however, know much about them. Three dialects only were distinguished at the Census of 1891, Yerukala or Korava, spoken by a wandering tribe; Irula, a caste dialect in the Nilgiris and adjoining districts; and Kasuva, the dialect of a jungle tribe between the base of the Nilgiris and the Moyar River. Yerukala or Korava is also spoken in the Bombay Presidency, and a short account of that dialect will therefore be found below on pp. 318 and ff. Two other dialects spoken by vagrant Gipsy tribes, the so-called Kaikāḍi, and Burgāḍi will be added.

According to the returns of the Censuses of 1891 and 1901, the number of speakers of Tamil in those districts where it is spoken as a vernacular were as follows:—

Number of speakers.

Madras Presidency—

	Census, 1891.	Census, 1901.
Madras	270,970	318,993
Chingleput	863,094	965,388
North Arcot	1,214,930	1,242,429
Salem	1,395,130	1,560,102
Coimbatore	1,297,174	1,442,804
Nilgiri	28,088	39,121
South Arcot	1,882,159	2,063,343
Tanjore	2,095,135	2,118,667
Trichinopoly	1,157,689	1,219,782
Madura	2,081,102	2,258,359
Tinnevely	1,627,915	1,770,125
Travancore	448,322	492,273
Cochin	44,777	54,171
Pudukkottai	353,770	360,362
Total Madras Presidency	14,760,205	15,905,919
Ceylon	9,0844	951,740
GRAND TOTAL	15,711,049	16,857,659

The figures from Ceylon are those given for the Tamil race in the island at the Censuses of 1891 and 1901.

Outside the territory where Tamil is spoken as a vernacular the number of speakers returned were as follows:—

Madras Presidency—

	Census, 1891.	Census, 1901.
Ganjam	701	1,372
Vizagapatam	1,479	2,303
Godavari	1,525	4,046
Kistna	2,695	3,741
Nellore	26,984	38,430
Cuddapah	6,262	4,939
Kurnool	2,074	1,350
Bellary	11,792	11,747
Anantapur	2,411	4,716
Malabar	106,399	109,893
South Canara	1,150	1,096
Ganjam Agency	3	3
Vizagapatam Agency	14	58
Godavari Agency	164	147
Banganapalle	17	18
Sandur	24	49
Total Madras	163,694	183,908
Ajmer-Merwara . . . . .	...	29
Andamans and Nicobars . . . . .	...	851
Assam . . . . .	...	2,497
Beluchistan . . . . .	...	49
Bengal Presidency . . . . .	...	2,274
Berar . . . . .	...	459
Bombay Presidency . . . . .	...	9,909
Burma	71,401	99,576
Central Provinces	4,250	6,277
Coorg	19,048	5,189
North-West Frontier . . . . .	...	589
Punjab . . . . .	...	145
United Provinces . . . . .	...	766
Baroda . . . . .	...	85
Central India . . . . .	...	1,130
Hyderabad	29,266	27,514
Kashmir . . . . .	...	392
Mysore	159,392	226,472
Rajputana . . . . .	...	61
TOTAL	447,051	568,172

The figures for the minor Tamil dialects are as follows:—

	Census, 1891.	Census, 1901.
Korava	55,116	52,626
Irula	1,614	932
Kasuva	316	241
Kaikāḍi	8,289	14,598
Burganḍi	265	673
TOTAL	65,600	69,070

By adding the figures given above we arrive at the following estimate of the number of speakers of Tamil in India and in Ceylon :—

	Census, 1891.	Census, 1901.
Tamil spoken at home by	15,711,049	16,857,659
Tamil spoken abroad by	447,051	568,172
Tamil dialects	65,600	69,070
TOTAL	16,223,700	17,494,901

Of these totals, 950,844 and 951,740, respectively, were enumerated in Ceylon. The number of speakers of Tamil in the Indian peninsula were, therefore, 15,272,856 in 1891 and 16,543,161 in 1901.

Tamil was the first Dravidian language to develop a literature of its own. It would be out of place here to give an account of Tamil literature. Suffice it to note that native tradition refers the commencement of literary activity in the Tamil country to Agastya, the mythical apostle of the Dekhan. The oldest Tamil grammar, the so-called *Tolkāppiyam*, is ascribed to one of his pupils. Its age has not as yet been finally settled. It includes quotations from older authors and contains several poetical excerpts which show that Tamil had already a literary history of its own. The beginning of Tamil literature proper seems to be due to the labours of the Jains. It is relatively independent of Sanskrit, and has attained to a high degree of perfection, especially in the numerous ethical apothegms. The *Kural* of Tiruvalluvar, i.e., the sacred Valluvan or Pariya priest, which teaches the Sāṃkhya Philosophy in 1330 poetical aphorisms, is considered as one of the gems of Tamil literature. The author is said to have been a Pariah, and he cannot, according to Bishop Caldwell, be placed later than the 10th century. His sister, called Auveiyār, 'the venerable matron,' is one of the most highly admired Tamil poets.

Another great ethical poem, the *Nālaḍiyār*, is perhaps still older.

We shall further mention the romantic epics *Chintāmaṇi*, by an unknown Jaina poet; the *Rāmāyaṇa* by Kambar; the old dictionary *Divākaram*; the classical Tamil grammar or *Nannūl* of Pavaṇanti, and so forth.

For further information the student is referred to the authorities mentioned below.

The art of printing¹ was introduced into India by the Goa Jesuits about the middle of the 16th century. A seminary and church dedicated to St. Thomas seem to have been built by the Jesuits at Ambalacatta, now a small village inland from Cranganore, and a few miles to the north of Angamali.

'Sanskrit, Tamil, Malayālam, and Syriac were studied by the Portuguese Jesuits residing there with great success, and several important works were printed, of which, however, we have only the names left us, as recorded by F. de Souza and others, and still later by Fr. Paulinus. The last tells us that—"Anno 1679 in oppido Ambalacatta in lignum incisi alii characteres Tamulici per Ignatium Aichamoni indigenam Malabarensensem, iisque in lucem prodiiit opus inscriptum: *Vocabulario Tamuelco com a significacao Portuguesa composto pello P. Antem de Proença da Comp de Jesu, Miss: de Maduré.*" The first Malabar-Tamil types had been cut by a lay brother of the Jesuits, Joannes Gonsalves, at Cochin, in 1577. Ambalacatta was destroyed by order of Tipu, when his army invaded Cochin and Travancore.'

According to Bishop Caldwell, 'the title of the book printed in 1577 was the *Doctrina Christiana* which was followed the next year by a book entitled the *Flos*

¹ The remarks on the art of printing in India have been taken from a paper contributed by the late Dr. Burnell to *Trübner's Record* for the 31st October, 1872, as quoted by Bishop Caldwell,—*A Comparative Grammar of the Dravidian Languages*. 2nd Edition. London, 1875, Grammar pp. 14 and ff.

Sanctorum. This statement was originally made by Fr. Paulinus. The *Doctrina Christiana* is probably identical with the work mentioned below as printed in 1579.

From the beginning of the eighteenth century many works in Tamil were printed by the Danish missionaries at Tranquebar.

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A.—EARLY REFERENCES.

The earliest reference to the Tamil language seems to be the mention of the *Āndhra-Drāvida-bhāṣā*, i.e., the language of the Telugu and Tamil countries, by Kumārila Bhaṭṭa (seventh or eighth century A.D.). A short Tamil grammar appeared as early as 1672, in Philippus Balde's *Beschryvinghe van Malabar en Coromandel*. The Lord's Prayer is here given as a specimen. The first Tamil books had already been printed in 1577 or 1579. See above. The first Tamil dictionary, by Father Antem de Proenza, Cochin, 1679, has already been mentioned. A new Tamil grammar, by Baltasar da Costa, appeared in 1680. The Danish missionaries at Tranquebar printed grammars, by Ziegenbalg, in 1716; by C. J. Beschi, in 1728 and 1739; by C. Th. Walther, in 1739, etc. A Tamil grammar by J. Ch. Fabricius and J. Chr. Breithaupt, English missionaries of Madras, was issued in a second edition in 1789.

Dictionaries were published in 1679 (see above) and in 1776 and 1786. *A Dictionary Tamulicum* by Bartholomæus Ziegenbalg, of the year 1712, was perhaps only a manuscript.

The New Testament was translated into Tamil by B. Ziegenbalg and Johann Ernst Gründler and printed at Tranquebar 1714, and reprinted in 1722. The whole Bible, translated by Ziegenbalg and Benjamin Schulze, appeared at Tranquebar, 1723. Other works were printed in Ceylon, thus *Sestien Predicatie overgeset in de Tamulsche Taal door Philippus de Vriest*, Colombo, 1747. The publications of the Danish mission at Tranquebar are more fully enumerated in the reports of the mission, Vol. V, p. 1524. A similar bibliography of works printed in Ceylon is found on p. 230 of the second volume of C. P. Thunberg, *Travels in Europe, Africa and Asia, made between the years 1770 and 1779*, printed in 1799.

In comparison with this literary activity in India and Ceylon the scraps of information about Tamil with which scholars in Europe worked were of small importance. Tamil versions of the Lord's Prayer were published by Chamberlayne in 1715 and by Hervas in 1787. An account of the old literature dealing with Tamil is given by Adelung in his *Mithridates*, Berlin, 1806.

The Serampore missionaries issued a new translation of the New Testament in 1812. The whole Bible appeared, Jaffna, 1822.

For further references, see Col. Yule's *Hobson-Jobson*, *sub voce* Malabar, and the list of authorities printed below.

Most of the works mentioned above have been included in the list which follows. It only registers a part of the voluminous literature about Tamil. No attempt has been made to make it complete.

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The oldest Tamil inscriptions are written in an alphabet which differs from that in use at the present day. We are here only concerned with the latter, which consists of the following signs :—

Written character.

VOWELS.

அ a, ஆ ā, இ i, ஓ or ஈ ī, உ u,
ஊ ū, ஏ e, எ ē, ஐ ei, ஒ o, ஔ ō, ஔ au.

CONSONANTS.

க ka, ச cha, ட ta, த ta, ப pa,
ங na, ஞ ña, ண na, ட na, ம ma,
ய ya, ர ra, ல la, வ va
ர ra, ள la, ழ za, ன na.

The Tamil alphabet is also used for writing Sanskrit. Separate signs for the Sanskrit sounds wanting in true Tamil are then added and this, fuller, alphabet is known as Grantha. Some of the additional signs are commonly used in ordinary Tamil, in words borrowed from foreign languages. They are,—

ஷ sha, ஸ sa, ஜ ja, க்ஷ ksha, ஹ ha.

The forms of the vowels given above are those used as initials. As in other connected alphabets the vowels have each also a secondary form, used when it is preceded by a consonant. The various forms of the vowels in such positions are exhibited in the table which follows. The short *a* must, as usual, be pronounced after a consonant when it is not combined with any other vowel.

[illegible]

If a consonant is not followed by any vowel, a dot is added at the top of it. Thus, வைக்கோன் *veikkīrēn*, I put.

The letter *ra* is usually written *ra* when no ambiguity can arise, the latter sign being the secondary form of the long *ā*.

The numerals are denoted as follows :—

௧	௨	௩	௪	௫	௬	௭	௮	௯	௧௦	௧௧	௨௦
1	2	3	4	5	6	7	8	9	10	11	20

No Tamil word can end in other consonants than *ñ*, *ṇ*, *n*, *m*, *ṇ*, *y*, *r*, *l*, *v*, *ṛ*, and *ḷ*.

Pronunciation.

A short *u* is pronounced after all other final consonants, and, in colloquial Tamil, often also after those just mentioned.

This short *u* has only about half the length of an ordinary short vowel. In words consisting of two short syllables a *v* is inserted after it before a following vowel. Thus, *paṣu-v-il*, in the cow. In other words the short *u* is dropped before a following vowel. Thus, *kādu*, ear; *kād-il*, in the ear.

Initial *e* and *ē* are pronounced as *ye*, *yē*, respectively. In the same way initial *i* and *ī* are sometimes pronounced as *yi* and *yī* respectively.

The diphthong *ei* is pronounced as *ei* when it occurs in the first syllable of a word. In other cases it has the sound of *ē* with a slight tinge of *i* added.

Au is often pronounced and written *avu*.

It will be seen that the Tamil alphabet has no separate signs for soft mute consonants. The hard mutes are, however, regularly softened in certain positions, and they are then usually transliterated as soft consonants.

K, *t*, *t*, and *p* are always hard at the beginning of words, and when they are doubled or immediately followed by another consonant. They are, on the other hand, pronounced as *g*, *ḍ*, *d* (commonly pronounced as *th* in English 'that') and *b*, respectively, in the middle of a word, when they are not doubled.

The hard sounds are also used after *t* and *r*, while the soft pronunciation prevails in combination with nasals. Thus, *veṭkam*, bashfulness; but *aṅgē*, there; *tingirēn*, I am eating.

The pronunciation of the palatal mute varies in the different parts of the country. When single, it is sometimes pronounced as *ś* and sometimes as *s*. When doubled, or preceded by *t* or *r*, it is pronounced as a palatal *ch*. After *ñ* it is usually pronounced as a soft palatal *j*. Thus, *paṣu*, a cow; *ichchei*, a wish; *sāṭchi*, a witness; *muyarchi*, an effort; *aṅju*, reverence.

Initial mutes are sometimes pronounced as soft consonants in the beginning of borrowed words. Thus, *guru*, a teacher; *janam*, people; *dēvan*, god; *bayam*, fear.

There are no aspirates. A soft aspiration is, however, often locally combined with the soft pronunciation.

Single consonants are often doubled.

A final consonant of a monosyllabic word containing a short vowel is doubled before a suffix beginning with a vowel. Thus, *kal*, a stone; *kall-il*, in a stone.

An initial *k*, *ś*, *t* or *p* is, in some cases, doubled after a word ending in a vowel.

1. After *a(nda)*, that; *i(nda)*, this; *e(nda)*, which? Thus, *appadi*, in that way; *ippadi*, in this way; *eppadi*, in which way?

2. In compound words, when the first part of the compound is governed by the second. Thus, *koffa-ppadu*, to be beaten; *pakkattu-chchuvār*, a side-walk.

3. After the adverbial suffixes *āy* and *āga*.

4. After a dative or accusative.

5. After an infinitive ending in *a*.

L and *n* are semi-cerebrals, like English *l* and *n*.

The cerebral *r* is vulgarly pronounced as a *y*. It has often been transliterated as *zh* in old books and is so pronounced in Pondicherry, Karikal, and Tanjore. The tongue is curled back to the position it has in pronouncing *t* but does not touch the palate.

The letter *r* is a palatal *r* sound. It is theoretically rougher than *r*, but practically little difference is made between both sounds. Double *rr* is pronounced as English *tt*. An *r* immediately followed by another consonant is pronounced *t* or *r*; thus, *adarku*, thereto, is pronounced *adatku* or *adarku*. The combination *nr* is pronounced *ndr*; thus, *enru*, pronounced *endru*, having said.

L and *r* cannot be pronounced as initials, but must always be preceded by an *i*, or, in case the following vowel is *u*, *ū*, *o*, or *ō*, by an *u*. Thus, *iraṇḍu*, two; *urūbam*, form.

Final *n* and *l* become *r*, and final *ṇ* and *ḷ* become *t* when the following word begins with *k*, *ś*, *t*, or *p*.

Most of the preceding notes have been taken from Mr. Arden's grammar, mentioned under authorities above. When they are borne in mind it is hoped that the short grammatical sketch which follows will enable the reader to understand the forms occurring in the version of the Parable of the Prodigal Son which is printed on pp. 312 and ff. It has been taken from the text published by the Madras Auxiliary Bible Society in 1889. A list of Standard Words and Phrases, hailing from Poona, will be found on pp. 648 and ff.

TAMIL SKELETON

I.—NOUNS.

Gender.—Men and gods are masculine ; women and goddesses feminine ; other nouns neuter.

Number.—Masculine bases ending in *an* form their plural in *ar* or *argaḷ*. Respectful denominations ending in *ār* add *mār* or *mārgaḷ*. The plural of other nouns is formed by adding *gaḷ*, or, if the noun ends in a long vowel or consists of two short syllables ending in *u*, *kkaḷ*. The plural is inflected as the singular, case suffixes being added directly to *ar*, *aḷ*, etc.

	Bases in <i>an</i> .	Bases in <i>am</i> .	Bases in <i>du</i> , <i>ru</i> , not consisting of two short syllables.	Other bases.	
Sing. Nom.	<i>maṇidaṇ, a man.</i>	<i>maram, a tree.</i>	<i>viḍu, a house.</i>	<i>naḍu, middle.</i>	
Acc.	<i>maṇidaṇei.</i>	<i>marattei.</i>	<i>viṭṭei.</i>	<i>naḍuvei.</i>	
Instr.	<i>maṇidaṇāl.</i>	<i>marattāl.</i>	<i>viṭṭāl.</i>	<i>naḍuvāl.</i>	
Dat.	<i>maṇidaṇukku.</i>	<i>marattukku.</i>	<i>viṭṭukku.</i>	<i>naḍuvukku.</i>	
Gen.	<i>maṇidaṇuḍeiya</i> (<i>maṇidaṇiṇ.</i>)	<i>marattiṇ(-uḍeiya).</i>	<i>viṭṭiṇ(-uḍeiya).</i>	<i>naḍuviṇ(-uḍeiya).</i>	The particle <i>iṇ</i> may be inserted before case suffixes. In the vocative an <i>ē</i> is added to the base.
Lcc.	<i>maṇidaṇil.</i>	<i>marattil.</i>	<i>viṭṭil.</i>	<i>naḍuvil.</i>	
Plur.	<i>maṇiār(-gaḷ).</i>	<i>marangaḷ.</i>	<i>viḍugaḷ.</i>	<i>naḍukkaḷ.</i>	

II.—PRONOUNS.

	First person, I.	SECOND PERSON.		THIRD PERSON.		
		Thou.	Honorific.	He.	She.	It.
Sing. Nom.	<i>nāṇ.</i>	<i>nī.</i>	<i>nīr.</i>	<i>avaṇ.</i>	<i>avaḷ.</i>	<i>adu.</i>
Acc.	<i>eṇṇei.</i>	<i>uṇṇei.</i>	<i>ummei.</i>	<i>avaṇei.</i>	<i>avaḷei.</i>	<i>ad(aṇ)ei.</i>
Dat.	<i>eṇakku.</i>	<i>uṇakku.</i>	<i>umakku.</i>	<i>avaṇukku.</i>	<i>avaḷukku.</i>	<i>adaṇku, adiṇku, adukku.</i>
Gen.	<i>eṇ.</i>	<i>uṇ.</i>	<i>um.</i>	<i>avaṇ.</i>	<i>avaḷ.</i>	<i>adaṇ, adiṇ.</i>
Plur. Nom.	<i>nām, nāṅgaḷ</i>	<i>nīṅgaḷ.</i>		<i>avar(gaḷ).</i>		<i>avei(gaḷ).</i>
Acc.	<i>nammei, eṅgaḷei.</i>	<i>uṅgaḷei.</i>		<i>avar(gaḷ)ei.</i>		<i>aveigaḷei, avarṇei.</i>
Dat.	<i>namakku, eṅgaḷukku.</i>	<i>uṅgaḷukku.</i>		<i>avar(gaḷ)ukku.</i>		<i>aveigaḷukku, avarṇukku.</i>
Gen.	<i>nam, eṅgaḷ.</i>	<i>uṅgaḷ.</i>		<i>avar(gaḷ).</i>		<i>aveigaḷ, avarṇiṇ.</i>

Nām, we, includes, and *nāṅgaḷ* excludes the person addressed. *Avar*, they, is used as an honorific singular. The suffix *uḍeiya* is commonly added in the genitive ; thus, *eṇṇuḍeiya*, my.

Tāṇ, self, gen. *taṇ*, plur. *tām* and *tāṅgaḷ*, as *nāṇ*. As *avaṇ*, he, also *ivaṇ*, this ; *eṇṇ*, who ? *Ār* or *yār*, who ? as *avar*, he (honorific). *Eṇṇam*, what ? is a noun, and inflected like *maram*, a tree. *Eṇṇa*, what, is both a noun and an adjective. It is indeclinable.

Pronominal adjectives *a(nḍa)*, that ; *i(nḍa)*, this ; *e(nḍa)*, which ? etc., are indeclinable.

GRAMMAR.

III.—VERBS.							
Suffixes of principal parts.			Personal terminations.				
Present.	Past.	Future.		1	2	3 masc. 3 fem.	3 u.
<i>giṛu</i>	<i>ndu, iṇu</i>	<i>vu, bu.</i>	Sing.	<i>ēṇ</i>	<i>āy, īr</i>	<i>āṇ āḷ</i>	<i>adu.</i>
<i>kkirū</i>	<i>ttu</i>	<i>ppu.</i>	Plur.	<i>ōm</i>	<i>īrgaḷ</i>	<i>ār, ārgaḷ</i>	<i>aṇa.</i>

The final *u* of the tense suffixes is dropped before the personal terminations; thus, *aḍiv-ēṇ*, I shall get. *Iṇu* with *adu* becomes *iṇadu*, *iṇadu*, or *iṇru*. The third person neut. future is formed by adding *um* to bases which form the future in *vu* and *kkum* to such as add *ppu*; thus, *aḍeiyum*, it will get. An *ṇ* is inserted before the *r* of the suffix of the present in the third person plural neuter.

A.—Regular Verbs.—

Paḍi, learn; *ōḍu*, run.

Infinitive, *paḍikka, ḍa.*

Verbal Nouns, *paḍikkal, paḍittal, paḍikkei*; *ḍal, ḍudal, ḍugei*. Negative, *paḍiyāmei, ḍāmei*.

Relative participles.—Present, *paḍikkirā, ḍugirā*. Past, *paḍitta, ḍiṇa (ḍiṇa)*. Future, *paḍikkum, ḍum*. Negative, *paḍiyāda, ḍāda*.

Conjunctive participle, *paḍittu, ḍi*. Negative, *paḍiyāmal, ḍāmal*.

Present tense, *paḍikkirēṇ, ḍugirēṇ*. Negative, *paḍikkirad-illei, ḍugirad-illei*.

Past tense, *paḍittēṇ, ḍiṇēṇ*. Negative, *paḍittal-illei, ḍudal-illei*.

Future, *paḍippēṇ, ḍuvēṇ*. Negative, *paḍikka-māṭṭēṇ, ḍa-māṭṭēṇ*.

Imperative, *paḍi, paḍiyum* (honorific), *paḍiyuṇḡaḷ* (plural); *ōḍu, ḍḍum, ḍuṇḡaḷ*. Negative, *paḍiyāḍ, etc.*

Negative tense, *paḍiyēṇ, ḍḍēṇ*; 3rd pers. neut. *paḍiyā, ḍā*, singular also *paḍiyādu, ḍādu*.

B.—Irregular Verbs.—

Several verbs take a contracted form in the past. Bases ending in *ṇ* and *ḷ* add *ṇu*, and those ending in *ḷ* and *ṇ* add *ṇru* in the past. Thus, *uṇḡirēṇ*, I eat; *uṇḡēṇ*, I ate; *enḡirēṇ*, I say; *enḡēṇ*, I said.

Other contracted forms are *iṭṭēṇ*, I gave, pres. *iḍugirēṇ*; *paṭṭēṇ*, I suffered; pres. *paḍugirēṇ*; *uṇḡirēṇ*, I existed, pres. *uṇḡirēṇ*; *nakkēṇ*, I laughed, pres. *nagugirēṇ*; *soṇḡēṇ*, I said, pres. *soḷḷugirēṇ*, etc.

Several common verbs are irregular. Thus,—

Infinitive.	Conj. part.	Present.	Past.	Future.	Imperative.
<i>āga</i> , become	<i>āy</i>	<i>ā(gu)girēṇ</i>	<i>ā(ḡi)ṇēṇ</i>	<i>ā(gu)vēṇ</i>	<i>ā.</i>
<i>iya</i> , give	<i>iṇdu</i>	<i>igirēṇ</i>	<i>iṇḍēṇ</i>	<i>ivēṇ</i>	<i>ī.</i>
<i>tara</i> , give	<i>tandu</i>	<i>tarugirēṇ</i>	<i>tandēṇ</i>	<i>taruvēṇ</i>	<i>tā(rum).</i>
<i>pōga</i> , go	<i>pōy</i>	<i>pōgirēṇ</i>	<i>pōṇēṇ</i>	<i>pō(gu)vēṇ</i>	<i>pō(m).</i>
<i>vara</i> , come	<i>vandu</i>	<i>varugirēṇ</i>	<i>vandēṇ</i>	<i>varuvēṇ</i>	<i>vā(rum).</i>
<i>sāga</i> , die	<i>settu</i>	<i>sāgirēṇ</i>	<i>settēṇ</i>	<i>sā(gu)vēṇ</i>	<i>sā(vum).</i>

C.—Auxiliaries.—

Vēṇḍum, it is wanted; negative *vēṇḍām*; *kūḍum*, it is possible, it is proper; negative *kūḍādu*; *tagum*, it is fit; negative *tagādu*; *aṭṭum*, let, are added to the infinitive. Thus, *nī aṇḡē pōga-vēṇḍām*, you should not go there; *avaṇ varatṭum*, let him come. *Am*, negative *ādu* is added to the verbal noun ending in *al* and denotes permission. Thus, *nī pōgal-am*, you may go. A kind of conditional mood is formed by adding *āl* to the past relative participle or *il* to the infinitive. Thus, *paḍittāl*, if you learn; *seyyil*, if you do. *Illei* is 'does not exist'; *alla* is the negative copula or verb substantive.

Passive voice—Formed by adding the verb *paḍu*, suffer, to the infinitive; thus, *aḍikka-ppaḍugirēṇ*, I am beaten.

Reflexive Verbs—Formed by adding *koḷ*, take, to the conjunctive participle. Thus, *pārttu-kkoḷla*, to look out for oneself, to beware.

Causatives—Formed by adding *ikkirū*, past *ittu*, future *ippu* to the future base and conjugating throughout; thus, *seyvikkirēṇ*, I cause to do. From *paḍu*, suffer, is formed *paḍuttugirēṇ*, past *paḍuttinēṇ*; from *ōḍu*, run, *ōṭṭu*, and so forth.

Particles.—*ē* adds emphasis; *ā* denotes a question; *ō* a doubt, a contrast, or indefiniteness; *um*, completeness, etc. *Um* added to the conjunctive participle means 'although'. Thus, *irund-um*, although he is.

[No. I.]

DRAVIDIAN FAMILY.

TAMIL.

ஒரு மனுஷனுக்கு இரண்டு குமாரர் இருந்தார்கள்.—அவர்களில் இளையவன் தகப்பனை நோக்கி, தகப்பனே, ஆஸ்தியில் எனக்கு வரும் பங்கை எனக்குத்தரவேண்டும் என்றான். அந்தப்படி அவன் அவர்களுக்குத்தன் ஆஸ்தியைப்பங்கிட்டுக்கொடுத்தான்.—சிலநாள்களுக்குப் பின்பு, இளைய மகன் எல்லாவற்றையும் சேர்த்துக்கொண்டு, தூரதேசத்துக்குப்பறப்பட்டுப் போய், அங்கே துன்மார்க்கமாய் ஜீவனம்பண்ணி, தன் ஆஸ்தியை அழித்துப்போட்டான்.—எல்லாவற்றையும் அவன் செலவழித்தபின்பு, அந்த தேசத்திலே கொடிய பஞ்சமுண்டாயிற்று. அப்பொழுது அவன் குறைவுபடத்தொடங்கி, அந்ததேசத்துக் குடிகளில் ஒருவனிடத்தில் போய் ஒட்டிக்கொண்டான். அந்தக்குடியானவன் அவனைத்தன் வயல்களில் பன்றிகளை மேய்க்கும்படி அனுப்பினான்.—அப்பொழுது பன்றிகள் தின்கிற தவிட்டினாலே தன் வயிற்றை நிரப்ப ஆசையாயிருந்தான், ஒருவனும் அதை அவனுக்குக்கொடுக்கவில்லை. அவனுக்குப் புத்தி தெளிந்தபோது, அவன், என் தகப்பனுடைய கூலிக்காரர் எத்தனையோபேருக்குப்பூறத்தியான சாப்பாடு இருக்கிறது, நானே பசியினால் சாகிறேன்.—நான் எழுந்து, என் தகப்பனிடத்திற்குப்போய், தகப்பனே, பரத்துக்கு விரோதமாகவும் உமக்கு முன்பாகவும் பாவஞ்செய்தேன்,—இனிமேல் உம்முடைய குமாரன் என்று சொல்லப்படுவதற்கு நான் பாத்திரனல்ல, உம்முடைய கூலிக்காரரில் ஒருவனாக என்னை வைத்துக்கொள்ளும் என்பேன் என்று சொல்லி, எழுந்து புறப்பட்டு, தன் தகப்பனிடத்தில் வந்தான். அவன் தூரத்தில் வரும்போதே, அவனுடையதகப்பன் அவனைக்கண்டு, மனதுருகி, ஓடி, அவன் கழுத்தைக்கட்டிக்கொண்டு, அவனை முத்தஞ்செய்தான்.—குமாரன் தகப்பனை நோக்கி, தகப்பனே, பரத்துக்கு விரோதமாகவும், உமக்கு முன்பாகவும் பாவஞ்செய்தேன், இனிமேல் உம்முடைய குமாரன் என்று சொல்லப்படுவதற்கு நான் பாத்திரன் அல்ல என்று சொன்னான்.—அப்பொழுது தகப்பன் தன் ஊழியக்காரரை நோக்கி, நீங்கள் உயர்ந்த வஸ்திரத்தைக்கொண்டுவந்து, இவனுக்கு உடுத்தி, இவன் கைக்கு மோதிரத்தையும் கால்களுக்குப்பாதரட்சைகளையும் போடுங்கள். நாம் புசித்து, சந்தோஷமாயிருப்போம். என் குமாரனாகிய இவன் மரித்தான், திரும்பவும் உயிர்த்தான்; கானுமற்போனான், திரும்பவும் காணப்பட்டான் என்றான். அப்படியே அவர்கள் சந்தோஷப்படத்தொடங்கினார்கள்.

அவனுடைய மூத்தகுமாரன் வயலிலிருந்தான். அவன் திரும்பி வீட்டுக்குச்சமீபமாய் வருகிறபோது, கீதவாத்தியத்தையும் நடனக்களிப்பையும் கேட்டு ஊழியக்காரரில் ஒருவனை அழைத்து, இதென்ன என்று விசாரித்தான்.—அதற்கு அவன், உம்முடைய சகோதரன் வந்தார், அவர் மறுபடியும் சுகத்துடனே உம்முடைய தகப்பனிடத்தில் வந்து சேர்ந்தபடியினாலே அவருக்காக விருந்துபண்ணினார் என்றான்.—அப்பொழுது அவன் கோபமடைந்து, உள்ளேபோக மனதில்லாதிருந்தான். தகப்பனே வெளியேவந்து, அவனை வருந்தியழைத்தான்.—அவன் தகப்பனுக்குப் பிரதியுத்தரமாக, இதோ, இத்தனைவருஷகாலமாய் நான் உமக்கு ஊழியஞ்செய்து, ஒருக்காலும் உம்முடைய கற்பனையை மீறாதிருந்தும், என் சிறகிதரோடே நான் சந்தோஷமாயிருக்கும்படி நீர் ஒருக்காலும் எனக்கு ஒரு ஆட்டுக்குட்டியையாவது கொடுக்கவில்லை. வேசிகளிடத்தில் உம்முடைய ஆஸ்தியை அழித்துப்போட்ட உம்முடைய குமாரனாகிய இவன் வந்தவுடனே இவனுக்காக விருந்துபண்ணினீரே என்றான்.—அதற்குத் தகப்பன், மகனே, நீ எப்போதும் என்னோடிருக்கிறாய், எனக்குள்ளதெல்லாம் உன்னுடையதாயிருக்கிறது. உன் சகோதரனாகிய இவனே மரித்தான், திரும்பவும் உயிர்த்தான்; கானுமற்போனான், திரும்பவும் காணப்பட்டான். ஆனபடியினாலே, நாம் சந்தோஷப்பட்டு மகிழ்ச்சியாயிருக்கவேண்டுமே என்று சொன்னான் என்றார்.

[No. 1.]

DRAVIDIAN FAMILY.

TAMIL.

TRANSLITERATION AND TRANSLATION.

Oru maṇuṣaṇukku iraṇḍu kumārar irundārgal. Avargaḷil iḷeiyavan
One man-to two sons were. Them-in younger-the
 tagappanei nōkki, 'tagappan-ē, āstiyil enakku varum paṅgei
the-father addressing, 'father-O, property-in me-to coming share
 enakku-ttara-vēṇḍum,' enrān. Andappaḍi avan avargaḷukku-ttan āstiyēi-
me-to-to-give-is-wanted,' said. Accordingly he them-to-his property-
 ppaṅgiṭṭu-kkoḍuttān. Śila nāḷeikku-ppinbu iḷeiya magan ellāvarreiyum
having-divided-gave. Few days-after younger son all
 śērttu-kkoṇḍu dūra dēsattukku-ppurappattū-ppōy aṅgē
having-gathered distant country-to-having-started-having-gone there
 duṇmārkkam-āy jīvaṇam-panṇi tan āstiyēi arittu-ppōṭṭān.
evil-way-having-become life-having-made his property wasted.
 Ellāvarreiyum avan śelavaritta pinbu anda dēsattilē koḍiya paṇjam
All he spending after that country-in severe famine
 uṇḍāyirru. Apporudu avan kureivu paḍa-ttodaṅgi anda dēsattu-
arose. Then he want to-suffer-having-begun that of-country-
 kkudigaḷil oruvan-idattil pōy oṭṭi-kkoṇḍān. Anda-kkuḍiyāṇavan
inhabitants-among one-with having-gone joined-himself. That-husbandman
 avane-ttan vayalgaḷ-il; paṇrigaḷei mēykkumbāḍi aṇuppinān. Apporudu
him-his fields-in pigs to-feed sent. Then
 paṇrigaḷ tingira tavittināl-ē tan vayirrei nirappa āśēi-yāy-irundān,
pigs eating husk-with-even his belly to-fill wish-having-become-was,
 oruvan-um adei avanukku-kkoḍukkavillei. Avanukku-pputti telinda-pōdu
one-even that him-to-gave-not. Him-to-sense clear-become-time-at
 avan, 'en tagappanūḍeiya kūlikkārar ettanēiyō pērukku-ppūrtti-yāna
he, 'my father's servants how-many men-to-full
 śāppāḍu irukkirādu, nān-ō paṣiyināl sāgirēn. Nān
food is, I-on-the-other-hand hunger-with die. I
 erundu, en tagappan-idattirku-ppōy, "tagappanē, parattukku virōdam-
having-arisen, my father-to-having-gone, "father-O, heaven-to contrarily-
 āgavum umakku munb-āgavum pāvañ-jeydēn; inimēl ummuḍeiya
also you-to before-also sin-I-did; hereafter your
 kumāran enru śolla-ppaḍuvadarku nān pāttiran-alla; ummuḍeiya
son having-said to-be-called I fit-man-am-not; your

kūlikkārāril oruvan-āga ennei veittu-kkolūm," enbēn,' enru
servants-among one-to-become me keep-for-yourself," will-say,' having-said
 ōlli, erundu pura-ppattu, tan tagappan-idattil vandān.
having-uttered, having-arisen having-started, his father-to came.
 Avan dūrattil varum pōdē avanudeiya tagappan avaneī-kkaṇḍu maṇad-
He distance-at coming when his father him-seeing heart-
 urugi ōḍi avan karuttei-kkaṭṭi-kkoṇḍu avaneī muttañ-jeydān. Kumāraṇ
melting running his neck-embracing him kiss-made. The-son
 tagappaneī nōkki, 'tagappanē, parattukku virōdam-āgavum, umakku
the-father addressing, 'father-O, heaven-to against-also, you-to
 munb-āgavum pāvañ-jeydēn; inimēl ummudeiya kumāraṇ enru
before-also sin-I-did; hereafter your son having-said
 ōlla-ppaḍuvadaṛku nān pāttiraṇ-alla,' enru ōnnān. Apporudu tagappan
to-be-called I fit-man-am-not,' saying said. Then the-father
 tan ūriyakkārareī nōkki, 'niṅgaḷ uyarnda vastirattei-kkoṇḍuvandu
his servants addressing, 'you costly robe-having-brought
 ivanukku uḍutti, ivan keikku mōdirattei-yum kālgaḷukku-
him-to having-dressed, his hand-to ring-also legs-to-
 ppādaratcheigalei-yum pōḍuṅgaḷ. Nām puṣittu, śandōsham-āy iruppōm.
shoes-also put. We having-eaten, merry-having-become shall-be.
 En kumāraṇ-āgiya ivan marittān, tirumbavum uyirttān; kāṇāmar-pōṇān,
My son-being this died, again became-alive; lost-went,
 tirumbavum kāṇa-ppattān,' enrān. Appadiyē avargaḷ śandōsha-ppaḍa-
again was-found,' said. So they merry-to-be-
 ttodāṅginārgaḷ.
began.

Avanudeiya mūtta kumāraṇ vayalil irundān. Avan tirumbi viṭṭukku-
His elder son field-in was. He again house-to-
 chehamipam-āy varugira-pōdu gīta-vāṭṭiyattei-yum naḍana-kkaḷippei-yum
near-having-become coming-time-at music-also dancing-merriment-also
 kēttu, ūriyakkārāril oruvaneī aṛeittu, 'id-enna?' enru viśārittān.
hearing, servants-among one calling, 'this-what?' saying asked.
 Adaruku avan, 'ummudeiya śagōdaraṇ vandār, avar maṛubaḍiyum
That-to he, 'your brother came, he again
 śugattudānē ummudeiya tagappan-idattil vandu śērnda-paḍiyinālē
safe your father-to having-come reached-because
 avarukk-āga virundu paṇṇinār,' enrān. Apporudu avan kōpam aḍeindu
him-for feast he-made,' he-said. Then he anger having-got
 uḷlē pōga maṇadillād-irundān. Tagappan-ō veliyē vandu avaneī
in to-go mind-without-was. The-father-but out having-come him
 varundiy-aṛeittān. Avan tagappanukku-ppiradiy-uttaram-āga, 'idō,
having-entreated-invited. He the-father-to-reply-as, 'lo,

ittaneī varuṣha-kālam-āy nān umakku ūriyañ-jeydu, orukkāl-um
so-many years-time-being I you-to service-did, one-time-even
 ummuḍeīya karpaneīyei mīrād-irundum, en sinēgitar-ōḍē nān
your command not-transgressing-being-though, my friends-with I
 śandōṣhamāy irukkumbaḍi nīr orukkāl-um enakku oru āṭṭukkuttiyeiy-āvaḍu
merry to-be you one-time-even me-to one kid-even
 koḍukkav-illei. Vēṣiḡal-idattiḷ ummuḍeīya āstīyei arittu-ppōṭṭa ummuḍeīya
gave-not. Harlots-with your property having-wasted your
 kumāraṇ-āgiya ivaṇ vandav-uḍanē ivanukk-āga virundu paṇṇinīr-ē,
son-being this coming-immediately him-for feast made,
 enṛān. Adarḱu tagappan, ‘magaṇ-ē, nī eppōdum enṇ-ōḍ-irukkīrāy,
said. That-to the-father, ‘son-O, thou always me-with-art,
 enakk-uḷḷad-ellām unṇuḍeiyad-āy-irukkīraḍu. Un śagōdaraṇ-āgiya ivaṇ-ō
me-to-being-all thine-having-become-is. Thy brother-being this-but
 marittān, tirumbavum uyirttān; kāṇāmar-pōṇān, tirumbavum kāṇa-ppattān.
died, again came-alive; lost-went, again was-found.
 Āṇa-paḍiyināl-ē nām śandōṣha-ppaṭṭu magiṛchchiy-āy-irukka-vēṇḍum-ē,
So we merry-being glad-having-become-to-be-is-wanted,
 enṛu śonṇān enṛār.
saying spoke said.

KORAVA OR YERUKALA.

The Koravas or Yerukalas are a wandering tribe of basket and mat-makers, pig-breeders, etc. They are found all over the Madras Presidency, and in several districts of the Bombay Presidency.

They call themselves Kora, Kurru, Korava, Koracha, and Kuluvaru in Mysore and Madras, and Yerukala seems to be the name given to them by the Telugu people. Their dialect has been returned as Kōrchari and Korvi from Belgaum, as Korvāru from Bijapur, and as Korvi from Kolhapur and the Southern Marāṭhā Jaghirs.

I do not know anything about the origin of these names. Similar denominations are also used by connected tribes such as the Kodagas of Coorg and the Kurukhs of the Bengal Presidency.

Local estimates of the number of speakers in the Bombay Presidency have been made for the purposes of this Survey. The other figures which follow have been taken from the reports of the Censuses of 1891 and 1901 :—

	Census of 1891.	Census of 1901.
Bombay Presidency	13,041	2,490
Belgaum	9,500	407
Bijapur	3,231	225
Dharwar . . . . .	...	18
Kanara . . . . .	...	39
Satara Agency . . . . .	...	1
Kolhapur	250	413
Southern Marāṭhā Jaghirs	60	1,387
Hyderabad . . . . .	...	6,921
Madras Presidency	37,815	40,606
Ganjam	371	360
Vizagapatam	1,118	1,464
Godavari	1,430	1,532
Kistna	9,900	12,629
Nellore	3,229	3,602
Cuddapah	5,989	5,598
Kurnool	4,428	5,280
Bellary	4,551	4,543
Anantapur	2,240	2,240
Madras . . . . .	...	269
Chingleput	422	117
North Arcot	1,869	1,378
Salem	735	218
Coimbatore	183	16
South Arcot	715	878
Tanjore	48	14
Trichinopoly	90	41
Madura	77	18
Malabar	7	8
Vizagapatam Agency . . . . .	...	32
Godavari Agency	134	80
Pudukkottai	61	...
Banganapalle	218	274
Sandur . . . . .	...	15
Coorg	75	18
Mysore	4,185	2,591
TOTAL	55,116	52,626

Of the 9,500 speakers returned for the purposes of this Survey from Belgaum, 1,000 have been stated to speak Kōrchari, and 8,500 Kōrvi. Some of the speakers returned from Bijapur are said to speak ordinary Tamil.

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- M. PAUPA RAO NAIDU,—*The History of Railway Thieves with hints on detection. Madras, 1900, p. 23.*

Korava has sometimes been considered as a separate language. This is not, however, the case, though it is not derived from the colloquial Tamil of the present day. There are also several points in which the dialect differs from Tamil and agrees with other Dravidian languages. The whole structure is, however, almost the same as in Tamil, as will be seen from the materials printed below.

Specimens have been forwarded from Belgaum, the Jamkhandi State, and Bijapur. They all represent the same form of speech, with slight local variations, which closely agrees with the dialect described by Messrs. Macdonald and Cain. See Authorities, above. Consistency cannot, of course, be expected in the dialect of a tribe which wander over such a wide area and associate with people talking so many different languages. It would be out of place to give a full account of the dialect and its various forms. We can only draw attention to a few facts which may prove to be of interest for the history of the dialect.

Pronunciation.—Short final vowels are not distinctly sounded, and are often interchanged. Thus, *tōpanke*, *tōpanki*, *tōpanka*, and *tōpank*, to the father.

Final *l* is usually dropped. Thus, *āga*, they; but *āgal-ulli*, among them.

Initial *h* is often dropped. Thus, *ōgi* and *hōgi*, having gone. The *h* in this word corresponds to *p* in Tamil. Kanarese has *h*.

Nouns.—The suffixes of the plural are *ar(u)*, *mār(u)*, *ga(lu)*, and *nga*. Thus, *manasar(u)*, men; *tōp-mār*, fathers; *āvuga(lu)*, fathers; *āvānga*, cows; *māḍānga*, bulls. The suffix *nga* is derived from *ngal*, and must be compared with Gōṇḍi *ng*.

The usual case suffixes are,—

Dative, *ke*, *ka*, *k* (compare Kanarese *ki*).

Ablative, *inde*, *und*, *indri*, *inde* (compare Kanarese *inda*, Tamil *inru*, pronounced *indrū*).

Locative, *ulli*, *olli*, *ōl* (compare Kanarese *alli*).

The dative is also used as an accusative. This latter case takes the suffixes *e*, *an*, *na* and *ni*. The genitive is identical with the oblique base.

Examples of the various cases are, *ambala mavunna koḍibugudā*, she gave birth to a male child; *maun-ka*, to the son; *tōp-inde*, from a father; *Dēvara*, God's; *beras-tanāta*, of the greatness; *ārānyat-ulli*, in the forest.

It will be seen that the case suffixes mainly agree with Kanarese. The plural, on the other hand, and the oblique form more closely agree with Tamil.

Numerals.—The numerals are given in the list of words. They are, broadly speaking, the same as in vulgar Tamil. 'One' is *oru*, neuter *onḍ*. Instead of *oru* we also find *ort* as in Kurukh.

Raṇḍ, two, corresponds to Malayālam *raṇḍu*, Tamil *iraṇḍu*. Forms such as *arasu*, king, however, show that Korava has the same difficulty in pronouncing an initial *r* as Tamil. The masculine and feminine form of *raṇḍ* is *raṇḍēr*.

Añja, five, corresponds to Malayālam and vulgar Tamil *añju*.

Pronouns.—The following are the personal pronouns,—

<i>nā, nānu</i> , I	<i>nā, nānu</i> , thou	<i>avū, āvu</i> , he ; <i>ava(l)</i> , she.
<i>nan</i> , me	<i>nin</i> , thee	<i>avan</i> , him ; <i>avaḷana</i> , her.
<i>nanaka</i> , to me	<i>ninaka</i> , to thee	<i>avanka</i> , to him ; <i>avaḷa-ka</i> , to her.
<i>nan, naṅ</i> , my	<i>nina</i> , thy	<i>avan</i> , his ; <i>avaḷa</i> , her.
<i>nāga</i> , we	<i>nīga</i> , you	<i>avga, āga</i> , they.
<i>naṅgaḷa</i> , our	<i>niṅgaḷa</i> , your	<i>avgaḷa, āgaḷa</i> , their.

There is only one form of the plural of the first person, just as is also the case in Kanarese. The oblique cases of the first person singular are also more closely related to Kanarese than to Tamil. *Nāga*, we ; *nīga*, you, on the other hand, must be compared with Tamil *nāṅgaḷ*, we ; *niṅgaḷ*, you ; Coorgi *naṅga*, we ; *niṅga*, you.

Verbs.—The present tense is formed as in Tamil. Compare *aḍikēri*, I strike ; *hōgārē*, I go. The suffix *kēr, gār*, is here clearly identical with Tamil *kkīra, gīra*. Forms such as *aḍikire*, I shall strike, still more closely agree with Tamil.

The past tense is formed by adding the suffixes *sa* and *na*, or, in most cases, in the same way as in Tamil. Thus, *aḍasā*, thou struckest ; *hōnū*, he went ; *kūḍatū*, he gave. The *s*-suffix must be compared with the suffix *si, chi* in Gōṇḍi ; *śi* in Telugu. Similar forms are also used in vulgar Tamil.

The personal terminations are,—

Singular.	Plural.
1. <i>ē, i</i>	1. <i>ō</i> .
2. <i>ā</i>	2. <i>ā(ga)</i> .
3. <i>ū</i> , fem. <i>ā</i> , neut. <i>du, chu</i> .	3. <i>ā(ga)</i> , neut. <i>mū, mō</i> .

Thus, *sāgārē*, I die ; *śēndirā*, thou hast made ; *igarū*, he is ; *igadu*, it is ; *varādu*, it comes ; *kūḍatā*, she gave ; *iñchamū*, they (neuter) were ; *vañchu*, it came, etc.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son and the second a popular tale in the so-called Kōrchari dialect of Belgaum. The third is the beginning of another version of the Parable in the so-called Korvi of the same district. Then follows a popular tale in the so-called Korvi of the Jamkhandi State, and, lastly, the deposition of a witness in the so-called Korvāru of Bijapur.

A list of Standard Words and Phrases in the so-called Korvi of Belgaum will be found below on pp. 646 and ff.

[No. 2.]

DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KÖRCHARĪ) DIALECT.

SPECIMEN I.

(DISTRICT BELGAUM.)

Ēdō-ōr maṇasan-ka raṇḍēr āṁḷ-guṇṭeṅ inčhamū. Avgal-toḷe san
A-certain man-to two male-children were. Them-among younger
 gōvālyū tan tōpan-ka soṇṇū, 'yāvā, nin jingōḷ-inḍe nan-ka varra
son his father-to said, 'father, your property-in-from me-to coming
 paṅg nan-ka tā.' Tōpu avgal-toḷe tan jingī pañchi-kudatū.
share me-to give.' Father them-among his property having-divided-gave.
 Saṇ mau tan paṅg akkoṇḍu dūr dēs-ka ōgi lāvu
Younger son his share having-taken a-far country-to having-gone many
 nāl āgikillā, addantulle avū lāvu kharts śendu tan
days had-not-been, meanwhile he much expenditure having-done his
 jingī allā kaṭtōṭu. Avū hināg śēnd parsālē ā dēstoḷe
property all squandered. He so having-done after that country-in
 ber kharv bugad avan-ka pyādaṣṭan vañch. Avū ā
a-mighty famine having-fallen him-to poverty came. He that
 dēsa-ṇṭ maṇasa-n daṭṭe paṇi-mēnē niṇḍrū. Ā maṇasū avan-ka
country-of man-of near 'work-on remained. That man him-to
 maṭvāyi mēspikkirku tan kolli-ki amśyōṭū. Angē lāvu pestk
swine to-feed his field-to sent. There much hungry-being
 maṭvāyi tiṅgir-antā poṭṭu suddā tiṇḍru varag mettāḍsi-koṇḍu. Ānākē
swine eaten-that husks even having-eaten belly was-filling. But
 avan-ka ētar-dauṭ-inḍē yandū śigakillā. Inagē ravatn dinaṅg
him-to anybody-near-from anything-even was-obtained-not. Thus a-few days
 ōsmō, tan parag vāti neppāgi tan manas-uḷḷi soṇṇū, 'nan
passed, his former state memory-becoming his mind-in said, 'my
 tōpan-kiṭak ikkirāvē eddanō paṇi-mandi-ki varag metti vechch
father-near living how-many work-people-to belly having-filled more
 sōr sigañch. Ivate nān paṭṇē sāgārē. Nān eddu nan
food is-obtained. Here I hunger-with am-dying. I having-arisen my
 tōpan-daṭṭe ōgi soṇṇē, "tōpā, nān dēvar pāp tōpan pāp
father-near having-gone will-say, "father, I God-of sin father-of sin

kaṭi-konḍirē. Nān nin mauvaṇḍ soṇḍark bag-illā. Nan-ka
have-got-tied-to-myself. I your son-as to-be-called worthy-am-not. Me
 or paṇi-maṇasan dins śēndu nin-dauṭi vechchakō.” Hināg sonni
one work-man-of like having-made of-you-neas keep.” So having-said
 aṅg-iṇḍe eddu tan tōpan-dauṭe varrapṇōr tōpu dūruṇḍe
there-from having-arisen his father-near coming-while father distance-from
 avan-ka pātu dayā vandu oḍikiṭ-ōgi kalebugadu
him-to having-seen pity having-come running-having-gone having-embraced
 muddu kuḍatū. Appōr mau tan āvan-ka sonṇū, ‘tōpā, nān dēvar
a-kiss gave. Then the-son his father-to said, ‘father, I God-of
 munne nin munne tapp-śēndē. Nan nī nin mauvaṇḍ akki-māṇā.’ It-ke
before your before sin-did. Me you your son-as call-do-not.’ This-to
 tōpu tan paṇi-mandi-ki sonṇū, ‘nal-nal baṭṭeṅgā akkoṇḍ-vandu nan maun-ka
father his work-men-to said, ‘best clothes having-brought my son-to
 oḍgō, baṭṭulle mūdār oḍgō, kālulle śarpaṅgā oḍgō, mugasarka śēgō,
put-on, finger-in a-ring put, feet-in shoes put, to-eat prepare,
 nāg uṇḍu santōs āgun. Yantk-aṇḍākē, i nan mau śattindū,
we having-eaten happy let-us-become. Why-if-said, this my son was-dead,
 tirgā jiv-tōṭi igarū; tapsikoṇḍu-ōgindū, ippōr śikkirū.’ Ī vāṭi kaṭa
again alive is; lost-gone-was, now is-found.’ This news having-heard
 allārū santōs ānāgā.
all happy became.

Ippōru avan ber mau kollōle indū. Avū ūḍ-dauṭku vandappōr
Now his elder son field-in was. He house-near coming-when
 avan-ka pada-pāḍratā kuṇḍritā kaṭ-kuṇḍ-vandū. Avū ā paṇi-mandy-ulḷe
him-to singing dancing to-be-heard-came. He that work-men-in
 ortan-ka agasi, ‘yand naḍaḍiḍ?’ aṇḍu kaṭū. At-ke avū sonṇū,
one-to having-called, ‘what is-going-on?’ saying inquired. That-to he said,
 ‘nin tembi vanderū; “avū naltaṇṭlē vandu muṭṭinnēṭ-”aṇḍu
‘thy brother is-come; “he safe-and-sound having-come has-reached-”saying
 nin tōpu ber sōr śendirū.’ Ita kaṭa ber mau yarsm-āgi
thy father a-big feast has-made.’ This having-heard elder son angry-becoming
 uḷḷaka oḍ-illā. Atk-osarē avan tōpu bēlikē vandu, ‘uḷḷaka vā,’
in went-not. For-that-reason his father out having-come, ‘in come,’
 aṇḍu avan-ka lāvu sonṇi-konḍū. At-ke avū tan tōpan-ke sonṇū, ‘nān
saying him-to much entreated. That-to he his father-to said, ‘I
 ittan vāṭkāl dankā nin paṇi śēndu eppōrū nin vātu oḍik-illā.
so-many years till thy service having-done ever thy word broke-not.
 Ānākēnū nān nan geṇērn agasi-konḍu ber sōr śaṅk-osarē
However I my friends having-gathered-together a-big feast to-make-for
 nī nan-ku eppōrū oru myāk-kuṭṭi suddā kuḍat-illā. Ānākē basivēr
thou me-to ever a goat-young even gavest-not. But harlots-of

sangatī bugad nin jingī-allā muḷagyōṭ-antā i nin mau
company-in having-fallen thy property-all that-has-devoured this thy son
 ūḍ-ka vand sariginē nī avank-osare sōr śēndirā.' Tōpu maun-ku
house-to coming as-soon-as thou him-for a-feast hast-made.' Father son-to
 sonṇū, 'nī eppōrū nan-dauṭi ikkyārā. Nan-dauṭi ikkird-allā nindē.
said, 'thou always of-me-near art. My-near what-is-all thine-alone.
 Śatt nin tembi, tīrgā jīv-tōṭē igarū; tapasikoṇḍu-ōnāvū, śikknū, and
Dead your brother, again alive is; lost-went, is-found, saying
 nāg santōs āgardu sarige igadū.'
we happy becoming proper is.'

[No. 3.]

DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KÖRCHARĪ) DIALECT.

SPECIMEN II.

(DISTRICT BELGAUM.)

A POPULAR STORY.

Purandar-gaḍ anḍu sonḍrada oru ūru uttar dēstulli igadu.
Purandargad so called one village north country-in is.

Ī ūrtulli raṇḍ-nūr vāṭkāl park oru peṇāmbraṇ syāvkāraṣṭan
This village-in two-hundred years ago one Brāhman banking

śēnd-gonḍu lāvu kaṇḍiṣṭan-iṇḍe indū. Avū ravatnānā dān-dharṇ
having-carried-on very miserly was. He in-the-least charitable-acts

śaiyyāk-illā. Avan kaṇḍiṣṭan uḍipikkirku-osarē Kṛishṇā
performed-not. His miserliness to-cause-to-abandon-in-order Kṛishṇa

oru pyād peṇāmbra-na sōṅg akkoṇḍu ā syāvkār-dauṭi-ke
a poor Brāhman-of disguise having-taken that banker-near

vandu oḍigirk attindū. Avū dinā uḍyāṭle varandū.
having-come to-beg began. He daily in-the-morning was-coming.

Syāvkār aṅgandū, ‘uḍyāl vā, nān imān paṇi-mēnē igarē.’
The-banker used-to-say, ‘to-morrow come, I to-day business-on am.’

Inagēnē oru vāṭkāl ā peṇāmbra uḍ-ka vandu oḍandū.
In-this-way one year that Brāhman house-to having-come went.

At-mēnē syāvkār lāvu daṇaj-gonḍu tan ūṭolli ikkird khotṭi
That-on the-banker much being-vexed his house-in existing false

duḍḍu-duggāṇi oru dinā ā peṇāmbraṇ munne sōrju, ‘ittōlē
copper-coins one day that Brāhman-of before having-poured, ‘this-in

end bēkānādu onḍu parikkoṇḍu ō,’ and sonṇū. Atkosarē
whatever wanted-being one having-picked go,’ saying said. That-for

ā kaṭṭ peṇāmbra māṇḍu utṭuṭṭu ōgi partaṭ
that crafty Brāhman having-refused having-left having-gone backyard

vāṣliṇḍe ā syāvkār kḥuṣi dauṭke vandu, ‘nan maṇṭād
door-from that banker wife-of near having-come, ‘my son-of

muṇḍi śaiyyārē, yandānā dān tā,’ and kaṭu; āva
thread-ceremony am-performing, some charity give,’ so asked; she

sonṇā, 'nān paṅṅēru, nan tāv yandū illā.' 'Nin mūkolḷātā
 said, 'I woman, my possession-in anything is-not.' 'Your nose-in-from
 nat tā, dharm varādu,' anḍu sonṇi . ā penāmbṛā lāvu
 pearl-ring give, merit comes,' saying having-said that Brāhman much
 upadr sēndū. Atkosarē āva, 'nan maṇāgu lāvu syāvkār ānākū
 trouble did. Therefore she, 'my husband a-great banker being-though
 dān-dharm śaiyyarnallā. Yandānākū chintillā, nānānākū dān
 charity performer-not. Whatever-being-though care-is-not, as-for-myself charity
 śaiyyārē,' anḍu tiḷaja-goṇḍu avū tan-ka sonṇikoṇḍ-matē ā
 perform,' so having-thought-to-herself he her-to entreated-according-to that
 penāmbṛan-ka tan mūkolḷyātā nat kuḍtōṭā. Avū appōrē atnē
 Brāhman-to her nose-in-from ring gave-away. He forthwith that
 akkoṇḍu vandu adē syāvkār-daṭṭi i nattu vattē
 having-taken having-come the-same banker-near this nose-ring security
 vechch-koṇḍu, 'duḍḍu tā,' anḍ sonṇū. Appōru, 'nan khulṣitādu,'
 having-deposited, 'money give,' so asked. Then, 'my wife's,'
 anḍu gurat śiks.
 saying identification was-made-out.

FREE TRANSLATION OF THE FOREGOING.

There is a village called Purandargad in the North country. About two-hundred years ago, there lived in this village a very miserly Brāhman who followed the profession of a money-lender. He performed no charitable acts whatever. With a view to cure him of this vice, Kṛishṇa appeared before the rich man for alms in the disguise of a poor Brāhman. When the Brāhman put in his appearance every morning, the rich man excused himself saying, 'come to-morrow, I am busy to-day.' The rich man was greatly vexed at the frequent visits of the Brāhman for one full year, poured out, one day, before him all the counterfeit coins he had in his house and asked him to pick one out of them. Thereupon the cunning Brāhman refused to accept the offer, and having made his way through the back door to the rich man's wife said, 'I intend performing the sacred thread ceremony of my son and beg of you to favour me with whatever little you can.' At this, she replied, 'I am a woman, nothing is in my possession.' 'Give me your nose-ring; this will bring you merit,' said the Brāhman pertinaciously. 'Though my husband is a great banker,' said she to herself, 'he never gives alms. I should not, however, mind it. As for myself, I am bent upon giving alms.' So she offered her nose-ring to the Brāhman as desired. He, forthwith, came with it to the banker, offered it and asked him to lend money on the security of the ring, when the banker recognized it as his wife's property.

[No. 4.]

DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KORVĪ) DIALECT.

SPECIMEN III.

(DISTRICT BELGAUM.)

Ortū-ortū manusuna-ka raṇḍēr āṁḷ-makk indāga. Agal-uḷḷi saṇa
A-certain man-to two male-children were. Them-among younger
 mauvu taṅg-āvunk aṇḍū, 'āvā mina jinjigivullī nan-ka varra
son his-father-to said, 'father your property-in me-to coming
 paṅg nan-ka kuḍū.' Āvu agaḷ-uḷḷi tana jinjigī paṇchya-kudatū.
share me-to give.' Father them-among his property divided-gave.

Saṇa mauvu tana paṅg akuṇḍ dūr nāt-ka hōgi lāva nāl
Younger son his share taking far country-to going many day
 āgall, addantulle āva dund-uḷḷi tana paṅg phāga-sēdū. Āva hināga
had-not-been, meanwhile he luxury-in his share wasted. He so
 sēda baḷk ā nāṭhai ber kharva bugada āvank
having-made after that country-in mighty famine having-fallen him-to
 badatana vāñchha. Āva ā dēsullī ortu manusūn jyāti tsākari
poverty came. He that country-in one man-of near service
 niṇḍrū. Ī manusū āvana paṇḍri mēsark tana kolli-ke haḥchyoṭṭū. Āñji
stood. This man him swine to-feed his field-to sent. There

peṣṭa kaḷavaḷsne paṇḍri tingar-hantāta poṭṭ suda tiṇḍra varaga metāts-
being-hungry being-troubled swine that-can-eat husk also eating stomach was-
 kuṇḍū. Ānāka āvank yāriṇḍ yāndū śigallā. Hināga thōḍē nāl hōsa,
filling. But him-to anyone-from anything was-not-found. So a-few days passed,
 tana park vāti nippāgi āva tana manas-uḷḷi aṇḍū, 'naṅ āvan
his former state remembering he his mind-in said, 'my father-of
 jyāti ikkir eddan tsākari-mand-ki varaga metti hech-āgar-addan anna
near living how-many servants-to belly filling so-as-to-exceed food
 śikkarāda. Ānāka iñji nā peṣṭa sāgari. Nā edda naṅ āvan
is-found. But here I being-hungry die. I rising my father-of
 jyāti hōgi aṇḍē, "āvā, nā dēvar pāpa tōpan pāpa kāti-kuṇḍē.
near going will-say, "father, I God-of sin father-of sin have-got-tied-to-myself.
 Nā nina mauvu aṇḍ anisingark āgarkill. Nana ortū āḷ-manusūna
I your son as to-be-called am-not-fit. Me one servant-of

hināga echakō." " Āva añjyunde edda taṅg-āvan jyāti varvāga,
like keep." " He, thence rising his-father-of near when-coming,
 āvu dūruṇḍe āvan pāta, kalākalā ands ōḍa-hōgi kagat-puḍasa
father distance-from him seeing, pity feeling running-going embracing
 mudda-aḍt-kunḍū.
kiss-gave.

[No. 5.]

DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KORVĪ) DIALECT.

SPECIMEN IV.

(JAMKHANDI STATE.)

Hināga vartu arasu indū. Avanaka añja-āḷa kūlīśimāra indāga.
So one king was. Him-to five-persons wives were.

Agal-ulḷi arasu vara-vartini bōṭū, tirigi agalaka kaṭū, 'i suku
Them-in king one-one called, and them asked, 'this happiness
nī yāra dayād-inda uṅgārā?' Agal-ulḷi nālēru, 'i suku
thou whose mercy-with eatest?' Them-in four, 'this happiness
ninna dayād-inda uṅgārā(sic),' andāga. Paragonḍu arasu añja-āḷa-ulḷi
thy mercy-with enjoy,' said. Afterwards king five-persons-in
saṇṇāvaḷa bōṭū tirigi avaḷa kaṭū, 'i suku nī yāra
the-youngest called and her asked, 'this happiness thou whose
dayād-inda uṅgārā?' Avu uttara kūḍatā, 'Dēvara tandida-antā i
mercy-with enjoyest?' She answer gave, 'God given-so this
suku ninaka vandida. Atra-kāraṇad-inda i suku nā ninna
happiness thee-to came. That-reason-for this happiness I thy
dayād-inda tirigi Dēvara dayād-inda uṅgāri.' Ī vāti kaṭu
mercy-from and God's mercy-from enjoy.' This word having-heard
arasanaka siṭṭu vāñchū. Paragonḍu avaḷa vaḍa-mēni dāgīni tirigi
king-to anger came. Afterwards her body-on ornaments and
kovāki parasa-kunḍu, avaḷa-ka vaṇḍa pagana paḍiki kūḍutū tirigi
clothes having-taken-off, her-to one old cloth gave and
berāda āraṇyat-ulḷi vaṇḍa gūḍiśi kaṭṭi avaḷana echchū. Appāga avaḷu
great forest-in one cottage building her kept. Then she
raḍajita indā. Paragonḍu avaḷ-ē aṅgē ambala mavunna
pregnant was. Afterwards she-indeed there male child
kaḍi-bugudā. Arasu i vāti kaṭu lāvu santōsa uṭṭū tirigi
bare. King this news hearing much satisfaction felt and
avaḷana bōṭū uṭōḷi echchū. 'Ivu muñchi andānāga Dēvara dayād-
her called house-in kept. 'She before said-as God's mercy-
inda i suku khare,' hināga andu tana berastanāta hyāmēsi
from this happiness certainly,' so saying his greatness-of pride
uṭṭu Dēvarāda berastana hogalarka hattanū.
leaving God's greatness to-praise began.

FREE TRANSLATION OF THE FOREGOING.

There lived a king who had five wives. He called them one by one and asked them through whose favour it was that they enjoyed their happiness. The first four answered that they enjoyed the happiness through his favour. Afterwards he called his fifth and youngest wife and asked her the same question. She replied that as God had given that much glory and happiness to him, and, as she enjoyed the happiness on his account, it was both through the favour of God and his favour also that she enjoyed the happiness. The king hearing these words was very angry. Afterwards he took off the ornaments and the clothes from her body and, giving her an old piece of cloth, sent her away to a dreary forest. There he built a cottage and left her there. She was then pregnant and afterwards gave birth to a male child. The king was very much delighted to hear the news. The king afterwards sent for her and brought her back to the palace. The king afterwards admitted the greatness of God and gave up the pride of his greatness and began to praise the greatness of God.

[No. 6.]

DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KORVĀRU) DIALECT.

SPECIMEN V.

(DISTRICT BIJAPUR.)

DEPOSITION OF A WITNESS.

Hōna	mādat-ōḷi	Śindigi	jāttiri	āgi	raṇḍ	mūḍ	dina
Past	month-in	Śindagi	fair	having-become	two	three	days
ānda-mēne	śegāt-ōḷi	raṇḍ	tāsa	pōdu	yerida-mēne	Rāō-sāb	
becoming-after	morning-in	two	hours	time	rising-after	Rāō-Sahib	
māmaladār	kachchērit-ōḷi	nā	indē.	Mādūrāya	kulkarṇi	īva	appaga
Mamlatdār	office-in	I	was.	Mādūrāya	the-Kulkarṇi	this	then
nōndaṇi	kachchēri	bailaka	ukkānd-indu.	Ārōpi	Śaranya	ortan-ka	
registration	office	outside	sitting-was.	The-accused	Śaranya	one-to	
bōṭa-konḍu	vanda.	Mādūrāyanaka,	‘nannu-daśanda	nōndaṇi	kāgida		
having-called	came.	Mādūrāya-to,	‘me-for	registration	deed		
variraka	vā,’	ānda	Śaranya	bōṭa.	Appaga	Mādūrāya	tiragi nā
to-write	come,’	saying	Śaranya	called.	Then	Mādūrāya	and I
kachchēri	voṭṭu	vanda.	Nāgaḷa	Śīrsād	Śīdalingappana	ūtaka	hōnō.
office	having-left	came.	We	Śīrsād	Śīdalingappa-of	house-to	went.
Avati	nā	ikyārē.	Ippaga	kōṭina	munṇē	nikkira	ārōpi tiragi avana
There	I	live.	Now	court	before	standing	accused and him
kūda	ortanu	raṇḍēru	kūda	vandā.	Mādūrāyana	jēvaṭi	ukkandu.
with	one	two	with	came.	Mādūrāya	near	he-sat.
Mādūrāya	dast	varadu.	Mādūrāyanaka	yār	śondu	vara-siraṅga	nā
Mādūrāya	deed	wrote.	Mādūrāya-to	who	telling	to-write-caused	I
kaṭilla.	Tōḍē	pōda	āda-mēne	ārōpi	Śaranya	īva	yakarē
heard-not.	Little	time	becoming-after	accused	Śaranya	this	area
sarvē-nambara	māyiti	attuṅgaraka	ūṭa	uṭṭu	hōnu.		
Survey-number	information	in-order-to-bring	house	having-left	went.		
Ā-mēne	ārōpinaka	nā	yeppagū	pātilla.	Ārōpi	hōnu	tusu
That-after	the-accused	I	ever	saw-not.	The-accused	having-gone	little
yālyatōḷi	varttanu	vandu.	Mādūrāyanaka,	‘kāgida	varimāna,	koṭṭi	kāgida
time-in	some-one	came.	Mādūrāya-to,	‘deed	write-not,	false	deed
igadu,’	ānda	sondu.					
is,’	saying	said.					

FREE TRANSLATION OF THE FOREGOING.

Two or three days after the Śindagi fair last month I was in the office of the Mamlatdār about two hours after rising time in the morning. The Kulkarni Mādūrāya was then sitting outside the registration office. The accused Śarāya then came after having been out to call somebody. Śarāya said to Mādūrāya, 'come and write a registration deed for me.' Mādūrāya and I then left the office and came with him to the house of Śirsād Śidalingappa, where I live. One or two men had come there together with the accused now standing in court. He sat near Mādūrāya who wrote the deed. I did not hear who told him what to write. Short time afterwards the accused Śarāya went from the house in order to ascertain the survey number of the area. Since then I have not seen the accused again. Shortly after he had gone away some one came and said to Mādūrāya, 'don't write out this document, it is a forgery.'

IRULA AND KASUVA.

These dialects are both spoken outside the territory included in the Linguistic Survey, and they cannot, therefore, be dealt with in this place. Irula vocabularies have been published by Hodgson, *Miscellaneous Essays*, Vol. ii, London, 1880, pp. 105 and ff., and in the *Manual of the Administration of the Madras Presidency*, Vol. ii, pp. 193 and ff. The affiliation of Kasuva is doubtful.

At the Census of 1891, Kasuva was spoken by 316 persons in the Nilgiri Hills. In 1901 only 241 speakers were returned. The figures for Irula were as follows:—

	Census, 1891.	Census, 1901.
Cuddapah	32	...
North Arcot	1	7
Salem	8	...
Coimbatore	377	106
Nilgiris	1,196	819
	<hr/>	<hr/>
TOTAL	1,614	932
	<hr/>	<hr/>

KAIKĀḌĪ.

The Kaikāḍis are a vagrant tribe of mat-makers. They are found in the Bombay Presidency, Berar, and the Central Provinces. Their number has been estimated for the purposes of this Survey as shown in the table which follows, and which also registers the figures returned at the last Census of 1891 :—

	Estimated number.	Census of 1901.
Bombay Presidency	7,365	1,484
Ahmednagar	700	477
Khandesh . . . . .	...	42
Nasik . . . . .	...	4
Poona	2,300	438
Satara	450	235
Sholapur	3,000	224
Belgaum	200	...
Kolaba	100	...
Akalkot . . . . .	...	43
Satara Agency	415	21
Southern Marāṭhā Jaghirs	200	...
Berar	879	10,732
Haiderabad . . . . .	...	2,380
Central Provinces (Nimar)	45	2
TOTAL	8,289	14,598

Kaikāḍi in most respects agrees with vulgar Tamil and will therefore be dealt with as a dialect of that form of speech. Like other Tamil dialects, it in several points agrees with Kanarese, and it must therefore be derived from an older form when Tamil and Kanarese had not as yet been differentiated so much as is the case at the present day.

The dialect is not exactly the same in all districts. It is purest in Sholapur, from where the greatest number of speakers has been returned. In the Satara Agency and in Ahmednagar the number of speakers is less, and the influence of the speech of the bulk of the population is strongly felt. In Berar the state of affairs is similar. Thus we find forms such as *gāvās musallā*, he said to his father; *mulukāt*, in the country, in Akola; *hōnās*, thou wentest, in Buldana, etc. On the whole, however, the local variations are comparatively small, and are almost always due to corruption through the influence of other forms of speech. It is therefore sufficient to print the specimens received from Sholapur as illustrations of the dialect. The beginning of a version of the Parable of the Prodigal Son received from the Melkapur Taluka, District Buldana, will be added in order to show that the dialect of Berar is essentially identical. The beginning of a similar version received from Ellichpur will finally be reproduced. It in many respects forms the link connecting Kaikāḍi with the so-called Burgandī. A list of Standard Words and Phrases, received from Sholapur, will be found on pp. 646 and ff. below.

Pronunciation.—Long and short vowels are very commonly interchanged; thus, *vandu*, *vāndu*, *vandū*, and *vāndū*, he came. *Ō* and *ū* are apparently interchangeable; thus, *appō* and *appū*, then.

The palatals are, at least in Sholapur, pronounced as in Telugu, *i.e.*, as *ts*, *dz*, respectively, if they are not followed by *i*, *e*, or *y*.

An *h* often corresponds to a *p* in ordinary Tamil. Thus, *hō*, and in Ahmednagar even *ō*, go. In Kolaba, however, we find *pō*. The change of *p* to *h* is common in Kanarese.

Final *l* is dropped as in Korava and vulgar Tamil. Thus, *gōgā*, sons, but *gōglak*, to the sons.

Nouns.—The genders are sometimes confounded. In Ellichpur the neuter forms of the demonstrative pronouns are apparently always used also for the masculine.

The suffixes of the plural are *gā* and *āng*; thus, *gōu*, a son; *gō-gā*, the sons; *gō-gl-ak*, to the sons; *khudri*, a horse; *khudryāng*, horses.

Forms such as *urtyā*, women, from *urti*, woman, are Marāṭhī.

Case suffixes are added to the base of neuter nouns. Thus, *uṭ-ali*, in the house. Occasionally, however, we find the base modified before suffixes as in Tamil. Thus, *man-t-uli*, in the mind, in the specimens received from Aundh.

The dative is commonly also used as an accusative. It usually takes the suffix *k* or *ku*; thus, *gāun-k*, to the father. We sometimes also find an accusative suffix *l* in words such as *khudril*, the horses; *pyendrīl*, swine.

The genitive sometimes agrees with the qualified noun in gender, as is also the case in Gōṇḍī. Thus, *ninnāu māng*, thy son; *khudryād khōgir*, the horse's saddle. In Kolaba we also meet with forms such as *ayyan-āṭa ūṭle*, in the father's house. Compare the Tamil suffix *uḍeiyā*.

The suffix of the locative is *ali*, *uli*, or *oli*. In Kolaba and Ellichpur we find *ale* used instead. Thus, *uṭ-ali*, in the house; *kāl-uli*, on the feet.

The case suffixes will, on the whole, be found to agree pretty well with Korava.

Adjectives.—Adjectives are sometimes inflected. Thus, *nalla urāpāy*, a good man; *nallayā urāyā*, good men; *nallād urti*, a good woman; *nallayā urtyā*, good women.

Numerals.—The numerals are given in the list of words. They are the same as in Korava and vulgar Tamil.

Pronouns.—The personal pronouns have almost the same forms as in Korava. The usual forms are as follows:—

<i>nān</i> , <i>nā</i> , I.	<i>nīn</i> , <i>nī</i> , thou.	<i>āu</i> , he; <i>ād</i> , <i>ata</i> , it.
<i>nān-k</i> , me, to me.	<i>nīn-k</i> , to thee.	<i>āun-k</i> , him; <i>atka</i> , it.
<i>nān</i> , <i>nannād</i> , my.	<i>nīn</i> , <i>ninnāu</i> , <i>ninnād</i> , thy.	<i>āun</i> , his; <i>ātan</i> , its.
<i>nāng</i> , we.	<i>nīng</i> , you.	<i>āuṅ</i> , neuter <i>ayā</i> they.
<i>nānglāda</i> , our.	<i>nīnglād</i> , your.	<i>āuṅglād</i> , their.

The form *nāng* seems to be the exclusive plural, corresponding to Tamil *nāngal*. When the person addressed is included the plural of the first person is *nāmb*, dative *nāmburk* (corresponding to Tamil *nām*), in the Sholapur specimens.

The neuter singular seems to be used as a feminine. Compare *nallād urti*, a good woman. There are, however, no instances of a feminine pronoun in the specimens, and the verbal suffix of the third person singular feminine is *ā*, which corresponds to Tamil *aḷ*.

The interrogative pronouns are *yāu*, who? *midā*, what? We sometimes also find the neuter form *ēdu* instead of *yāu*, who? The genitive of *yāu* is *yattan*, whose? *Yāu* is occasionally also used as a relative pronoun.

Verbs.—The personal terminations are as follows :—

Sing.	Plur.
1. ē, ī, i.	1. ō, ū.
2. ā.	2. āng.
3 m. ō, ū, u.	3 m. & f. āng.
3 f. ā.	3 n. gā.
3 n. da(du) ; tsa (tsu).	

Thus, *indī*, I was ; 2 *indā* ; 3 m. *indu* ; 3 f. *indā* ; 3 n. *intsa* ; plur. 1 *indū* ; 2 *indāng* ; 3 m. and f. *indāng* ; 3 n. *integā*. A neuter plural *indāni*, were, is recorded from Ramdrug. Compare Tamil.

The present tense of the verb substantive is *igarī*, I am ; *igada*, it is ; *igadgā*, they (neuter subject) are. In Berar we find *kiri*, I am, etc., used instead.

The present tense of finite verbs is formed by adding a suffix *āk* (*gāk*) or *ār*. Thus, *iḍḍākī*, I strike ; *varāk*, it comes ; *hōgākī* (Kolaba *pōgārē*), I go ; *nikyākā*, thou art ; Ramdrug *sāgarī*, I die ; Kolaba *sonārē*, I say ; *seyārō*, he is doing.

The past tense is formed by means of the same suffixes as in Tamil. Compare *svandu*, he said ; *ninḍu*, he lived ; *hōnu*, he went ; *hatnu*, he began ; *pātu*, he saw ; *kuḍatō*, he gave. Forms such as *senduṭu*, he has done ; *yakpisutu*, he spent, are compounds. Compare Tamil *urṛēn*, pronounced *uttēn*, I was. Forms such as *bhēḥitsnō*, he met ; *vāutsa*, it came ; *tiṅgāntsgā*, (the pigs) ate, should be compared with vulgar Tamil forms such as *paḍichchān*, he learned ; *paḍichchadu*, it learnt (corresponding to standard *paḍittān*, *paḍittadu*, respectively) ; *āchchu* and *āchchudu* instead of *āyirru*, it became, it was. *Āsa*, it was, in a specimen received from Akola, directly corresponds to vulgar Tamil *āchchu*.

The form *hatnā* instead of *hatnāng*, they began, is probably due to the influence of Marāṭhī.

In Ellichpur we find forms such as *pēsus*, he said ; *guḍtusū*, he gave ; *hōsu*, he went. They appear to contain the suffix *tsa* or *tsu* of the third person neuter. Similar forms also occur in Burgandī.

The future apparently corresponds to the Tamil present. Thus, *ikarī*, I shall be ; *edkirī*, I shall arise ; *iḍrī*, I shall strike ; *hōgrī*, I shall go.

For further details the specimens which follow should be consulted. The two first ones have been received from Sholapur. They are a version of the Parable of the Prodigal Son and a short popular tale. It will be seen that they represent a form of speech which very closely agrees with Tamil and especially with Korava.

The third specimen is the beginning of a version of the Parable forwarded from the Melkapur Taluka of District Buldana. It represents the same form of speech, but is much more influenced by Aryan languages. It may be taken as a representative of the dialect as spoken in Berar. The fourth specimen, the beginning of a version of the Parable from Ellichpur, is of a similar kind. In some details it agrees with the so-called Burgandī, which will be separately dealt with below.

A list of Standard Words and Phrases will be found on pp. 646 and ff. It has been forwarded from Sholapur.

[No. 7.]

DRAVIDIAN FAMILY.

TAMIL.

KAIKĀPI DIALECT.

SPECIMEN I.

(DISTRICT SHOLAPUR.)

Vanda mansan-k randa gōgā intsgā. Ā raṇḍun-ul-āu chittiyāu
One man-to two sons were. Those two-among-being the-younger
 tān gāun-k svandu, 'gāvā, nannād pāng nān-k tā.' Āu
his father-to said, 'father, my share me-to give.' He
 ātan-chilli gāu tān samsārād pāng hōṭi tandu. Munni
that-according father his property-of share having-put gave. Then
 thōdyā divas-ulī sannāu tān adni samsārūnā gōlā śenduṇḍi ānik
few days-in the-younger his all property together having-made and
 thūr par ūr-k hōnu, ānik aṅgē tān samsār udalpaṇā
far other country-to went, and there his property extravagance
 śendi adni vātōla-śenduṭu. Yappū adni samsār yakpisuṭu appū
having-made all wasted-made. When all property had-spent then
 ā ūruḷi bhyārrādh kārrū bhuntsa. Ā vakat-ka āun-k
that country-in great famine fell. That time-at him-to
 duḍḍād laḥāu kamī bhuntsa. Phārg ā ūruḷi vaṇḍa
money-of great scarcity fell. Then that country-in one
 mansan-kiṭṭa āu naukarī niṇḍu. Āu āun-k kvālloḷi phyendril mēichirk
man-near he service stayed. He him field-in swine to-feed
 hāchiṭū. Phyendryā etta tarpal tiṅgāntsgā ātan suddā bhyēr
sent. Swine which husk were-eating those even great
 santōshasulī thiṇḍi āu tān vārga metādsuṇḍikiyō, pan attu suddā
joy-in having-eaten he his belly would-have-filled, but that even
 ēdu at-ka kuṭtillā. Āu yappū suddi-mini vāndū, appō āu tān
anyone him-to gave-not. He when sense-on came, then he his
 manuḷi svandu, 'nān gāun padaruḷi laḥāu manasgaḷ-kiṭṭa thiṇḍi
mind-in said, 'my father's service-in many men-near having-eaten
 uḷida iddūn anna igada. Nā parantu phaṇni sāgātiri. Nā
remaining so-much food is. I but starving am-dying. I
 edkirē ānik nā hōgi nān gāunk svalrī, "āvā, nā ninnād
will-arise and I having-gone my father-to will-say, "father, I thy
 va dēvarād pāp śendiri. Itan-śivāy ninnāu māṅg svandi ātuṅgrik
and God's sin have-done. This-from thy son having-said to-take

chalkē illā. Ātundusk nān-k nin tsākrigadyān chalkē tsākri etstsūd.”
worthy not. Therefore me thy servants like service .keep.”
 Hināng svandi yatstsū phārg tān gāun nerk vāndū. Āu thūr
Thus having-said arose then his father towards came. He far
 ikkyā āun gāu āun-k pātu, ānik māyā vāndi āun nerk
being his father him saw, and pity having-come him towards
 ōdi hōgi āun khagat-k bhundi mukā ātundu. Māng
having-run having-gone his neck-to having-fallen kiss took, The-son
 svandu, ‘āvā, nā dēvarād va ninglād gunhā sendiri, ānik ātan-munni
said, ‘father, I God-of and you-of sin have-done, and henceforth
 ninnāu māng svandi ātungrik yagyi illā.’ Tar āun gāu tān
thy son having-said to-take worthy not.’ But his father his
 tsākrigadyān svandu, ‘nālla kvāki ātiyā āun vāḍbuḷi hōḍgō, āun kāili
servants-to said, ‘good cloth bring his body-in put, his hand-on
 mudur hōti āun kālūli kālād hōḍgō. Ānik naḍāngō, nāmb
ring putting his foot-on shoes put. And go, we
 thiṇḍi uṇḍi ānand śaivāngō. Iu nān māng śattindu, pan
having-eaten having-drunk joy let-make. This my son had-died, but
 thirgi jīva vāntsa; āu kāljinḍu, pan phārguṇḍā dvārkunu.’ Hanā
again life came; he had-been-lost, but again is-found.’ So
 svandi āuṅ ānand śairark hatnā.
having-said they joy to-make began.

Inṭa āun bhyēr māng kvāllūli indu. Āu heṇā-heṇā ūṭ-kiṭṭa
Now his elder son field-in was. He as house-near
 vārark hatnu, hanā-hanā pāḍrād va āḍrād āun svaikyē vārrark
to-come began, so singing and dancing his ear-to to-come
 hattsa. Āu vāṇḍa tsākri-gadyānk bōṭuṇḍi vāndi, ‘ida
began. He one servant-to having-called having-come, ‘this
 midād?’ svandi keṭō. Āu āunk svandū ki, ‘niṅgaḷa
what?’ having-said asked. He him-to said that, ‘your
 tyembi vāndirō. Āu khuśāl vāndi gāunk bhēṭitsnō,
younger-brother has-come. He safe having-come father-to was-met,
 ātun-dusk āu khuśāli śendū.’ Āta svaikēṭi āu yānsk-vāndū ānik
therefore he feast made.’ That having-heard he anger-came and
 uḷak hōgāmi-ānō. Ātun-dusk āun gāu vaḷaki vāndū ānik āun
inside not-go-would. Therefore his father outside came and his
 vinanti śendu. Phārg āu tān gāvank svandu, ‘pārgō, nā lahāu
entreaty made. Then he his father-to said, ‘see, I many
 vaṭkālā nin tsākri śayāke, ān nā yaṇḍrū ninna vāti vaḍsillā. Hinā
years thy service do, and I ever thy word broke-not. So
 indi nānk sōbtyān barābar majā śayirk yaṇḍrū āṭ-kuṭṭi suddā tandillā.
being me-to friends with feast to-make ever kid even gavest-not.

Pan yāu ninnād adni jingānī raṇḍikālulī yakpitsnō, āu nin māng
But who thy all property harlotry-in squandered, that thy son
 vāndi barābar, nī āunk khuśāli śendā.' Appōg āu āunk
having-come immediately, thou him-to feast madest.' Then he him-to
 svandū, 'gōvanē, nī iḷbhar nān kiṭṭa nikyākā. Itun-dusk nān
said, 'son-O, thou always me near livest. This-for my
 kiṭṭād adni ninnād igada. Iu nin tyembi śattindu, āunk
near-being all thine is. This thy younger-brother had-died, him-to
 jīva vāntsa; āu kāljindu, āu dvārkunu. Ātan-dusk nān majā
life came; he had-been-lost, he is-found. Therefore I feast
 śayiyu nāmburk khuśāl āgavā, ada yagyi igada.'
should-make us to joy should-become, that proper is.'

[No. 8.]

DRAVIDIAN FAMILY.

TAMIL.

KAIKĀPI DIALECT.

SPECIMEN II.

(DISTRICT SHOLAPUR.)

A POPULAR TALE.

Paḷasgāṅv svandi vaṇḍa ūr intsa. Aṅgē vaṇḍa baṇḍa
Paḷasgāṅv having-said one village was. There one bandy-man
 indu. Āunk raṇḍa gōgā intsgā. Vartan pēra Khaṇḍērāo, āniki inivartan
was. Him-to two sons were. One-of name Khaṇḍērāo, and other-of
 pēra Yasavantrāo. Āun kiṭṭa raṇḍa nāllayā khudryāṅ intsgā. Vaṇḍa
name Yasavantrāo. Him near two good horses were. One
 khudri pēra Khaṇḍērāo, āniki inivaṇḍa khudri pēra Yasavantrāo.
horse-of name Khaṇḍērāo, and other horse-of name Yasavantrāo.
 Ā baṇḍa śatta-barka āun kuḷiśi taḷaghar-uḷi khudryāṅ dhvāṅkśi
That carrier dead-after his wife cellar-in horses concealing
 etstsuṭā, ā khudryāṅ āun kankē hōṭi illā. Gōgā bhērka
kept, those horses their sight-to putting not. Boys big
 āna-barka gām-ka toḷaṅgāmī āuṅ taḷaghar ughḍisnāṅ, appō ā
becoming-on mother-to telling-not they cellar opened, then those
 khudril āuṅ pātāṅ Āuṅ svandāṅ, 'nāṅ khudri-mini khvāṅkyākō.'
horses they saw. They said, 'we horses-on let-ride.'
 Gām sollākā-mān, mitka-midā? 'manasgā pātāṅ majē ningḷak
Mother allowed-not, why? -what? 'men saw then you
 iddi khudril pitstsuṅ-rāṅ. Gōgā ada kettsagā illā. Āuṅ
having-beaten horses will-take-away. Boys that heeded not. They
 atan-mini kvānsāṅ va tāṅgaśi ūrk hōnāṅ. A nāllayā
them-on rode and sister's village-to went. Those good
 khudryāṅ āun metstsun pātu; appō āun man-uḷi khārta vāṅtsa.
horses their brother-in-law saw; then his mind-in desire came.
 Aunk vāṭṭisa ki, 'ivanka khudryāṅ lābhis-kudkānālā.' Phārg āu
Him-to it-appeared that, 'these-to horses to-get-is-not-suitable.' Then he
 ā gōgalak sarāi kudpāṭi guṅg śendu. Phārg āu rājā
those boys liquor having-caused-to-drink drunk made. Then he rājā
 nerk hōnu āniki svandu, 'āunk iddi khudryāṅ pitstsuṇḍi
near went and said, 'them having-beaten horses having-taken

hōngu.' Āun tāngsiki ada tolaṅ-untsa. Appō tāngsi āuṅalak
 go.' Their sister-to that known-became. Then the-sister ^{them}
 khudri-mini khvānpisnā, 'bhuṅgrāṅ,' indi khārg ātundi randyārk
 horse-on placed, ^{will-fall,} ^{thinking} rope having-taken both
 elsi kaṭnā. Ā khudryāṅ mōklā usutaṅ, ayā dhāvitsa dhāvitsa tāt
 tight bound. Those horses loose were-let, they running running his
 ūrk vāntsgā, itan-chilli gōglād jīva phākpitsgā.
 village-to came, this-according boys-of life saved.

FREE TRANSLATION OF THE FOREGOING.

There was a village called Palasgāv. There a bandy-carrier lived. He had two sons, one named Khandērāo, and the other called Yaśvantrāo. He also possessed two good horses, likewise called Khandērāo and Yaśvantrāo. When he died his wife kept the horses in the cellar and did not let the boys see them. When the boys had grown up they went and opened the cellar without telling their mother. They then saw the horses and wanted to ride on them. The mother did not allow them to, 'because,' said she, 'if you are seen, the people will kill you and carry off the horses.' The boys did not heed her but rode off to their sister's. When their brother-in-law saw those good horses, he coveted them and thought, 'I cannot leave those horses to them.' So he got the boys to take liquor and get drunk, and then he went to the Rājā and said, 'kill them and take the horses.' Their sister learned about this design. She put them on the horses and tied them up with ropes lest they should fall. The horses then were let loose and ran straight home. In this way they saved the boys' life.

[No. 9.]

DRAVIDIAN FAMILY.

TAMIL.

KAIKĀPI DIALECT.

SPECIMEN III.

(DISTRICT BULDANA.)

Vaṇḍa mansanka raṇḍa gōgā. Chittāva sandu kī, 'nānna
One man-to two sons. The-younger said that, 'my
 'baṅgā nān-ku tā.' Gāvu raṇḍyar-ku pānguṭa kuḍatu. Chittāvu
'share me-to give.' The-father both-to dividing gave. The-younger
 adnu tanna samsāra gōlā sindu dēśan-meni yalkiṭhenu. Aṅgī
all his property together made country-on went. There
 hōgī adnu kaḷaj-gonḍu. Adnu kaḷaj-gonḍu ā nāṭoli kārava
having-gone all wasted. All wasted that country-in famine
 'bhunṭsu. Pharag aḍachan āgā pharag hōgī tsākari piḍasu.
fell. Then difficulty becoming after having-gone service joined.
 'Kvalloḷi phendri kākar yathuṭu.
Field-in pigs to-tend sent.

[No. 10.]

DRAVIDIAN FAMILY.

TAMIL.

KAIKĀPI DIALECT.

SPECIMEN IV.

(DISTRICT ELLICHPUR.)

Vaṇḍ mansō-ku raṇḍ bāṇḍgā niṇḍintsu. Ātul-sē chityād bāṇḍ.
One man-to two sons were. Them-in-from the-younger son
 pēsus, 'gā, nantā jindagāni-tā jāu jindagāni nān-ku tā.' Phārgu
said, 'father, mine property-of which property me-to give.' Then
 āttu sampadā pāṇṭi guḍatusu. Phārgu jarās dinuṅgā chityād bāṇḍ.
he property dividing gave. Then few days the-younger son
 hadduni jindagāni vaṇḍ jāgi jamāvaṇḍsu, thur nāṭku hōsu,
all property one place collected, far country-to went,
 hānik aṅgē tandu jindagāni yakshisutesu. Phārgu ādu sadar
and there his property wasted. Then he all
 kharchi-āi hōsu ā dēsale bhāri khār bhunsu.
having-spent-having-become went that country-in heavy famine fell.
 Annāmui ātku bhāri adtsan bhunsu. Āpa ādu ā dēsale
Therefore him-to great difficulty fell. Then he that country-in
 vaṇḍa mansō-gittā niṇḍusu. Ātku ādu phendi mhēsaku tandu kollule
one man-near stayed. Him he swine to-feed his field-in
 thōrtusu. Āpa phendi jāu sālṭā tinnu ata-mhene vargā methāḍsisu,
sent. Then swine which husks eat that-on belly was-filling,
 inā nānku (sic) tavaṅgusu; hākin innā šeṇji-illā guḍtuslā. Phārgu ādu
so him-to it-appeared; and anything did-not gave-not. Then he
 sud-mene vānsu pēsus, 'nā gāvā ingē ennā tōṇḍōr-gā ballā kiru
sense-on came said, 'my father with how-many servants many are
 aṭṭi hākin nān vārgukē sākkē. Nān etsi nā gāvō nērē
to-eat and I hunger-with die. I having-arisen my father near
 hōgrē hākin ātku pēsusu, "ē gāvā, ābhāy sāmne hākin nind
will-go and him-to say, "O father, heaven against and thee
 sāmne pāpā šeṇji. Nindu bāṇḍ illā ipar māphak. Nindu
against sin I-did. Thy son not henceforth worthy. Thy
 tōṇḍō-paryāṇē ei.""
servant-like keep.""

BURGANDĪ.

This is the dialect of another vagrant tribe. It has been returned for the purposes of this Survey from Nimar and from the Central India Agency. The following are the revised figures:—

	Estimated number.	Census of 1901.
Central Provinces, Nimar	10	21
Central India	255	652
TOTAL	265	673

Burgandī is closely connected with Kaikādī. It is apparently dying out, and the specimens received from the districts are very unsatisfactory. A version of the Parable and a short popular tale have been forwarded from Bagli in the Indore Agency and will be reproduced below. A list of Standard Words and Phrases was received from the same district, but it was too corrupt to be printed. A short specimen was also received from Nimar, but did not contain any new forms. The Burgandīs of Nimar assert that they have immigrated from Khandesh. They also call themselves Kulrangs or Kargandīs.

The short remarks on Burgandī grammar which follow are based on the materials mentioned above, and are given with every reserve.

Nouns.—There are no traces of different genders in the specimens. The natural gender is distinguished by adding *āḍ*, male, and *phaṭ*, female. Thus, *vaṇḍ āḍ nāy*, a dog; *vaṇḍ phaṭ nāy*, a bitch. But the plural and the cases are always formed in the same way. The suffix of the plural is *ṅ*; compare Kaikādī. Thus, *ūrāpō*, a man; *ūrāṅg*, men; *ghwaṇṭ*, a son; *ghwaṇṭaṅg*, sons; *nāy*, a dog; *nāyaṅg*, dogs.

The usual case suffixes are, dative and accusative *k*; ablative *kē* and *kun*; genitive *ē*, *nē*, and no suffix; locative *kō* and *kē*. Thus, *gāvak*, to the father; *ūrāpō-kē*, from a man; *uṭkun*, from the house; *ninē gāv uṭ-kō*, in thy father's house; *nanē kākānē mōṅg*, my uncle's son; *ūr-kō*, in the country; *uṭ-kē*, in the house.

We occasionally also find accusatives such as *ghwaṇṭ-aṅg*, the son.

Numerals.—The numerals are the same as in Kaikādī. 'Nine' is, however, *ommad*, and 'twenty' *ird*. Higher numbers are reckoned in scores. Thus, *raṇḍ ird pat*, two times twenty and ten, fifty; *añj ird*, five times twenty, hundred.

Pronouns.—The following are the personal pronouns:—

<i>nā</i> , I.	<i>nē</i> , thou.	<i>ad</i> , he.
<i>nanak</i> , to me.	<i>ninak</i> , to thee.	<i>attak</i> , to him.
<i>nanē</i> , my.	<i>ninē</i> , thy.	<i>atnē</i> , his.
<i>naṅg</i> , we.	<i>niṅg</i> , you.	<i>añj</i> , they.
<i>naṅgal</i> , <i>naṅglā</i> , our.	<i>niṅglē</i> , your.	<i>asaṅgē</i> , their.

Other pronouns are *tiṅgal*, to him; *jō*, who? *yatnē*, whose? *mī*, what? Compare Kaikādī.

It will be seen that the form *ad*, he, is the neuter form, corresponding to Tamil *adu*, that.

Verbs.—The list of words gives the following forms of the present tense of the verbs substantive—

Sing. 1. <i>sirē</i>	Plur. 1. <i>sirū</i> .
2. <i>sirā</i> .	2. <i>sirū</i> .
3. <i>sir</i>	3. <i>sirū</i> .

S is in this verb interchangeable with *ch*. Thus we also find *chir*, he is; *chirū*, they are. Such forms correspond to *kirē*, I am, and so forth, in some forms of Kaikāḍi. The personal terminations of the singular are also the same as in that form of speech. In the plural there is apparently only one form for all three persons. In the case of finite verbs, however, the list of words gives *pōinō*, we went; but *pōināṅ*, you, or they, went.

The past tense of the verb substantive is given as *nīḍis* in all persons and numbers. The first specimen, however, contains the plural form *nīḍisu*, they were.

The present tense of finite verbs is formed much as in Kaikāḍi. Thus, *nikākē*, I live; *sāgākē*, I die; *pōgākē*, I go; *tiṅgākō* let us eat; *siyākō*, let us do; *tiṅgākū*, they eat. The list of words gives *aḍkyā*, instead of *aḍkyāk*, he strikes. Similarly we also find *nikkā* instead of *nikākā*, thou livest. The plural ends in *ō* or *ū* in all persons; thus, *pōgākō*, we, you, or they, go. The list of words also gives *aḍkyākāṅ*, you strike.

Forms such as *niṅ salānē ad siyānē*, you say that I-do, I obey your order, are perhaps imperfects. Compare *nā pēlā aḍkiyōnē*, I was beating, in the List. I have not ventured to correct the original translation.

The past tense is usually formed by means of one of the suffixes *s* (or *ch*) and *n*. Thus, *aḍsē*, I struck; *aḍsā*, thou struckest; *aḍich*, he struck; *aḍchū*, we, you, or they, struck; *pōinē*, I went; *pōinā*, thou wentest; *pōs*, he went; *pōinō*, we went; *pōināṅ*, you, or they, went.

Such forms are very common. Thus, *señjē*, I did; *sējā*, thou didst; *āknā*, thou madest; *señjō*, we did; *tiṅgāsū*, they ate; *nikāsū*, they lived.

The third person singular always ends in *s* or *ch*. Thus, *thōrach*, he sent; *pātas*, he saw; *hōras*, he ran; *ēnpiskus*, he wasted; *vāñch*, he came. *Is* or *us* (*ōs*) is sometimes added. Thus, *mandisōs* and *mandich*, he began; *pēsis* or *pēsus*, he said; *sējus*, he did.

There are several other forms which apparently contain a suffix *yō*. Thus, *vāṅgyōt*, I drove; *vāṅgus* and *vāṅgyōtus*, he drove; *ēleyōs*, he went; *āgeyōs*, it happened. Forms such as *ēlyō nīḍis*, he had gone, *lit.* gone he-was, seem to point to the conclusion that this *yō* is the suffix of a past participle passive. It is therefore probably borrowed from Rājasthāni.

A perfect is *vāñchir*, he has come. It is formed from the conjunctive participle *vāñch* by adding *ir*, another form of *sir*, he is.

The future is apparently formed as in Kaikāḍi. Thus, *aḍikrā*, thou wilt strike; *āgarē*, I shall be; *āgar* and *āgyōgar*, he will be. *Mētārisuṅgā*, I shall fill, is, in its termination, apparently a Rājasthāni form. Other forms are *khālākē*, I shall go; *sarlē*, I shall say; *koḍturē*, I shall give; *pōrākē*, I shall throw. I cannot analyse them with certainty.

The negative particle is a prefixed *lā*, corresponding to the suffixed *illā* in Kaikāḍi. Thus, *lā pōs*, he did not go; *lā-dakkā*, he did not get. The use of a prefixed *lā* is probably due to Aryan influence. I cannot analyse *lārvā tōsai*, you did not at any time give.

For further details the student is referred to the specimens which follow. I have corrected them as best I could, but they are still far from being satisfactory. They seem to show that Burgandī is originally a form of Kaikāḍi. It has, however, undergone so many changes that it must be considered as a separate dialect.

[No. II.]

DRAVIDIAN FAMILY.

TAMIL.

BURGANĠI DIALECT.

SPECIMEN I.

(INDORE AGENCY.)

Vanḍ ūrāpō rand ghwanṭaṅ nīdisū. Sir ghwanṭ gāva
One man(-of) two sons were. Younger son father(-to)
 pēsis, 'naṅlā paṅg-baṅgār tāndur.' Phārag gāv ghwanṭak baṅgār-paṅg
said, 'our share-wealth give.' Then father son to wealth-share
 pōṭātas. Thōrā nāl bhargā hadnū baṅgār aṛatku sir ghwanṭ
gave. Few days after all wealth having-collected younger son
 thwār thūn ūr ēleyōs, āṅjā pōinā nīdis, khōtā-khālas baṅgār
far foreign country went, there going stayed, bad-company wealth
 ēnpiskus. Adankō ā ūr pyattāney āgeyōs. Ā ghwanṭ
squandered. That-in that country grain-scarcity occurred. That son
 tiṅg tōkar nā kup lā-dakkā hinā āgeyōs. Ā ūrkō vanḍ
to-eat bread and salt not-got so it-happened. That country-in one
 bhar ūrāpō nīdis at-māṭke pōs. Ā bhar ūrāpō pendring mēpigal-kē
big man was him-to he-went. That big man swine grazing-for
 ā ghwanṭ kwālūṅ-kō thōrach. Tiṅgal ādulā kuṛkāṣū. Adnēkō tiṅgal
that son fields-in sent. Him-to nobody gave. That-in him-to
 man āgeyōs, 'tānē chāpar jō pendring tiṅgāsu nanē varḡ nā bi
mind occurred, 'corn husks which swine ate my belly I also
 mētārisuṅgā.' Bharē āsad atnē mankō hinā sējus, 'tō iṅjē nā
will-fill.' Then sense-coming his mind-in thus did, 'now here I
 phēskū sāgākē; idan nanē gāv uṭkē ūrāṅg hargū tiṅgākū.
hunger-with die; so-many my father's house-in men much eat.
 Nā bi gāv-māṭkē khālākē hinā sarlē, "gāv-ē, davar uṭkē
I also father-to will-go thus will-say, "father-O, God's house-in
 ki-chāvē ninē uṭkē midān seṅjē. Nā ninē mōṅg lā-āgrēwālā. Ninē
or-also thy house-in sin I-did. I thy son not-worthy. Thy
 uṭkē phāniyā-sairōwālā sirū atkō nā vanḍ harajgū." Pōs yansane
house-in work-doers are them-in I one let-be." He-went having-left
 atnē gāv māṭke khallas. Gāv thwārtun mōṅgak pātas; gāv
his father to went. Father far-from the-son saw; father
 aṅg-mandisōs, ad hōras tō mōṅgak pēchkus, vāy nāk-mandisōs. Mōṅg
pitied, he ran then son embraced, mouth to-kiss-began. The-son

sal-mandich ki, 'gāv-ē, davar utkē ninē utkē midān señjē.
to-say-began that, 'father-O, God's house-in thy house-in sin I-did.
 Ninē mōng lāagrēwālā.' Gāv phāniyā-sairēwālā-kō pēsis, 'itgal-kē lallē lallē
Thy son not-worthy.' Father servants-to said, 'this-for good good
 bhatuṅ atyāṅgō, ittak ūṛiringō; thinī kai-kō madruṅ thinī
clothes bring, this-to cause-to-put-on; and hand-on ring and
 kālūṅ-kō machchuṅ ūṛiringō. Thinī naṅg hadnō tiṅgākō ānand
feet-on shoes cause-to-put-on. And we all let-eat joy
 siyākō. Nanē mōng satō nīdis māṅgē vāñch.' Hadnō ūṭa majā-sai
let-make. My son dead was again came.' All house merry-to-make
 mandich.
began.

Atnē mōṭ mōṅ kwāl-mēlē nīdis. Ajā-gun ēllas ut-mātkē vāñch,
His big son field-in was. There-from came house-near came,
 bājā sagētas thinī ādrē sagētas. Vaṇḍ phāniyā-sairēwālā bōtas, ad
music heard and dancing heard. One servant called, he
 vāñch-phārag kētas ki, 'mērē bhāi, mi ākyō sir?' Attak sañch
coming-after asked that, 'my brother, what done is?' Him-to he-said
 ki, 'ninē tēm lultarikē vāñchir. Ninē gāv adgalkē rēṭ-tōkrā ākyōs.'
that, 'thy brother safely come-is. Thy father him-for feast gave.'
 Mōṭē tēm yarus-kō vāñch ut-kō lā-pōs. Gāv utkun valkē
'Big brother anger-in came house-in not-went. Father house-from outside
 vāñch ghwaṅṭaṅ pēsik mandich. Atnē gāvak māṅgē sal mandich,
came son to-entreat began. His father-to again to-say began,
 'idan vatkalē phāniyā siyānē. Niṅ salānē ad siyānē. Nanuk vaṇḍ āṭ
'so-many years work I-do. You say that I-do. Me-to one goat
 kuttiyā pakkō lārvā tōsai maḍāṅ-māruṅ mātkē khwāñch tiṅgvō
young even never gavest(?) friends with sitting I-should-eat
 tōsai. Ninē sir mōṅ baṅgār paṅg atkus kōntpanā ēnpiskus, apō
gavest(?). Thy young son wealth share took riotously squandered, then
 ad vāñch adgalkē lallē tiṅgrēd sējā.' Atnē gāv idan sañch ki,
he came him-for big feast madest.' His father so-much said that,
 'hē mōṅ, sadā niṅg nikkā kāṅg. Jō nā-mātkē sir jō ninē
'O son, always you are together. What me-with is that thine
 sir. Ninē tēm ēlyō nīdis, ad māṅgē vāñch. Adgalkē naṅg etā señjō.'
is. Thy brother gone was, he again came. Therefore we feast made.'

[No. 12.]

DRAVIDIAN FAMILY.

TAMIL.

BURGAṆḌĪ DIALECT.

SPECIMEN II.

(INDORE AGENCY.)

Vaṇḍ prāmanēd nīḍis, vaṇḍ nīḍis mār. Ad mār gwādum-kwāl-kō
One Brāhmaṇ was, one was cow. That cow wheat-field-in
 myās. Huntun vāñch prāmanēd ā mārḱ vāṅgyōtus gwādum-kwāl-kun.
was-grazing. There came Brāhmaṇ that cow drove wheat-field-from.
 Mār pēsus kē, 'prāmanēd-ē, ninē gāvē mitā tiṅgānē?' Prāmanēd
Cow said that, 'Brāhmaṇ-O, thy father's what did-I-eat?' The-Brāhmaṇ
 pēsus, 'hē mā, vāṅgyōt.' 'Tārā ninak sarāp.' 'Hē mā, tadā
said, 'O mother, I-drove-thee.' 'I-give thee curse.' 'O mother, give
 tō ninē khusi.' Ki, 'pōp, kātḱhālnēdē kēd.' Kēd āgyōs. Ā
then thy agreeable.' That, 'go, condemned ass.' Ass became. That
 prāmanēd kulis nīḍis jō pēsus, 'hē mār-ē, nanē khwārkuṅ vāṅgē
Brāhmaṇ's wife was who told, 'O cow, my bowels taking-out
 ninē khōgat-kō pōrākē. Nanē manā kēd hinā āknā?' Ad mār
thy neck-on will-throw. My husband ass why madest?' That cow
 māṅgē pēsus, 'nanuk ninē manāṅ mishē vāṅgus?' Prāmanēd kulis pēsus,
then said, 'me thy husband why drove?' Brāhmaṇ's wife said,
 'abē i kēd mēnsō hinā āgar?' Ā mārḱ suñch, 'ār-kō
'now this ass man how may-become?' That cow said, 'holy-place-in
 oṟum-khō atyōjē; aṅjē mēnsō āgyōgar.' Aṅjē mēnsō āgyōs.
bathing-for take; there man will-become.' There man became.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a Brāhmaṇ who had a cow. The cow was once grazing in the wheat-field, and the Brāhmaṇ came and drove it off. Said the cow, 'have I eaten thy father's property, O Brāhmaṇ?' Said the Brāhmaṇ, 'O mother, I drove thee away.' 'I will curse thee.' 'Do as thou likest.' 'Go and become an ass.' So he became an ass.

The Brāhmaṇ's wife said, 'O cow, I shall tear my intestines out and throw them on thy neck. Why didst thou make my husband an ass?' The cow answered, 'why did thy husband drive me off?' The Brāhmaṇ's wife said, 'now, how can he become a man?' Said the cow, 'take him to bathe in a holy place, then he will become a man.' And it so happened.

MALAYĀLAM.

Malayālam is spoken by about six million people in Southern India.

Malayālam or Malayārma (Malayāyma) is usually derived from *mala*, mountain, and *ālam*, a word derived from *āl*, to possess. According to

Name of the Language.

Bishop Caldwell the best translation of the word would be 'mountain region.' It accordingly properly applies to the country, and not to the language. The first part of the word is identical with *Μαλε*, whence the pepper comes, in Cosmas Indicopleustes' Christian Topography (about 545 A.D.). It also forms the first component in the word Malabar, which apparently occurs for the first time in the Geography of Edrisi (about A.D. 1150). Compare Maler, the name of another Dravidian tribe.

The old Sanskrit name for the Malayālam country was Kērala, which word occurs in Malayālam in the forms Kēraḷam, Chēraḷam, and Chēram. An inhabitant of the country is also called *Kēlan* or *Kēlu*, and this word has been compared by Bishop Caldwell with Pliny's *Κηροβόρος*. 'Kērala' occurs as early as in the Aśoka inscriptions (third century B.C.).

The Malayālam language has no separate denomination. The old Aryans did not distinguish it from Tamil, and it is only at a relatively modern date that it has branched off from that form of speech.

Malayālam is spoken along the western coast from Kasargodu in the north to Trivandrum in the south. The eastern frontier is the western Ghats, and on the west the Malayālam country is bounded by the Arabian Sea. It covers the southern part of South Canara, the whole of Malabar and Cochin, with numerous settlers in the adjoining parts of Mysore and Nilgiri, and, lastly, the greatest part of Travancore. Outside this territory the language is only spoken by a few settlers.

Area within which spoken.

In South Canara Malayālam is bounded by Tulu. In Coorg it meets Kuḍagu, and its eastern neighbours are Kanarese and Tamil.

Linguistic Boundaries.

Like the rest of the literary Dravidian languages Malayālam has two different forms, one used in old literature, and the other the colloquial form of speech. The literary dialect is still more closely connected with Tamil than the colloquial language. The principal point of difference from Tamil is the greater proportion of Sanskrit loan words. While Tamil has the smallest admixture of such foreign elements among all literary Dravidian languages, Malayālam is the most Sanskritized of them all, and even admits the conjugational forms of that language. Some productions of educated authors have been described as 'pure Sanskrit connected or concluded by a few words in Malayālam,' just as we have Hindōstānī books written almost entirely in Persian.

Dialects.

The colloquial language differs slightly according to locality, but we have no information about the existence of definite Malayālam dialects. Yerava has been returned as such a form of speech from Coorg, and the figures for that dialect have, therefore, been added to those returned for Malayālam. It is, however, possible that Yerava is in reality identical with Yerukaḷa, which has been dealt with above as a dialect of Tamil.

According to the reports of the Censuses of 1891 and 1901 Malayālam was spoken as
Number of speakers. a home language in the following districts :—

	Census of 1891.	Census of 1901.
South Canara	191,696	217,856
Malabar	2,484,974	2,624,263
Travancore	2,079,271	2,420,049
Cochin	641,738	715,847
Nilgiris	8,775	4,759
Coorg	11,299	14,039
Mysore	1,500	3,121
TOTAL .	5,419,253	5,999,934

Malayālam was, to a small extent, spoken outside the territory where it is a vernacular.
The figures given in the Census reports of 1891 and 1901 were as follows :—

	Census of 1891.	Census of 1901.
Andamans and Nicobars . . . . .	...	36
Baluchistan . . . . .	...	2
Bengal Presidency . . . . .	...	67
Berar . . . . .	...	11
Bombay Presidency . . . . .	...	1,208
Burma . . . . .	...	324
Central Provinces . . . . .	...	12
Madras Presidency	2,896	7,267
North-Western Frontier . . . . .	...	46
Punjab . . . . .	...	5
United Provinces . . . . .	...	13
Hyderabad	1,243	31
TOTAL .	4,139	9,022

Yerava was returned as the dialect of 2,587 and, in 1901, 13,175 individuals in Coorg.
By adding all these figures we arrive at the following total for Malayālam :—

	Census of 1891.	Census of 1901.
Spoken at home by	5,419,253	5,999,934
Spoken abroad by	4,139	9,022
Yerava	2,587	13,175
TOTAL .	5,425,979	6,022,131

According to Dr. Gundert, the history of Malayālam literature commences with the
Literature. Rāmacharita (13th or 14th century). Before that time the lan-
guage had been used in a few inscriptions. The oldest Mala-
yālam literature imitated Tamil poetry, and not Sanskrit. Later the literary productions
of the Malayālam country came under the spell of the sacred tongue of Aryan India, and
the great Sanskrit epics were translated. The classical epoch of Malayālam literature begin
with Tuñjattu Eruttachchhan (17th century) who is said to have introduced the modern
alphabet. He translated the Mahābhārata and some of the Purāṇas. Towards the end
of the 18th century we find Kuñjan Nambiar, the author of several comedies and songs,
and perhaps also of some translations from the Sanskrit, such as the Pañchatantra, the
Nalācharita, etc.

Malayālam literature further comprises several folk songs and folk tales, the historical work *Kēraḷōtpatti*, some medical works, etc.

Tipu's invasion dealt a fatal blow to Malayālam poetry, and in modern times European missionaries and their native converts have been the principal supporters of the vernacular literature of the Malayālam country. For further details the student is referred to the works mentioned under authorities below.

There is no reference to the Malayālam language in old Sanskrit literature. It was included in the *Drāviḍa bhāṣā*, i.e., Tamil, of Kumārila Bhaṭṭa, and did not in fact branch off from that language till a later period. The oldest mention of Malayālam as a separate form of speech seems to be found in Fernão Lopez de Castanheda's *Historia do descobrimento e conquista da India*. Coimbra, 1551-1561. We here read, Vol. ii, p. 78, 'A lingua dos Gentios de Canara e Malabar.' See Colonel Yule's *Hobson-Jobson*, under the heading Malabar, where another reference is quoted, taken from A de Gouvea's *Jornada do Arcebispo de Goa, D. Frey Aleixo de Menezes*. Coimbra, 1606.

A Portuguese grammar with a Malayālam vocabulary was published in 1733. See the list of authorities given below. Portuguese and Italian missionaries are stated to have completed a Malayālam dictionary in 1746, based on materials accumulated in the 17th, perhaps even in the 16th, century.

The German Jesuit Johann Ernst Hanleden, who died in 1732, is stated by Fra. Paolino to have written a 'Malabar' grammar, which does not seem to have been printed. Other grammars were written by Pater Clemens, Rome, 1784, and by Robert Drummond, Bombay, 1799, and in 1781 J. Adam Cellarius published some notes on the language. Compare below. In modern times several works on the language have been published, among which Dr. Gundert's grammar is *facile princeps*. This admirable book is, however, written in Malayālam, and a scientific grammar of the language in a European form of speech is not as yet forthcoming.

The Malayālam alphabet was described in Clemens Peanius' *Alphabetum Grandonico-Malabaricum Samscrudonicum*, Rome, 1772.

The first printed book in Malayālam seems to have been the *Symbolum Apostolicum*, printed in 1713 at an unknown place. Clemens Peanius issued a catechism in 1772, and specimens of the language were afterwards given by Hervas and others. See the list printed below. The Old Testament in Malayālam appeared at Cottayam in 1839-41.

The list of authorities which follows is by no means complete. It only registers some of the principal works dealing with Malayālam :—

AUTHORITIES—

Symbolum apostolicum in lingua Malabarica. No place. 1713.

Grammatica Portugueza hum vocabulario em Portuguez e Malabar. Tranquebar, 1733.

CLEMENS PEANIUS,—*Alphabetum Grandonico-Malabaricum Samscrudonicum*. Romae, 1772. Contains the Lord's prayer in Malayālam on p. 90.

- CLEMENS PEANIUS,—*Compendiaria legis explicatio omnibus Christianis scitu necessaria, Malabarico idiomate*. Romae, 1772.
- CELLARIUS, JO. ADAM,—*Bemerkungen über die Sprache, Wissenschaften und Künste der Malabaren*. Batavische Verhandelingen, 1781, Part iii.
- CLEMENS DE JESU,—*Grammatica Malabara*. Romae, 1784.
- HERVAS Y PANDURO, LORENZO,—*Vocabulario poligloto con prolegomeni sopra più di cl lingue*. Cesena, 1786. Contains, on p. 163, 63 words in Malayālam.
- " —*Saggio pratico delle lingue con prolegomeni e una raccolta di Orazioni Domenicali in più di trecento lingue e dialetti*. Cesena, 1787. The Lord's Prayer in Malayālam on p. 138 and p. 141.
- Glossarium Comparativum linguarum totius orbis*. St. Petersburg, 1787. The Malayālam words contained in this work were very incorrect. They were reprinted, with corrections by Fra Paolino, in,—
- ALTER, FRANZ CARL,—*Über die Samskrdamische Sprache*. Wien, 1794.
- DRUMMOND, ROBERT,—*Grammar of the Malabar Language*. Bombay, 1799.
- ADELUNG, JOHANN CHRISTOPH,—*Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten*. Four volumes. Berlin, 1806-1817. Notes on Malayālam, with account of older works, Vol. i, pp. 209 and ff.; Vol. iv, pp. 68 and ff.
- SPRING, F.,—*Outlines of a Grammar of the Malayalim Language, as spoken in the Provinces of North and South Malabar and the Kingdoms of Travancore and Cochin*. Madras, 1839.
- PEET, REV. JOSEPH,—*A Grammar of the Malayalim Language, dedicated by permission to His Highness the Rajah of Travancore*. Cottayam, 1841. Second edition, *ib.*, 1860.
- BAILEY, REV. B.,—*A Dictionary of High and Colloquial Malayalim and English, dedicated by permission to His Highness the Rajah of Travancore*. Cottayam, 1846.
- " —*A Dictionary, English and Malayalim*. Cottayam, 1849. Second edition, *ib.*, 1868.
- ELLIOTT [ELLIOT], W.,—*Observations on the Language of the Goands and the identity of many of its terms with words now in use in the Telugu, Tamil and Canarese*. *Journal of the Asiatic Society of Bengal*, Vol. xvi, Part ii, 1847, pp. 1140 and ff. Vocabularies on pp. 1144 and ff.
- HODGSON, B. H.,—*Aborigines of Southern India*. *Journal of the Asiatic Society of Bengal*, Vol. xviii, Part i, 1849, pp. 350 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. ii, London, 1880, pp. 152 and ff. Vocabularies by W. Elliot, on pp. 352 and ff., pp. 154 and ff., respectively.
- ARBUTHNOTT, A. J.,—*Malayalam Selections with Translations, Grammatical Analysis and Vocabulary*. Cottayam, 1851.
- LASERON, REV. E.,—*A Dictionary of the Malayalim and English and the English and Malayalim Languages*. Cottayam, 1856.
- GUNDERT, H.,—*A Catechism of Malayalam Grammar*. Mangalore, 1860. Third edition revised, rearranged, enlarged and translated by L. Garthwaite. Mangalore, 1881.
- JOHN, P.,—*An Anglo-Malayalam Vocabulary and Phrase Book*. Cottayam, 1860.
- First Malayalim Translator. A Course of fifty Lessons, with a Vocabulary*. Third edition. Mangalore, 1867.
- A Vocabulary of English and Malayalim words*. Cottayam, 1868.
- Malabarico-Latina Grammatica*. Cochin, 1868.
- MATTHAN, REV. GEORGE,—*Malayālam Grammar*. I have not seen the correct title of this book, which is written 'in the language itself', and was printed in 1868.
- GUNDERT, REV. H.,—*A Grammar of the Malayālam Language*. Mangalore, 1868. Written in Malayālam.
- BEUTTLER, REV. J. S.,—*English and Malayalim Text Book (for Natives)*. Cottayam, 1869.
- English and Malayalam School Dictionary*. Mangalore, 1870.
- Malayalam and English School Dictionary*. Mangalore, 1870.
- CAMPBELL, SIR GEORGE,—*Specimens of Languages of India*. Calcutta, 1874. Malayālam on pp. 44 and ff.
- GUNDERT, REV. H.,—*A Malayalam and English Dictionary*. Mangalore, 1872.
- Malayalam and English Vocabulary*. Tellicherry, 1877.
- GOVINDA PILLAY,—*History of the Malayalam Language and Literature, in Malayalam*. 1881. The title has been taken from Mr. Frohnmeyer's Grammar.
- [SIKEMIER, W., AND C. WATSA],—*A Polyglott Vocabulary, English, German, Canarese, Tulu and Malayalam, containing 1,600 of the most useful words of the Language classified under practical*

headings and printed in parallel columns both in the Vernacular and in Roman Letters. Mangalore, 1880.

GREME'S *Glossary of Words and Phrases relating to the Land Tenures and Land Assessments of Malabar, with notes and etymological headings.* (Edited, with a prefatory note, by W. Logan.) Madras, 1882. Reprinted in W. Logan, *Malabar*. Madras, 1887. Vol. ii, Appendix 25.

Manual of the Administration of the Madras Presidency. Madras, 1885-1893. Passim.

FROHNMEYER, L. J.,—*A Progressive Grammar of the Malayalam Language for Europeans.* Mangalore, 1889.

Malayalim-Latin-English Dictionary by a discaled Carmelite missionary of the Verapoly archdiocese. Verapoly, 1891.

Panchatantram edited in Malayalam with notes and vocabulary, by L. Garthwaite. Mangalore, 1897.

T. K. KRISHNA MENON,—*Notes on Malayalam Literature.* *Journal of the Royal Asiatic Society*, 1900, pp. 763 and ff.

There are two alphabets used in writing Malayālam. The old character, the so-called *Vatṭeruttu*, is still used by the Mappillas of North Malabar. A form of this alphabet, the so-called *Kōleruttu*, is used for keeping records. The modern Malayālam alphabet is called *Ārya-eṛuttu*, and it was introduced by Tuñjattu Eṛuttachchan in the 17th century. It contains signs for all the sounds occurring in Sanskrit, and is, accordingly, much more complete than the Tamil character. The large proportion of Sanskrit words in Malayālam made the introduction of such an alphabet necessary. In real Malayālam words, however, only those signs are used which also occur in the Tamil alphabet.

The modern alphabet consists of the following signs:—

VOWELS.

അ *a*; ആ *ā*; ഇ *i*; ഐ *or* ഈ *ī*; ഉ *u*; ഊ *ū*; ഋ *ru*; ൠ *rū*; എ *e*; ഐ *ē*; ഒ *o*; ഓ *ō*; ഐ *ei*; ഔ *au*.

CONSONANTS.

ക <i>ka</i> ;	ഖ <i>kha</i> ;	ഗ <i>ga</i> ;	ഘ <i>gha</i> ;	ങ <i>ṅa</i> ;
ച <i>cha</i> ;	ഛ <i>chha</i> ;	ജ <i>ja</i> ;	ഝ <i>jha</i> ;	ഞ <i>ṇa</i> ;
ട <i>ṭa</i> ;	ഠ <i>ṭha</i> ;	ഡ <i>ḍa</i> ;	ഢ <i>ḍha</i> ;	ണ <i>ṇa</i> ;
ത <i>ta</i> ;	ഥ <i>tha</i> ;	ദ <i>da</i> ;	ധ <i>dha</i> ;	ന <i>na</i> ;
പ <i>pa</i> ;	ഫ <i>pha</i> ;	ബ <i>ba</i> ;	ഭ <i>bha</i> ;	മ <i>ma</i> ;
യ <i>ya</i> ;	ര <i>ra</i> ;	ല <i>la</i> ;	വ <i>va</i> ;	
ശ <i>śa</i> ;	ഷ <i>ṣha</i> ;	സ <i>sa</i> ;	ഹ <i>ha</i> ;	
ഴ <i>ṛa</i> ;	ള <i>ḷa</i> ;	റ <i>ra</i> .		

The forms of the vowels given above are only used as initials. Secondary forms are used to denote a vowel which follows a consonant. These secondary signs are as follows:—

a (not marked); *ā* ॐ; *i* ॐ; *ī* ॐ; *u* ॐ, ॐ, or ॐ; *ū* ॐ, ॐ, or ॐ; *ru* ॐ; *e* ॐ; *ē* ॐ; *o* ॐ; *ō* ॐ; *ei* ॐ; *au* ॐ.

Thus, *ka*; *kā*; *ki*; *kī*; *ku*; *kū*; *kru*; *ke*; *kē*; *kei*; *ko*; *kō*; *kau*.

It is only the signs of *u* and *ū* that present any difficulty.

U takes the following forms:—

3 after *k* and *r*; thus, *ru*.

2 after *g*, *chh*, *j*, *t*, *bh*, *ś*, and *h*; thus, *gu*; *tu*.

o after *ṇ* and *n* and under all other consonants. Thus, *nu*; *ṭu*.

With *ū* are formed ॐ *hū*; ॐ *rū*; ॐ *nū*; ॐ *khū*, and so on.

The short *a* is inherent in every consonant which is not combined with the sign of any other vowel. The absence of every vowel after the consonant is indicated as follows,— *k*; *n*; *ṇ*; *r*; *l*.

Note *l*; *r*; *y*; *m*.

When two or more consonants are put together without any intervening vowel they are combined into one compound letter or written above each other. Some consonants alter their shape when thus combined. The principal cases are as follows:—

y becomes ॐ; *r* ॐ; *l* ॐ; *v* ॐ, when immediately preceded by another consonant. When *r* is the first of two or more consonants it is written as a short vertical stroke above the line. Thus, ॐ *kya*; ॐ *kra*; ॐ *kla*; ॐ *kva*; ॐ *rkha*.

Some of the most frequently used compound consonants where the component parts have been more or less altered are as follows:—

ॐ *kka*; ॐ *nga*; ॐ *ṇṇa*; ॐ *chcha*; ॐ *ṇja*; ॐ *ṇṇa*; ॐ *ṇḍa*; ॐ *tta*; ॐ *tna*; ॐ *dda*; ॐ, ॐ *nda*; ॐ *nna*; ॐ *m̐a*, and so forth.

The numeral figures are as follows:—

ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ
1	2	3	4	5	6	7	8	9	0

Malayālam pronunciation in most points agrees with Tamil. Thus double *rr* is pronounced *tt*, *nr* sounds *nd*, and *y* is often vulgarly substituted for *r*; hard and soft consonants interchange as in Tamil; final consonants are often doubled before a following vowel, and so forth. Compare *mārram*, i.e., *māttam*, change; *ninre*, i.e., *ninde*, thy; *mara*, vulgarly *mayā*, rain.

As in Tamil, no word can end in a mute consonant, a very short vowel being added. This vowel usually has the form *u*. In Cochin and among the Syrian Christians this sound is more like an *a*, and in Northern Malayālam it is so short that it is not usually written.

The principal points in which Malayālam differs from Tamil are the absence of personal terminations of verbs and the larger amount of Sanskrit loan-words. The first attempts in Malayālam poetry were, as has already been remarked, imitations of Tamil. The influence of Sanskrit only got the upper hand at a later period, and has especially been strong during the last two hundred years.

Old Malayālam uses personal terminations in the conjugation of verbs as in Tamil. The following occur:—

Sing. 1, *ēn*; 2, *ā*; 3 m., *ān*, 3 f., *āl*.

Plur. 1, *ōm*; 2, (*īr*); 3 m. and f., *ār*.

Thus, *cheyyunnēn*, I do; *cheyyunnāl*, she does, and so forth. The third person neuter and the second person plural are rarely used.

The personal terminations began to be dropped after the thirteenth century, and by the end of the fifteenth century they had gone wholly out of use. Remains are, however, said to be found on the Laccadives and among the Moplahs of South Canara. Compare the remarks on the personal terminations in general, in the introduction to the Dravidian Family, pp. 294 and ff.

When the preceding remarks are borne in mind, it is hoped that the short sketch of Malayālam grammar which follows will enable the student to read and understand the Malayālam version of the Parable of the Prodigal Son which will be found on pp. 358 and ff. It has been taken from the text published by the Madras Auxiliary Bible Society in 1884. A list of Standard Words and Phrases, compiled from Sir George Campbell's Specimens and Mr. Frohnmeyer's Grammar, will be found on pp. 647 and ff.

For further details the student is referred to the works quoted under Authorities.

MALAYĀLAM SKELETON GRAMMAR.

I.—NOUNS.—Gender.—Men and gods are masculine; women and goddesses feminine; other nouns are neuter.
Number.—The suffix of the plural is *gaḷ*, or, after *ā, ū, ō, kkaḷ*. Final *m* and the suffix *gaḷ* become *ññaḷ*. Nouns denoting rational beings also form their plural in *ar, mār* or *anmār* (honoriſic), and *avargaḷ* or *ārgaḷ* (respectful).

Case.—

	Masculine <i>an</i> bases.	Feminine <i>aḷ</i> bases.	Bases in <i>ā (a), ī, ē, ei</i> .	Bases ending in <i>am</i> .	Other bases.	The plural is declined like <i>magaḷ</i> .
Nom.	<i>magan</i> , son.	<i>magaḷ</i> , daughter.	<i>kei</i> , hand.	<i>maram</i> , tree.	<i>tēḷ</i> , scorpion.	
Acc.	<i>magane</i> .	<i>magaḷe</i> .	<i>kayye</i> .	<i>maratt (ine)</i> .	<i>tēḷine</i> .	
Instr.	<i>maganāl</i> .	<i>magaḷāl</i> .	<i>kayyāl</i> .	<i>marattāl</i> .	<i>tēḷināl</i> .	
Dat.	<i>magannu</i> .	<i>magaḷkku</i> .	<i>keikkū</i> .	<i>marattinnu</i> .	<i>tēḷinnu</i> .	
Gen.	<i>maganye</i> .	<i>magaḷuḍe</i> .	<i>kayyūḍe</i> .	<i>marattinye</i> .	<i>tēḷinye</i> .	
Loc.	<i>maganiḷ</i> .	<i>magaḷiḷ</i> .	<i>kayyiḷ</i> .	<i>marattiḷ</i> .	<i>tēḷiniḷ</i> .	
Plur.	<i>makkaḷ</i> .	<i>magaḷgaḷ</i> .	<i>keigaḷ</i> .	<i>maraññaḷ</i> .	<i>tēḷugaḷ</i> .	

II.—PRONOUNS.

	I	We (<i>inclus.</i>).	We (<i>exclus.</i>).	Thou.	You.	Self.	
						Sing.	Plur.
Nom.	<i>ñān</i> .	<i>nām</i> , or <i>nammaḷ</i> , etc.	<i>ñaññaḷ</i> .	<i>nī</i> .	<i>niññaḷ</i> .	<i>tān</i> .	<i>taññaḷ</i> , <i>tāññaḷ</i> .
Acc.	<i>enne</i> .	<i>namme</i> .	<i>ñaññaḷe</i> .	<i>ninne</i> .	<i>niññaḷe</i> .	<i>tanne</i> .	<i>taññaḷe</i> .
Dat.	<i>enikkū</i> .	<i>namukku</i> .	<i>ñaññaḷkku</i> .	<i>ninaku</i> .	<i>niññaḷkku</i> .	<i>tanikku</i> .	<i>taññaḷkku</i> .
Gen.	<i>enye</i> .	<i>nammuḍe</i> .	<i>ñaññaḷuḍe</i> .	<i>ninye</i> .	<i>niññaḷuḍe</i> , <i>niññaḍe</i> .	<i>tan(re)</i> , <i>tanuḍe</i> .	<i>tañña(lu)ḍe</i> .

	He.	She.	It.	They.		In the same way <i>ivan</i> , this; <i>ēvan</i> , which?— <i>Ar</i> , who? maso. and fem., as <i>avar</i> .—Pronominal adjectives are <i>ā</i> , that; <i>ī</i> , this; <i>ē</i> , which? They are indeclinable.
				Masc. & fem.	Neut.	
Nom.	<i>avan</i> .	<i>avaḷ</i> .	<i>adu</i> .	<i>avar</i> .	<i>ava</i> .	
Acc.	<i>avane</i> .	<i>avaḷe</i> .	<i>adine</i> .	<i>avare</i> .	<i>avaye</i> .	
Dat.	<i>avannu</i> .	<i>avaḷkku</i> .	<i>adinnu</i> .	<i>avarakku</i> .	<i>avekku</i> .	
Gen.	<i>avanye</i> .	<i>avaḷuḍe</i> .	<i>adinye</i> .	<i>avaruḍe</i> .	<i>avayūḍe</i> .	

III.—VERBS.—There are no personal terminations.

The suffixes of the principal parts are, present *unnu* ; past *du* and *i*, future *um*.

The suffix *i* of the past is used in bases consisting of one long syllable or of two syllables, short or long. Thus, *akkunnu*, I make, past *ākki*. The suffix *du* is often changed under the influence of the preceding sounds. It occurs as *ttu*, *ttu*, *rru*, *ndu*, *nnu*, *nnu*, and *ñnu*. Verbs which form their present in *kkunnu* preceded by a palatal vowel (*i*, *ī*, *e*, *ē*, and *ei*), take *chchu* in the past ; thus, *aḍikkunnu*, I strike, past *aḍichchu*.

A.—Regular Verbs—

Infinitive, *nalguga*, to give ; *cheyga* or *cheyya*, to do. Negative, *nalgāyga*, *cheyyāyga*.

Relative participles.—Present *nalgunna*, *cheyyunna* ; Past *nalgiya*, *cheyda* ; Future *nalgum*, *cheyyum* ; Negative *nalgātta*, *cheyyātta*.

Future Verbal participle.—*Nalguvān*, *cheyvān*.

Conjunctive participle.—*nalgi*, *cheydu* ; Negative *nalgāde*, *cheyyāde*.

Present tense.—*nalgunnu*, *cheyyunnu*.

Past tense.—*nalgi*, *cheydu*.

Future.—*nalgum*, *cheyyum*.

Imperative.—*nalgu* or *nalguga*, plural *nalguvin* ; *cheyi* or *cheyga*, plural *cheyvin*.

The future verbal participle is often used as an infinitive of purpose. It is formed by adding *ppān* in verbs which form their present in *kkunnu*. The same verbs add *ppin* in the plural imperative ; thus, *irikkunnu*, I stay, *irippin*, stay ye, *pārkkunnu*, I dwell, *pārppin*, dwell ye.

A negative tense, formed from the base by adding *ā*, is seldom used ; e.g. *vēṇḍā*, it is not wanted.

B.—Irregular Verbs—

Base.	Present.	Past.	Future.
<i>āga</i> , be, become.	<i>āgunnu</i> .	<i>āyi</i> .	<i>āgum</i> .
<i>pō</i> , to go.	<i>pōgunnu</i> .	<i>pōyi</i> .	<i>pōgum</i> .
<i>vā</i> , to come.	<i>varunnu</i> .	<i>vannu</i> .	<i>varum</i> .

Uṇḍa, to be, to exist, has a present *uṇḍu*. Other tenses are formed by adding *āgunnu* ; thus, *uṇḍāyi*, was ; *uṇḍāgum*, will be.

C.—Auxiliaries.—The negative copula is *alla*. *Illu*, does not exist, is added to the various tenses ; thus, *avan pārkkunnila*, he does not live ; *ñān koṇḍu-vann-illa*, I have not brought.

Vēṇam, it is wanted, negative *vēṇḍā*, is added to the base or the infinitive ; thus, *var-ēṇam*, you must come ; *kāṇikk-ēṇḍā*, don't show. *Aruda* is used in the same way as *vēṇḍā* ; thus, *pōg-aruda*, you must not go.

Ālum means 'please' and is added to the conjunctive participle ; thus, *pōyālum*, please go.

Passive Voice.—Formed by adding *peḍuga* or *paḍuga*, to suffer, to the infinitive. Thus, *kāṇa-ppēḍunnu*, is seen ; *kāṇa-ppēṭtu*, was seen.

Causative Verbs.—Formed by adding the suffixes *ttu*, present *ttunnu* ; *i*, *vi*, or *ppi*, present *ikkunnu*. Thus, *iru-kkunnu*, sits ; *iruttunnu*, causes to sit ; *aḍikkunnu*, strikes, *aḍippikkunnu*, causes to strike. Other causatives are formed by hardening the final consonant of intransitive bases. Thus, *āgunnu*, becomes ; *ākkunnu*, makes.

DRAVIDIAN FAMILY.

MALAYĀLAM.

ഒരു മനുഷ്യൻ രണ്ടു മക്കൾ ഉണ്ടായിരുന്നു. അതിൽ ഇളയവൻ അപ്പനോടു, അപ്പ, വസ്തുക്കളിൽ എനിക്കു വരേണ്ടുന്ന പങ്കു തരേണമേ, എന്നു പറഞ്ഞു; അവനും മൃതലിനെ അവക്കു പകുതി ചെയ്തു. ഏറെനാൾകഴിയും മുമ്പെ ഇളയമകൻ സകലവും സ്വരൂപിച്ചുകൊണ്ടു ദുരഭിമാനത്തോടെ യാത്രപോയി അവിടെ ദുർന്നടപ്പായി ജീവിച്ചു തന്റെ വസ്തു നാനാവിധമാക്കിക്കളഞ്ഞു. എല്ലാം ചെലവഴിച്ച ശേഷം ആ ദേശത്തിൽ കഠിന ക്ഷാമം ഉണ്ടായിട്ടു അവനും മറ്റു വന്നു തുടങ്ങി. എന്നാറെ അവൻ പോയി ആ ദേശത്തിലേ പെരുന്താരിൽ ഒത്തത്തനോടു പററിക്കൊണ്ടു ആയവൻ അവനെ തന്റെ നിലങ്ങളിൽ പന്നികളെ മേയ്ക്കാൻ അയച്ചു. പന്നികൾ തിന്നുന്ന മരപ്പയറു കൊണ്ടു തന്റെ വയറു നിറുപ്പാൻ അവൻ ആഗ്രഹിച്ചു എങ്കിലും ആരും അവന്നു കൊടുത്തില്ല. അപ്പോൾ ബുദ്ധി തെളിഞ്ഞിട്ടു അവൻ പറഞ്ഞു, എന്റെ അപ്പന്റെ എത്ര കൂലിക്കാർ അപ്പം തിന്നു ശേഷിപ്പിക്കുന്നുണ്ടു, ഞാനോ വിശപ്പുകൊണ്ടു നശിച്ചുപോകുന്നു. ഞാൻ എഴുന്നീറ്റു എന്റെ അപ്പന്റെ അടുക്കലേക്കു പോയി അവനോടു, അപ്പാ, ഞാൻ സ്വർഗ്ഗത്തോടും നിന്നോടും പാപം ചെയ്തു, ഇനി നിന്റെ മകൻ എന്നു വിളിക്കപ്പെടുവാൻ യോഗ്യനല്ല, നിന്റെ കൂലിക്കാരിൽ ഒത്തത്തനെപ്പോലെ എന്നെ ആക്കിക്കൊള്ളേണമേ, എന്നു പറയും. എന്നിട്ടു എഴുന്നീറ്റു തന്റെ അപ്പന്റെ അടുക്കലേക്കു പോയി; അവൻ ദൂരത്തുളളപ്പോൾ തന്നെ അപ്പൻ അവനെ കണ്ടു കരളലിഞ്ഞു ഓടിച്ചെന്നു അവന്റെ കഴുത്തിൽ കെട്ടിപ്പിടിച്ചു അവനെ ചുമ്പിച്ചു. മകൻ അവനോടു, അപ്പാ, ഞാൻ സ്വർഗ്ഗത്തോടും നിന്നോടും പാപം ചെയ്തു, ഇനി നിന്റെ മകൻ എന്നു വിളിക്കപ്പെടുവാൻ യോഗ്യനല്ല, എന്നു പറഞ്ഞു. എന്നാറെ അപ്പൻ തന്റെ ദാസരോടു, വേഗം മേലുരമായ അങ്കി കൊണ്ടുവന്നു ഇവനെ ഉടുപ്പിപ്പിൻ, കൈക്കു മോതിരവും കാലുകൾക്കു ചെരിപ്പുകളും ഇടുവിപ്പിൻ. നാം ഭക്ഷിച്ചു ആനന്ദിക്ക. ഈ എന്റെ മകൻ മരിച്ചവനായിരുന്നു തിരികേ ഉയിർത്തു, കാണാതെ പോയവനായിരുന്നു, കണ്ടുകിട്ടുകയും ചെയ്തുവല്ലോ, എന്നു പറഞ്ഞു. അവർ ആനന്ദിച്ചു തുടങ്ങി.

എന്നാൽ അവന്റെ മൃതമകൻ വയലിൽ ആയിരുന്നു, ആയവൻ വന്നു വീട്ടിനോടു അടുത്തപ്പോൾ വാളുവും നൃത്തഘോഷങ്ങളും കേട്ടു, ബാല്യക്കാരിൽ ഒത്തത്തനെ വിളിച്ചു, ഇതെന്തു എന്നു ചോദിച്ചു. അവൻ അവനോടു പറഞ്ഞു, നിന്റെ സഹോദരൻ വന്നു, നിന്റെ അപ്പൻ അവനെ സെഞ്ചുത്തോടെ കിട്ടിയതുകൊണ്ടു വിരുന്നുകഴിച്ചു. അപ്പോൾ അവൻ കോപിച്ചു അകമ്പുകവാൻ മനസ്സില്ലാഞ്ഞു; എന്നിട്ടു അപ്പൻ പുറത്തുവന്നു, അവനോടു അപേക്ഷിച്ചു. എന്നാറെ അവൻ അവനോടു, കണ്ടാലും ഇത്രവഷമായി ഞാൻ നിന്നെ സേവിക്കുന്നു, നിന്റെ കല്പന ഒരു നാളും ലംഘിച്ചതുമില്ല; എന്നാൽ എന്റെ ചങ്ങാതികളുമായി ആനന്ദിക്കേണ്ടതിന്നു നീ ഒരിക്കലും എനിക്കു ഒർ ആട്ടിൻകുട്ടി തന്നിട്ടില്ല. വേഗമാരോടു കൂടി നിന്റെ മൃതത്വം തിന്നുകളഞ്ഞ ഈ നിന്റെ മകൻ വന്നപ്പോഴെക്കോ അവനായി വിരുന്നുകഴിച്ചുവല്ലോ, എന്നു ഉത്തരം ചൊല്ലി. അപ്പോൾ അവൻ അവനോടു പറഞ്ഞു, മകനേ, നീ എപ്പോഴും എനോടു കൂടെ ആകുന്നുവല്ലോ; എനിക്കുള്ളതു എല്ലാം നിന്റേതു ആകുന്നു. എന്നാൽ ഈ നിന്റെ സഹോദരൻ മരിച്ചവനായിരുന്നു, തിരികേ ഉയിർത്തു; കാണാതെ പോയവനായിരുന്നു, കണ്ടുകിട്ടിയിരിക്കയാൽ നാം ആനന്ദിച്ചു സന്തോഷിക്കേണ്ടതല്ലോ ആകുന്നു.

[No. 13.]

DRAVIDIAN FAMILY.

MALAYĀLAM.

TRANSLITERATION AND TRANSLATION.

Oru manushyannu raṇḍu makkaḷ unḍ-āy-irunnu. Adil ilayavan
One man-to two sons having-become-were. That-in the-younger
 appanōḍu, 'appā, vastu-kkaḷil enikku var-ēṇḍunna paṅgu tar-ēṇam-ē,'
the-father-to, 'father, goods-in me-to coming share give-should,'
 ennu paraṇṇu, avan-um mudaline avarkku pagudi-cheydu. Ēre
having-said said, he-and property them-to share-made. Many
 nāl kariyum mumbe ilaya magan sakalavum svarūpichchu-koṇḍu
days passing before younger son all having-collected-for-himself
 dūra dēsattēkku yātra pōyi aṇḍe durnnaḍapp-āyi jivichchu
far country-to journey having-gone there bad-conduct-becoming having-lived
 tanre vastu nānāvidham ākki-kkaḷaṇṇu. Ellām chelavarichcha śēsham ā
his property in-various-ways made-wasted. All spent after that
 dēsattil kadhina kshāmam unḍāy-iṭṭu avannu mutṭu vannu tuḍaṇṇi.
country-in severe famine having-become him-to want coming began.
 Ennāre avan pōyi ā dēsattil-ē pauranmāril oruttanōḍu
Then he having-gone that country-in-being citizens-among one-with
 parri-kkoṇḍu āy-avan avane tanre nilaṇṇalil pannigale mēypān
joining-himself having-become-he him his fields-in pigs to-feed
 ayachebu. Pannigal tinnunna marappayaru koṇḍu tanre vayaru nireppān
sent. Pigs eating husk taking his belly to-fill
 avan āgrahichchu eṅgilum ār-um avannu koḍutt-illa. Appōḷ buddhi
he wished though anybody him-to gave-not. Then sense
 telīṇṇiṭṭu avan paraṇṇu, 'enre appanre etra kūlikkāṛ appam
having-cleared he said, 'my father-of how-many servants bread
 tinnu śēshipikkunn-unḍu nān-ō viṣappu koṇḍu naśichchu-pōgunnu.
having-eaten saving-are I-but hunger taking perishing-go.
 Nān eṇunīrru enre appanre adukkalēkku pōyi avanōḍu, "appā, nān
I having-arisen my father's presence-to going him-to, "father, I
 svarggattōḍ-um ninnōḍ-um pāpam cheydu. Ini ninre magan ennu
heaven-to-and thee-to-and sin did. Hereafter thy son saying
 vilikka-ppēḍuvān yōgyan-alla. Ninre kūlikkāril oruttane pōle enne
to-be-called fit-man-am-not. Thy servants-among one like me
 ākki-kkoḷl-ēṇam-ē," ennu paṇayum. Enn-iṭṭu eṇunīrru
having-made-to-take-is-wanted," saying shall-say. Having-said having-arisen

tanre appanre adukkalēkku pōyi. Avan dūrattul-appōl tannē
his father's presence-to went. He far-being-time-at indeed
 appan avane kaṇḍu karaḷ-alīñṇu ōḍi-chchennu avanre kaṇṭtil ketṭi-
the-father him seeing heart-melting running-going his neck-on having-
 ppidichchu avane chumbichchu. Magan avanōḍu, 'appā, nān
attached-seized him kissed. The-son him-to, 'father, I
 svarggattōḍ-um ninnōḍ-um pāpam cheydu. Ini ninre magan
heaven-to-and thee-to-and sin did. Hereafter thy son
 ennu viḷikka-ppeduvān yōgyan-um-alla,' ennu parañṇu. Ennāre
saying to-be-called fit-man-at-all-am-not, saying said. But
 appan tanre dāsarōḍu, 'vēgam mēl-ttaram-āya aṅgi koṇḍu-
the-father his slaves-to, 'quickly high-class-being robe having-taken-
 vannu ivane uḍuppippin, keikku mōdirav-um kālugaḷkku cherippu-
having-come him dress-ye, hand-on ring-and feet-on shoes-
 gaḷ-um iḍuvippin. Nām bhakshichchu ānandikka. Ī enre magan
and put-ye. We eating shall-feast. This my son
 marichchavan āy-irunnu, tirigē uyirttu; kāṇāde pōyavan āy-
dead-man having-become-is, again revived; not-seeing gone-man having-
 irunnu, kaṇḍu-kiṭṭu-gayum cheydu-v-allō? ennu parañṇu. Avar ānandichchu
become-is, seeing-finding made-is-it-not? saying said. They feasting
 tuḍaṇṇi.
began.

Ennāl avanre mūtta magan vayalil āy-irunnu, āy-avan vannu
Now his elder son field-in had-been, having-become-he coming
 viṭṭinōḍu adutt-appōl vādyav-um nṛitta-ghōshaṇṇaḷ-um kōṭṭu bālya-kkāril
house-to coming-when music-and dancing-sounds-and hearing servants-among
 oruttane viḷichchu, 'id-endu?' ennu chōdichchu. Avan avanōḍu parañṇu,
one calling, 'this-what?' saying asked. He him-to said,
 'ninre sahōdaran vannu ninre appan avane saukhyattōḍe kiṭṭiyadu-koṇḍu
'thy brother coming thy father him healthy finding-on-account-of
 virunnu kaṇichchu.' Appōl avan kōpichchu agam buguvān manass-illāñṇu,
feast made.' Then he getting-angry house to-enter mind-was-not,
 ennittu appan purattu vannu avanōḍu apēkshichchu. Ennāre
having-said the-father out having-come him-with entreated. But
 avan avanōḍu, 'kaṇḍ-ālum, itra varsham-āyi nān ninne
he him-to, 'see-please, so-many years-having-become I thee
 sēvikkunnu. Ninre kalpana oru nāl-um laṅghichchad-um illa, ennāl
serve. Thy order one day-even transgressing-even was-not, but
 enre chaṇṇātigaḷum-āyi ānandikk-ēṇḍadinnu nī orikkal-um
my friends-with-having-become to-feast-wanted-being-for thou once-even
 enikku or āṭṭinkuṭṭi tann-iṭṭ-illa. Vēśyamārōḍu kūḍi ninre mudal
me-to one kid gavest-not. Harlots-with joining thy property

tinnu kalañña i ninre magan vann-appōṛekkō avann-āyi virunnu
eating having-wasted this thy son coming-when him-for feast
 kaṛichchuv-allō? ennu uttaram cholli. Appōl avan avanōḍu paraññu,
madest-is-it-not? saying reply spoke. Then he him-to said,
 'magan-ē, nī eppōr-um ennōḍu kūḍe āgunnuv-allō?' enikk-uḷḷadu
 'son-O, thou always me-with together art-is-it-not?' me-to-being-that
 ellām ninṛēdu āgunnu. Ennāl i ninre sahōḍaran marichchavan āy-
all thine is. But this thy brother dead-man had-
 irunnu tirigē uyirttu; kāṇāde pōyavan āy-irunnu, kaṇḍu-kittiy-irikkayāl
become again revived; not-seeing goer had-become, seeing-reaching-being-because
 nām ānandichchu santōshikk-ēṇḍad-allō? āgunnu.
we having-been-merry to-feast-wanted-being-is-it-not? is.'

KANARESE.

Kanarese is the language of the north-western part of the Madras Presidency with the adjoining districts. The number of speakers may, roughly, be estimated at ten million people.

The name Kanarese simply means 'the language of Kanara.' Kanara is derived from an older form *Kannāḍa* or *Karnāḍa*. This latter word is supposed to mean 'black country' from the Dravidian words *kar*, black, and *nāḍu*, country. This explanation is due to Dr. Gundert, and was adopted by Bishop Caldwell as 'a term very suitable to denote the "black cotton soil," as it is called, of the plateau of the Southern Dekhan.' The Sanskrit form of the word, which occurs as early as the sixth century A.D., in Varāhamihira's *Bṛihat-saṃhitā*, is *Karnāṭa* or *Karnāṭaka*, which form seems to be Sanskritized from a Prākṛit *Kannāḍa*, or *Kannāṭa*. The word was apparently introduced into North Indian literature through the *Paiśācī* Prakrit. It occurs in Sōmadēva's *Kathāsaritsāgara* which is based on an old, now apparently lost, work in *Paiśācī*, the *Bṛihatkāthā* of Guṇāḍhya.

The term, according to Bishop Caldwell, was at first a generic denomination of the plateau of the Southern Dekhan. He goes on to remark—

'*Karnāṭaka* has now got into the hands of foreigners, who have given it a new and entirely erroneous application. When the Muhammadans arrived in Southern India they found that part of it with which they first became acquainted—the country above the Ghauts, including Mysore and part of Telingāna—called the *Karnāṭaka* country. In course of time, by a misapplication of terms, they applied the same name, the *Karnāṭaka*, or Carnatic, to designate the country below the Ghauts, as well as that which was above. The English have carried the misapplication a step further, and restricted the name to the country below the Ghauts, which never had any right to it whatever. Hence the Mysore country, which is properly the Carnatic, is no longer called by that name by the English; and what is now geographically termed "the Carnatic" is exclusively the country below the Ghauts, on the Coromandel coast, including the whole of the Tamil country, and the district of Nellore only in the Telugu country. The word *Karnāṭaka* was further corrupted by the Canarese people themselves into *Kannāḍa* or *Kanara*, from which the language is styled by the English "Canarese".'

The two forms *Karnāṭa* and *Kannāḍa* are both found in Kanarese literature so early as about 1200 A.D. *Kannāḍam* occurs still earlier, in a Tanjore inscription of the 11th century. There does not seem to be any foundation for Bishop Caldwell's assumption that this latter form is a corruption of the former. It seems to be more probable that *Karnāṭa* is the Sanskritized form of a Prakrit *Kannāḍa*, and that this latter is the older one. If it occurred in the original upon which Sōmadēva's work is based, it can only have had the form *Kannāḍa* or *Kannāṭa*, and this form must then have existed in the first centuries of our era.

Kanarese is the principal language of Mysore and the adjoining parts of Coimbatore, Salem, Anantapur, and Bellary. The frontier line thence goes northwards, through the dominions of His Highness the Nizam, as far as Bidar, where it turns almost due west on to about the 78th degree, and, further, southwards so as to include the south-eastern portion of Jat and Daphlapur. Kanarese is also spoken in the extreme south-east of Satara, in Taluka Tasgaon; to some

Name of the Language.

Area within which spoken.

extent in the Aundh State of the Satara Agency; and in the South of Belgaum, and, further to the west, in Kolhapur almost so far west as the town of Kolhapur. The line thence turns southwards following the Ghats to about Honawar, where it goes down to the sea. In North Kanara, Kanarese is the official language all over the district. It is the principal language of South Kanara, with the exception of the southernmost corner. The frontier line thence coincides with the southern frontier of Mysore. Kanarese dialects are also spoken in the Nilgiris, and the language has, lastly, been brought by immigrants to Madura and to the Central Provinces.

Kanarese is bounded on the north and west by Marāṭhī and its dialect Kōṅkaṇī, on the east by Telugu and Tamil and on the south by Tamil, Kodagu, and Tulu.

The dialectic differences within the Kanarese territory are, to judge from the materials available, comparatively small. The most important dialect is Baḍaga, spoken in the Nilgiris by the so-called

Baḍagas or Burghers. It is a more ancient form than ordinary Kanarese, and in several points agrees with the language of old literature. Another Kanarese dialect of the Nilgiri Hills is that spoken by the Kurumbas. It does not seem to differ much from ordinary Kanarese. The same, or a similar, tribe is called Kurumvār in Chanda. Their dialect shows some traces of the influence of the neighbouring Telugu. Other dialectic varieties are apparently unimportant. The pronunciation differs to some extent in Bijapur. The dialect of the Gōlars of the Central Provinces in this respect often agrees with the language of Bijapur. In other cases it has preserved old forms, like the dialect of the Baḍagas.

The bulk of the people whose home-tongue is Kanarese live outside the territory included in the Linguistic Survey. The Census reports of 1891 and 1901 have, therefore, been consulted in order to ascertain the number of speakers. From the various districts of the Bombay Presidency estimates have been forwarded for the use of this Survey, as follows:—

	Estimated number.	Census of 1901
Kanara	240,000	259,244
Sholapur	56,000	51,399
Akalkot	38,000	45,427
Satara	19,000	14,050
Satara Agency	6,500	4,246
Belgaum	615,000	648,470
Kolhapur	159,000	153,058
Southern Maratha Jaghirs	361,500	374,520
Dharwar	861,000	916,039
Sawanur	10,800	11,793
Bijapur	652,939	614,458
TOTAL	3,019,739	3,092,704

Kanarese was spoken as a vernacular in the following districts of the Madras Presidency and feudatories:—

	Census of 1891.	Census of 1901.
Cuddapah	10,617	8,014
Kurnool	8,532	7,164
Carried over	19,149	15,178

	Census of 1891.	Census of 1901.
Brought forward	19,149	15,178
Bellary	518,585	541,274
Anantapur	79,486	89,190
North Arcot	31,483	29,599
Salem	139,414	153,361
Coimbatore	238,114	260,607
Nilgiris	14,125	13,219
South Canara	213,551	215,395
Sandur	7,232	7,098
TOTAL	1,261,139	1,324,921

Kanarese is the principal language of Mysore and is also spoken by many people in His Highness the Nizam's Dominions and in Coorg. By adding the Census figures for all these districts we arrive at the following total of people who speak Kanarese within the territory where it is a vernacular :—

	Census of 1891.	Census of 1901.
Bombay Presidency	3,019,739	3,092,704
Madras Presidency	1,261,139	1,324,921
Nizam's Dominions	1,451,046	1,562,022
Mysore	3,655,976	4,044,076
Coorg	76,115	76,608
TOTAL	9,464,015	10,100,331

Kanarese has been brought by immigrants to other districts of India. In Madura the Kanarese element is very strong (104,641 in 1891 and 114,091 in 1901), in other districts the language is only spoken by comparatively small numbers of speakers. Local estimates, for the use of this Survey, have been forwarded from Nagpur and Bhandara. The rest of the figures which follow have been supplied from the Census reports.

The number of speakers of Kanarese in those districts where it cannot be considered as the local language were as follows :—

	Census of 1891.	Census of 1901.
Andamans and Nicobars . . . . .	...	282
Assam . . . . .	...	3
Bengal Presidency . . . . .	...	14
Berar . . . . .	...	1,036
Bombay Presidency . . . . .	...	4,621
Burma . . . . .	...	34
Central Provinces	1,810	1,233
Madras Presidency	200,338	211,401
Punjab . . . . .	...	5
United Provinces . . . . .	...	187
Baroda . . . . .	...	46
Central India . . . . .	...	254
TOTAL	202,148	219,116

By adding these figures to those given above we may estimate the number of speakers of Kanarese as follows :—

	Census of 1891.	Census of 1901.
Kanarese spoken as a vernacular by	9,464,015	10,100,331
Kanarese spoken abroad by	202,148	219,116
TOTAL	9,666,163	10,319,447

To this total must, finally, be added the number of speakers of the minor Kanarese dialects, as follows :—

	Census of 1891.	Census of 1901.
Kanarese proper	9,666,163	10,319,447
Baḍaga	30,656	34,223
Kurumba	10,399	11,371
Gōlari	3,614	3,468
GRAND TOTAL	9,710,832	10,368,515

Kanarese literature is known to extend over a considerable period. The oldest specimen of Kanarese is, according to Professor Hultsch, contained in a Greek play preserved in a Papyrus of the second century A.D. The oldest known works go back to at least the tenth century A.D. The origin of Kanarese literature is due to the labours of the Jains, and the first literary works are largely influenced by Sanskrit. Three periods are usually distinguished in Kanarese literature.

1. *Ancient Kanarese*, from at least the 10th to the middle of the 13th century. The principal productions were scientific works on prosody and grammar, based on Sanskrit originals, sectarian works, and poetical works in a highly artificial style. This literature is written in an old dialect which is said to be quite uniform and to show an extraordinary amount of polish and refinement. It is full of Sanskrit loan-words, and differs from the modern dialect in phonology and inflexional system. The ancient dialect was occasionally also used in literary works at a later period, and such productions are usually included in the ancient literature. Among the principal authors we may mention Pampa, who wrote an *Adipurāṇa* (A.D. 941); Argaḷa, the author of the *Chandraprabhāpurāṇa* (A.D. 1189) and probably also of the *Līlāvatīprabandha* (about A.D. 1200); Nāgavarman, the author of rhetorical works such as the *Kāvyaśālōkha* and the *Chhandas* (about A.D. 1200); the grammarian Kēśirāja, whose *Śabdamaṇḍarpaṇa* (about A.D. 1225) is the classical Kanarese grammar; Shaḍakshara, the author of the *Rājāśēkharavilāsa* (A.D. 1657), the *Vṛishabhēndravijaya* (A.D. 1671), and the *Śabaraśaṅkaravilāsa* (about A.D. 1680), and others. Almost all the works belonging to this period are written in verse.

2. *Mediæval Kanarese*, from the middle of the 13th to the end of the 15th century. The ancient dialect is now changed. The old rules of inflexion and syntax are no longer strictly observed, and new forms are introduced. Some of the sounds of the old language have become obsolete, and many new Sanskrit words are introduced. The dialect continued to be used in several works even after the 15th century. The literature of this dialect is mainly contained in the poetry of the Śaiva and Liṅgāyata sects. It is written in verse. Among the principal works we may mention Sōmēśvara's *Śataka* (about A.D. 1300); Bhīma's *Basavapurāṇa* (A.D. 1369); Kumāravayāsa's *Bhārata* (about A.D. 1508); the *Dāsapadas*, popular songs by 'Kṛishṇa's servants' (from about A.D. 1530); Kumāravālmiki's *Rāmāyaṇa* (about A.D. 1590); Lakshmīśa's *Jaimini-Bhārata* (about A.D. 1760), and so forth.

3. *Modern Kanarese*.—The literature of the modern dialect of Kanarese can be traced back to about the beginning of the 16th century. From that time we find a large proportion of Vaiṣṇava poetry, still mainly written in a dialect which agrees with that of the second period. Prose, also, begins to be developed. We find several adaptations of Sanskrit prose works such as the *Pañchatantra*, the *Vēṭālapañchavimśati*, etc. The

language of the courts of justice and of the ordinary business life is slightly different and freely borrows from Marāṭhī and Hindōstānī. Abstract, religious, and scientific terms are largely borrowed from Sanskrit, and the phonology and the inflexional system gradually assumes the modern form.

A full account of Kanarese literature cannot be given in this place, Kanarese not being one of the languages properly falling within the scope of the Linguistic Survey. Further information will be found in the works by Messrs. Kittel and Rice, mentioned under Authorities, below.

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It has already been mentioned that Karnāṭa or Karnāṭaka occurs as the name of a southern country in Sanskrit literature. According to Colonel Yule's Hobson-Jobson *sub voce* Carnatic, the earliest reference is that in Varāhamihira's *Bṛhat-saṃhitā* (sixth century A.D.). The mention of the country in Sōmadēva's *Kathāsaritsāgara* (about 1075 A.D.) is probably due to its being mentioned in his source, the Prakrit work of Guṇāḍhya, which probably goes back to one of the first centuries A.D. Other early references to the country will be found in the Hobson-Jobson under Canara and Carnatic.

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The alphabet used in writing Kanarese is closely related to the Telugu character.

Written character.

Another alphabet, the so-called Haḷa Kannaḍa or Old Kanarese, is used in Sanskrit inscriptions in the Marāṭha country and does not concern us in the present connexion. It is sufficient to draw attention to its existence. It has nothing to do with the old dialect of Kanarese literature.

The modern Kanarese alphabet consists of the following signs :—

VOWELS.

ಅ a ; ಆ ā ; ಇ i ; ಈ ē ; ಉ u ; ಊ ū ; ಋ ri ;
ಋ rī ; ಎ e ; ಏ ē ; ಒ o ; ಓ ō ; ಐ ai ; ಔ au.

CONSONANTS.

ಕ ka	ಖ kha	ಗ ga	ಘ gha	ಙ ṅa
ಚ cha	ಛ cha	ಜ ja	ಝ jha	ಞ ña
ಟ ṭa	ಠ ṭha	ಡ ḍa	ಢ ḍha	ಣ ṇa
ತ ta	ಥ tha	ದ da	ಧ dha	ನ na
ಪ pa	ಫ pha	ಬ ba	ಭ bha	ಮ ma
ಯ ya	ರ ra	ಲ ra	ಲ la	ವ va
ಶ śa	ಷ ṣa	ಸ sa	ಹ ha	
ಳ ḷa	ಱ ṛa			

The letters ಋ ri, ಋ rī, ಙ ṅa, ಞ ña, ಲ ra, and ಱ ṛa are not used in ordinary Kanarese.

The forms of the vowels given above are those used in the beginning of a word. When subjoined to a consonant the vowels take the following forms :—

a (not expressed) ; ā ॐ ; i ॐ ; ē ॐ ; u ॐ ; ū ॐ ; ri ॐ ; e ॐ ; ē ॐ ; ai ॐ ;
o ॐ ; ō ॐ ; au ॐ .

Thus, ಕ ka ; ಕಾ kā ; ಕಿ ki ; ಕೀ kī ; ಕು ku ; ಕೂ kū ; ಕ್ರಿ kri ; ಕೆ ke ;
ಕೇ kē ; ಕೈ kai ; ಕೊ ko ; ಕೋ kō ; ಕೌ kau ; ಪಾ pā ; ಪು pu ; ಮಾ mā ; ಮಿ mi ;
ಮೋ mo ; ಯಾ yā ; ಯಿ yi ; ಯೋ yē ; ಯೌ yo ; ವು vu ; ವೋ vo, etc.

The irregular forms are, as will be seen from the instances, nearly the same as in Telugu.

When two or more consonants come together without any intervening vowel, they are combined in such a way that only the first is written on the line, the other ones

being subjoined under it. Thus, ಪಟ್ಟೆ *paṭṭa*; ತಾಳ್ದು *tāḍu*. The subscribed forms are usually easily recognizable. A few consonants, however, have a separate form when subjoined under another letter, thus:—

Initial.	Secondary.	Initial.	Secondary.
ತ <i>ta</i>	—	ಯ <i>ya</i>	ಃ
ನ <i>na</i>	೨	ರ <i>ra</i>	ೃ
ಮ <i>ma</i>	೬	ಲ <i>la</i>	ೞ
		ವ <i>va</i>	ೞ

Thus, ಸಮಸ್ತ *saṁasta*; ಪತ್ನಿ *patni*; ಯುಗ್ಮ *yugma*; ಹ್ಯಾಗೆ *hyāge*; ಪ್ರಾಣ *prāṇa*; ಆಹ್ಲಾದ *āhlāda*.

When the first element of a compound letter is *ra*, the sign ೞ *r* is added at the end of the compound; thus, ವರ್ಗ *varga*.

The short vowel *a* is inherent in the initial form of every consonant. It is cut off by placing the sign ೞ on the upper part of the consonant. Thus, ಕ್ಕ *k*, ಪ್ಪ *p*, etc.

The sign ೞ called *visarga*, denotes an aspiration. It is only used in Sanskrit words. It is transliterated *h*.

The sign ೞ, called *anusvāra*, *bindu* or *sonne*, is commonly written instead of the class nasals. It is pronounced and transliterated as *ñ* before gutturals, as *ṇ* before palatals, as *ṇ* before cerebrals, as *n* before dentals, and as *m* before labials. In other cases it is pronounced as an *m* and has been transliterated *m*.

The characters for the numerals are as follows:—

೦	೧	೨	೩	೪	೫	೬	೭	೮	೯	೦
1	2	3	4	5	6	7	8	9	0	0

The Kanarese alphabet is strictly phonetical, and the pronunciation of the language therefore calls for only a few remarks.

The vowels are pronounced in the Continental manner. The short final vowel in words such as *maravu*, a tree, is shorter than an ordinary vowel, not having more than about half the ordinary length. In the local dialects short final vowels are often interchanged or dropped altogether.

E and *o* are pronounced as *ye* and *wo*, respectively, at the beginning of a word. When the word is closely united with the preceding one, however, the *y* and *w* are dropped.

ai and *au* are only a convenient way of writing *ay* (*ey*) and *avu* (*ava*). They are no proper diphthongs. *ai* is pronounced as an *ey*.

The Anusvāra is written instead of the class nasal before mute consonants. In other cases it is pronounced as an *m*.

When the first part of a compound word ends in a vowel the initial hard consonant of the second component is softened. Thus, *mara-kālu*, wooden leg, becomes *mara-gālu*.

Old Kanarese and the Badaga dialect have two cerebral sounds which have disappeared in the modern dialect, viz., *r* and *ḷ*. *Ṛ* has been replaced by *r* and *ḷ*, and *ḷ* by *ḷ*.

There are no certain traces of the harmonic sequence in Kanarese. The final vowel of verbal forms changes, but it is impossible to find any sufficient reason for the fact. Thus, *māḍuttēne*, I do ; *māḍēnu*, I may do.

The accent rests on the first syllable. In compound words a secondary stress is put on the first syllable of the second component.

It is hoped that the short sketch of Kanarese grammar which follows will enable the student to understand the forms occurring in the specimens. For further particulars the works quoted above under Authorities should be consulted.

KANARESE SKELETON GRAMMAR.

I.—NOUNS.—Gender.—Words signifying gods and male human beings are masculine, those denoting goddesses and women are feminine. Other words are neuter. The natural gender may be distinguished by prefixing *ganḍu*, male, and *heṇṇu*, female; thus, *ganḍu kūsu*, boy; *heṇṇu kūsu*, girl.

Number.—Masculine and feminine *a*-bases, and many feminine nouns ending in *i*, *ī*, and *e*, form their plural by adding *aru*; nouns of relationship add *andiru*, other nouns *gaḷu*. Thus, *sēvak-aru*, servants; *strī-yaru*, women; *app-andiru*, fathers; *ūru-gaḷu*, towns. Note *magu*, child, plural *makkaḷu*. An honorific plural is formed by adding *avaru* to the genitive singular. Thus, *tāyiy-avaru*, mother.

Declension.—There is a slight difference between (1) *a*-bases, e.g. *sēvaka*, servant, feminine *sēvakaḷu*; *mara*, tree; (2) *i*, *ī*, *e*, and *ai*-bases, e.g. *tande*, father; *kuri*, sheep; (3) *u*-bases, e.g. *guru*, teacher; *ūru*, town.

Sing.							
Nom.	<i>sēvaka(nu)</i> .	<i>sēvakaḷu</i> .	<i>maravu</i> .	<i>tandeyu</i> .	<i>kuriyu</i> .	<i>guruvu</i> .	<i>ūru</i> .
Acc.	<i>sēvakana(nnu)</i> .	<i>sēvakaḷa(nnu)</i> .	<i>mara(vannu)</i> .	<i>tandeya(nnu)</i> .	<i>kuriya(nnu)</i> .	<i>guruva(nnu)</i> .	<i>ūra, ūrannu</i> .
Dat.	<i>sēvaka(ni)ge</i> .	<i>sēvakaḷige</i> .	<i>marakke</i> .	<i>tandegē</i> .	<i>kurige</i> .	<i>guruvige</i> .	<i>ūrige</i> .
Gen.	<i>sēvakana</i> .	<i>sēvakaḷa</i> .	<i>marada</i> .	<i>tandeya</i> .	<i>kuriya</i> .	<i>guruva, guru-vina</i> .	<i>ūra, ūrina</i> .
Plur.		<i>sēvakaru</i> .	<i>maragaḷu</i> .	<i>tandeyandiru</i> .	<i>kurigaḷu</i> .	<i>gurugaḷu</i> .	<i>ūrugalaḷu</i> .

The plural is regularly inflected; thus, *sēvakara*, of the servants; *ūrugalaḷige*, to the towns.

Akka, elder sister; *amma*, lady, and *avva*, lady, form their singular by adding *nu*, and suffix *andiru* in the plural; thus, *akkanannu*, the sister (case of the object); *ammandiru*, the ladies.

Postpositions are added to the genitive. Thus, *guruva-inda*, by the teacher; *ūrin-alli*, in the town. *Ōsara*, in order to; *inta*, than, etc., are added to the dative.

Adjectives precede the noun they qualify. Comparison is expressed by adding the postpositions *inta*, than; *alli*, among, etc., to the compared noun. Thus, *avanu nanag-inta doḍḍavannu*, he me-than great; *yellar-alli chikka*, all-among small, smallest.

II.—PRONOUNS.—There is only one form of the plural of the personal pronoun of the first person.

	I.	Thou.	He.	She.	That.
Sing.					
Nom.	<i>nā(nu)</i> .	<i>nī(nu)</i> .	<i>ava(nu)</i> .	<i>avaḷu</i> .	<i>adu</i> .
Acc.	<i>nanna(nnu)</i> .	<i>ninna(nnu)</i> .	<i>avana(nnu)</i> .	<i>avaḷa(nnu)</i> .	<i>adannu</i> .
Dat.	<i>nanage</i> .	<i>ninage</i> .	<i>avanige</i> .	<i>avaḷige</i> .	<i>adakke</i> .
Gen.	<i>nanna</i> .	<i>ninna</i> .	<i>avana</i> .	<i>avaḷa</i> .	<i>adara</i> .
Plur.					
Nom.	<i>nāvu</i> .	<i>nīvu</i> .		<i>avaru</i> .	<i>avu(gaḷu)</i> .
Acc.	<i>nanna(nnu)</i> .	<i>ninna(nnu)</i> .		<i>avara(nnu)</i> .	<i>av(uḡaḷ)annu</i> .
Dat.	<i>namage</i> .	<i>nimage</i> .		<i>avarige</i> .	<i>avugaḷige, avakke</i> .
Gen.	<i>namma</i> .	<i>nimma</i> .		<i>avara</i> .	<i>avugaḷa</i> .

In the same way *tānu*, self (as *nānu*, I); *ivanu*, this (fem. *ivaḷu*, n. *idu*); *yāvanu*, what man? *yāru*, who (m. and fem., as *avaru*); *iṣṭaru*, so many; *iṣṭu*, so much; numerals; compounds such as *māḍuvavannu*, one who makes (fem. *māḍuvavaḷu*, n. *māḍuvadu*); *karidu*, a black thing, etc.

ātanu, he; *ā-ke*, she, are regular nouns; plural *ātagaḷu*, *ākeyaru*.

yēnu, what? acc. *yēnannu*; dat. *yētakke*; gen. *yētara*.

Adjective pronouns are *ā*, that; *ī*, this; *yē*, which? They are not declined.

III.—VERBS.—First Conjugation.—Verbs ending in *u*; *māḍu*, make.

Infinitives.—*Māḍa*, *māḍalu*, *māḍalikke*.

Verbal participles.—Present, *māḍutta*. Conjunctive, *māḍi*. Negative, *māḍade*.

Relative participles.—Present and Future, *māḍuva*. Past, *māḍida*. Negative, *māḍada*.

Nouns of agency and action.—Formed by adding the demonstrative pronoun *avanu*, fem. *avaḷu*, n. *aḍu*, to relative participles. Thus, *māḍuv-avanu*, he who makes; *māḍid-avaḷu*, she who made; *māḍad-avaru*, they who do not make; *māḍuv-aḍu*, the act of making; *māḍiddu*, the act of having made; negative *māḍaddu*. *Māḍōṇa* is often used instead of *māḍuvadu*.

	Present.	Past.	1st future.	2nd future.	Negative.	Imperative.
Sing. 1.	<i>māḍuttēne</i> .	<i>māḍide(nu)</i> .	<i>māḍuve(nu)</i> .	<i>māḍiyēnu</i> .	<i>māḍe(nu)</i> .	<i>māḍali</i> .
2.	<i>māḍutti(yē)</i> .	<i>māḍidi</i> .	<i>māḍuvi</i> .	<i>māḍi(yē)</i> .	<i>māḍe</i> .	<i>māḍu</i> .
3 m.	<i>māḍuttāne</i> .	<i>māḍida(nu)</i> .	<i>māḍuva(nu)</i> .	<i>māḍiyānu</i> .	<i>māḍa(nu)</i> .	} <i>māḍali</i> .
3 f.	<i>māḍuttāḷe</i> .	<i>māḍidaḷu</i> .	<i>māḍuvaḷu</i> .	<i>māḍiyāḷu</i> .	<i>māḍaḷu</i> .	
3 n.	<i>māḍuttade</i> .	<i>māḍitu</i> .	<i>māḍuvadu</i> .	<i>māḍiṭu</i> .	<i>māḍadu</i> .	
Plur. 1.	<i>māḍuttēve</i> .	<i>māḍidevu</i> .	<i>māḍuvevu</i> .	<i>māḍiyēvu</i> .	<i>māḍevu</i> .	} <i>māḍali</i> .
2.	<i>māḍuttiri</i> .	<i>māḍidiri</i> .	<i>māḍuviri</i> .	<i>māḍiri</i> .	<i>māḍari</i> .	
3 m. & f.	<i>māḍuttāre</i> .	<i>māḍidaru</i> .	<i>māḍuvaru</i> .	<i>māḍiyāru</i> .	<i>māḍaru</i> .	
3 n.	<i>māḍuttave</i> .	<i>māḍidavu</i> .	<i>māḍuvavu</i> .	<i>māḍiyāvu</i> .	<i>māḍavu</i> .	} <i>māḍali</i> .

Present definite.—*Māḍuttiddhēne*, etc. Imperfect, *māḍuttiddenu*, etc. Perfect, *māḍiddhēne*, etc., or *māḍēne*; 2 *māḍi*; 3 m. *māḍyāne*; 3 f. *māḍyāḷe*; 3 n. *māḍiyade*, etc.

Second conjugation.—Verbs ending in *i*, *e*, or *ai*; *kare*, call.

Infinitive.—*Kareya*, *kareyaḷu*, *kareyalikke*.

Verbal participles.—Present, *kareyutta*. Conjunctive, *kareḍu*. Negative, *kareyade*.

Relative participles.—Present and Future, *kareyuva*. Past, *kareda*. Negative, *kareyada*.

Other forms as in the first conjugation. Thus, *kareyuttēne*, I call; *karedenu*, I called; *kareyuvenu*, I shall call; *karedēnu*, I may perhaps call; *kareyenu*, I do not, did not, or shall not, call.

Causal verbs.—Formed by adding *isu* to the final consonant of the base; thus, *māḍiṣu*, cause to make.

Reflexive verbs.—Formed by adding the verb *koḷḷu*, to take, to the conjunctive participle; thus, *hānchi-koḷḷuttāre*, they divide among themselves.

Passive voice.—Formed by adding the verb *paḍu*, to experience, to the verbal noun in *lu*, the final *u* being dropped. Thus, *kareyal-paḍuttēne*, I am called.

Irregular verbs.—*Iru*, be exist, becomes *iddu* in the conjunctive participle, and *idda* in the past relative participle. The past tense is accordingly *iddenu* (third person singular neuter *ittu*), and the second future *iddēnu*, etc. The present tense is *iruttēne*, but also *hēne*; 2 *hī*; 3 m. *hāne*; 3 f. *hāḷe*; 3 n. *ade*, *ide*; plural 1 *hēve*; 2 *hīri*; 3 *hāre*, n. *ave*, *ive*. By adding these forms to the conjunctive participle a compound present is formed; thus, *iddhēne*, I am, etc. No neuter forms belong to this present.

Āgu, become, and *hōgu*, go, form their past relative participles irregularly, *āda* and *hōda*, respectively. The past tenses are accordingly *ādenu* (3 sing. n. *āyitu*) and *hōdenu* (3 sing. n. *hōyitu*), etc.

Annu, say, takes *amba* or *annuva* in the present and future relative participle. Accordingly first future *annuvēnu*, etc., or *ambēnu*, etc.

About hundred verbs form their conjunctive participle, and accordingly their past relative participle, their past tense, and their second future irregularly. Such are,—

Base.	Conj. part.	Base.	Conj. part.	Base.	Conj. part.	Base.	Conj. part.
<i>annu</i> , say.	<i>andu</i> .	<i>yēḷu</i> , arise.	<i>yeddu</i> .	<i>koḷḷu</i> , take.	<i>koṇḍu</i> .	<i>baru</i> , come.	<i>bandu</i> .
<i>iḍu</i> , put.	<i>iḍṭu</i> .	<i>kāṇu</i> , see.	<i>kaṇḍu</i> .	<i>taru</i> , bring.	<i>tandu</i> .	<i>biḍu</i> , leave.	<i>biḍṭu</i> .
<i>ṭi</i> , give.	<i>ittu</i> .	<i>kūru</i> , sit.	<i>kūṭu</i> .	<i>tinnu</i> , eat.	<i>tindu</i> .	<i>biḷu</i> , fall.	<i>biḍḍu</i> .
<i>yennu</i> , say.	<i>yendu</i> .	<i>koḍu</i> , give.	<i>koṭṭu</i> .	<i>nillu</i> , stay.	<i>nintu</i> .	<i>sā</i> , die.	<i>sattu</i> .

Defective and auxiliary verbs.—*Āpa*, able, negative *ārade*, has one tense, *āpenu*, etc., neg. *ārēnu*, etc. Relative part. *āpuva*, neg. *ārada*. It is added to the infinitive in *lu*; thus, *māḍal-āpanu*, he can do.

Ballēnu, I know, is added to the infinitive in *a*; thus, *māḍa-balleṇu*, we know to do. The corresponding negative *ariyēnu*, etc., and *ollēnu*, I will not, are added to the infinitive in *lu*.

Bēku, it is wanted; *bēḍa*, it is not wanted; *bahudu* or *kūḍuvadu*, it is allowed, neg. *bāradu* or *kūḍadu*, are added to the infinitive ending in *a*. Thus, *māḍa-bēḍa*, don't do.

Uṇṭu, there is, is indeclinable. It has a relative participle *uḷḷa*. The corresponding negative is *illa*, conjunctive participle *illade*, relative participle *illada*.

Alla, is not, is a copula, and implies negation of quality. Thus, *aḍu nannad-alla*, that is not mine. But *nannage kol-as-illa*, to-me work-is-not, I have no work.

Participles.—Interrogative, —*ā*, *ē*, *ō*, *yēnō*. Emphatic, *ē*, *ū*, (even), Subjunctive, *re*, if; *rū*, though, added to the past relative participle; thus, *ādare*, if it were so, but.

[No. 14.]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN I.

(Madras Aux. B. S., 1867.)

ಬಬ್ಬ ಮನುಷ್ಯನಿಗೆ ಇಬ್ಬರು ಮಕ್ಕಳಿದ್ದರು | ಅವರಲ್ಲಿ ಚಿಕ್ಕವನು ತಂದೆಗೆ, ತಂದೆಯೇ, ಆಸ್ತಿಯಲ್ಲಿ ನನಗೆ ಬರತಕ್ಕ ಪಾಲನ್ನು ನನಗೆ ಕೊಡು, ಅಂದಾಗ, ಬದುಕನ್ನು ಅವರಿಗೆ ಪಾಲಿಟ್ಟನು | ಕೆಲವು ದಿನಗಳ ಮೇಲೆ ಚಿಕ್ಕ ಮಗನು ಎಲ್ಲಾ ಕೂಡಿಸಿಕೊಂಡು, ದೂರದೇಶಕ್ಕೆ ಹೊರಟು, ಅಲ್ಲಿ ದುಂದುಗಾರನಾಗಿ ಬದುಕಿ, ತನ್ನ ಆಸ್ತಿಯನ್ನು ಹಾಳುಮಾಡಿಬಿಟ್ಟನು | ಅವನು ಎಲ್ಲಾ ವೆಚ್ಚ ಮಾಡಿದ ಮೇಲೆ, ಆ ದೇಶದಲ್ಲಿ ಘೋರವಾದ ಬಡ ಉಂಟಾಗಿ, ಅವನು ಕೊರತೆ ಪಡಲಾರಂಭಿಸಿದನು | ಆಗ ಹೋಗಿ, ಆ ದೇಶದಲ್ಲಿ ಬಬ್ಬನನ್ನು ಹೊಂದಿಕೊಂಡನು | ಇವನು ಅವನನ್ನು ಹಂದಿಗಳನ್ನು ಮೇಯಿಸುವದಕ್ಕೆ ತನ್ನ ಹೊಲಗಳಿಗೆ ಕಳುಹಿಸಿದನು | ಹೀಗಿರಲಾಗಿ ಹಂದಿಗಳು ತಿನ್ನುವ ಹಿಂಡಿಯಿಂದ ತನ್ನ ಹೊಟ್ಟೆ ತುಂಬಿಸಿಕೊಳ್ಳಿ ಅಪೇಕ್ಷಿಸಿದಾಗ, ಯಾರೂ ಅವನಿಗೆ ಕೊಡಲಿಲ್ಲ | ಆಗ ತಪ್ಪರಿಸಿಕೊಂಡು, ನನ್ನ ತಂದೆಯ ಹತ್ತರ ಎಷ್ಟೋ ಮಂದಿ ಕೂಲಿಯವರಿಗೆ ತುಂಬ ರೊಟ್ಟಿ ಉಂಟು, ಆದರೆ ನಾನು ಹಶಿವೆಯಿಂದ ಸಾಯುತ್ತೇನೆ | ನಾನು ಎದ್ದು, ನನ್ನ ತಂದೆಯ ಬಳಿಗೆ ಹೋಗಿ ಅವನಿಗೆ, ತಂದೆಯೇ, ಪರಲೋಕಕ್ಕೆ ವಿರೋಧವಾಗಿಯೂ ನಿನ್ನ ಮುಂದೆಯೂ, ಪಾಪ ಮಾಡಿದ್ದೇನೆ; ನಾನು ಇನ್ನೂ ನಿನ್ನ ಮಗನೆಂದು ಕರೆಯಲ್ಪಡ ಯೋಗ್ಯನಲ್ಲ; ನನ್ನನ್ನು ನಿನ್ನ ಕೂಲಿಯವರಲ್ಲಿ ಬಬ್ಬನಂತೆ ಮಾಡು, ಅನ್ನುವೆನೆಂದು ಹೇಳಿ, ಎದ್ದು, ತನ್ನ ತಂದೆಯ ಬಳಿಗೆ ಬಂದನು | ಅವನು ಇನ್ನು ದೂರದಲ್ಲಿರುವಾಗ, ಅವನ ತಂದೆ ಅವನನ್ನು ನೋಡಿ, ಅಂತಃಕರಣಪಟ್ಟು, ಓಡಿಬಂದು, ಅವನ ಕೊರಳಿನ ಮೇಲೆ ಬಿದ್ದು, ಅವನನ್ನು ಮುದ್ದಿಟ್ಟನು | ಆದರೆ ಮಗನು ಅವನಿಗೆ, ತಂದೆಯೇ, ಪರಲೋಕಕ್ಕೆ ವಿರೋಧವಾಗಿಯೂ, ನಿನ್ನ ಮುಂದೆಯೂ, ಪಾಪಮಾಡಿದ್ದೇನೆ | ನಾನು ಇನ್ನೂ ನಿನ್ನ ಮಗನೆಂದು ಕರೆಯಲ್ಪಡ ಯೋಗ್ಯನಲ್ಲ; ಅನ್ನಲು, ತಂದೆಯು ತನ್ನ ದಾಸರಿಗೆ, ಶ್ರೇಷ್ಠವಾದ ಅಂಗಿ ತಂದು ಅವನಿಗೆ ಹೊದಿಸಿರಿ; ಅವನ ಕೈಗೆ ಉಂಗರವನ್ನೂ, ಪಾದಗಳಿಗೆ ಕೆರಗಳನ್ನೂ ಕೊಡಿರಿ; ಮತ್ತು ಉಂಡು ಆನಂದಪಡುವ; ಯಾಕಂದರೆ, ಈ ನನ್ನ ಮಗನು ಸತ್ತವನಾಗಿದ್ದು, ತಿರಿಗಿ ಬದುಕಿದ್ದಾನೆ; ಕಳೆದು ಹೋದವನಾಗಿದ್ದು, ಶಿಕ್ಷಿದ್ದಾನೆ; ಅಂದನು | ಆಗ ಆನಂದಪಡಲಾರಂಭಿಸಿದರು ||

ಆದರೆ ಅವನ ಹಿರೇ ಮಗನು ಹೊಲದಲ್ಲಿ ಇದ್ದನು | ಅವನು ಬಂದು, ಮನೆಗೆ ಸಮೀಪಿಸುವಾಗ ಗಾನವನ್ನೂ ನಾಟ್ಯವನ್ನೂ ಕೇಳಿ, ಆಳುಗಳಲ್ಲಿ ಬಬ್ಬನನ್ನು ಕರೆದು, ಅದೇನೆಂದು ವಿಚಾರಿಸಿದನು | ಅವನು ಅವನಿಗೆ, ನಿನ್ನ ತಮ್ಮನು ಬಂದಿದ್ದಾನೆ; ಮತ್ತು ನಿನ್ನ ತಂದೆಯು ಅವನನ್ನು ಸ್ವಸ್ಥವಾಗಿ ತಿರಿಗಿ ಹೊಂದಿದಕಾರಣ ಔತಣ ಮಾಡಿಸಿದ್ದಾನೆ | ಆಗಲವನು ಕೋಪಗೊಂಡು ಬಳಿಗೆ ಬರಲೊಲ್ಲದೆ ಇದ್ದನು | ಆದದರಿಂದ ಅವನ ತಂದೆ ಹೊರಗೆ ಬಂದು ಅವನನ್ನು ಬೇಡಿಕೊಂಡನು | ಆದರೆ ಅವನು ಪ್ರತ್ಯುತ್ತರವಾಗಿ ತಂದೆಗೆ, ಇಗೋ, ಇಷ್ಟು ವರುಷ ನಿನಗೆ ದಾಸನಾಗಿದ್ದೇನೆ; ಎಂದಾದರೂ ನಿನ್ನ ಆಜ್ಞೆ ಮಾರಲಿಲ್ಲ; ಆದಾಗ್ಯೂ ನನ್ನ ಸ್ನೇಹಿತರ ಸಂಗಡ ಆನಂದಪಡುವದಕ್ಕೆ ನೀನು ನನಗೆ ಎಂದಾದರೂ ಆಡುಮರಿಯಾದರೂ ಕೊಡಲಿಲ್ಲ | ಆದರೆ ನಿನ್ನ ಬದುಕನ್ನು ಸೂಳೆಯರ ಸಂಗಡ ತಿಂದುಬಿಟ್ಟ ಈ ನಿನ್ನ ಮಗನು ಬಂದಾಗ, ಅವನಿಗೋಸ್ಕರ ಔತಣ ಮಾಡಿಸಿದ್ದೀ; ಅಂದನು | ಆಗಲವನು ಅವನಿಗೆ, ಮಗನೇ, ನೀನು ಯಾವಾಗಲೂ ನನ್ನ ಸಂಗಡ ಇದ್ದೀ; ನನ್ನದೆಲ್ಲಾ ನಿನ್ನದೇ | ಆದರೆ ಆನಂದಸಂತೋಷಪಡಬೇಕಾಗಿತ್ತು; ಯಾಕಂದರೆ, ಈ ನಿನ್ನ ತಮ್ಮನು ಸತ್ತವನಾಗಿದ್ದು, ತಿರಿಗಿ ಬದುಕಿದ್ದಾನೆ; ಕಳೆದು ಹೋದವನಾಗಿದ್ದು, ಶಿಕ್ಷಿದ್ದಾನೆ; ಅಂದನು ||

[No. 14.]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Madras Aux. B. S., 1867.)

Obba manushyanige ibbaru makkaḷ-iddaru. Avar-alli chikkavanu tandege,
One man-to two sons-were. Them-in the-younger father-to,
 ‘tandeyē, āsti-y-alli nanage bara-takka pālannu nanage koḍu,’ and-āga
‘father-O, property-in me-to to-come-fit share me-to give,’ said-then
 badukannu avarige pāl-iṭṭanu. Kelavu dinagaḷa mēle chikka maganu ellā
living them-to share-put. A-few of-days after younger son all
 kūḍisi-koṇḍu dūra-dēśakke horaṭu alli dundugāran-āgi
having-gathered far-country-to having-gone there spendthrift-having-become
 baduki tanna āstiyannu hāḷu-mādi-biṭṭanu. Avanu ellā vechcha-māḍida
having-lived his property ruined-having-made-left. He all expense-made
 mēle ā dēśad-alli ghōrav-āda bara unṭ-āgi avanu korate-paḍal-
after that place-in severe famine having-arisen he in-want-to-fall-
 ārambhisidanu. Āga hōgi ā dēśasthar-alli obbanannu hondi-koṇḍanu.
began. Then having-gone those inhabitants-in one joined.
 Iṇanu avanannu handigaḷannu mēyisuvadakke tanna holagaḷige kaḷuhisidanu.
This-one him swine to-feed his-own fields-to sent.
 Hīg-iral-āgi handigaḷu tinnuva hiṇḍi-y-inda tanna hoṭṭe tumbisi-kolḷa
Thus-becoming pigs eating oil-cakes-from his-own belly to-fill-for-himself
 apēkshisid-āga yārū avanige koḍal-illa. Āga tepparisi-koṇḍu, ‘nanna
desired-then any-one him-to gave-not. Then having-come-to-his-senses, ‘my
 tandeya hattara eshṭō mandi kūliyavarige tumba roṭṭi unṭu; ādare
of-father near how-many persons servants-to full bread is; but
 nānu haṣivey-inda sāyuttēne Nānu eddu nanna tandeya baḷige
I hunger-from die. I having-arisen my of-father near
 hōgi avanige, “tandeyē, paralōkakke virōdhav-āgi-y-ū ninna
having-gone him-to, “father-O, Heaven-to contrary-having-become-and of-thee
 munde-y-ū pāpa māḍ-iddhēne. Nānu innū ninna magan-endu kareyal-
before-and sin having-done-am. I still thy son-having-said to-be-
 paḍa yōgyan-alla. Nannannu ninna kūliyavar-alli obban-ante māḍu,”
called fit-man-am-not. Me thy servants-in one-like make,”

annuven'-endu hēli eddu tanna tandeya baḷige
I-will-say'-having-said having-spoken having-arisen his-own of-father near
bandanu. Avanu innu dūrad-all-iruv-āga avana tande avanannu nōḍi
came. He yet distance-at-was-then his father him having-seen
antaḥkaraṇa-paṭṭu oḍi-bandu avana koraḷina mēle biddu
having-pitied having-run-having-come his of-neck on having-fallen
avanannu mudd-iṭṭanu. Ādare maganu avanige, 'tandeyē, Paralōkakke
him kissed. But the-son him-to, 'father-O, Heaven-to
virōdhav-āgi-y-ū ninna munde-y-ū pāpa-māḍ-iddhēne. Nānu
contrary-having-become-also of-thee before-also sin-having-done-I-am. I
innū ninna magan-endu kareyal-paḍa yōgyan-alla,' annalu tandeyu
still thy son-having-said called-to-be fit-man-am-not,' said-when the-father
tanna dāsarige, 'śrēṣṭhṭhav-āda aṅgi tandu avanige hōddisiri;
his-own servants-to, 'best-being robe having-brought him-to put-on;
avana kaige uṅgaravann-ū pādagaḷige keragaḷann-ū koḍiri; mattu unḍu
his hand-to ring-also feet-to shoes-also give; and having-eaten
ānanda-paḍuva; yāk-andare i nanna maganu sattavan-āg-iddu,
merry-let-us-be; why-if-you-say this my son dead-man-having-become,
tirigi baduk-iddhāne; kaḷedu hōdavan-āg-iddu, śikk-iddhāne,' andanu.
again alive-is; lost gone-man-having-become, found-is,' said.
Āga ānanda-paḍal-ārambhisidaru.
Then merry-to-become-they-began.

Ādare avana hirē maganu holad-alli iddanu. Avanu bandu manege
But his elder son field-in was. He having-come house-to
samīpisuv-āga, gānavann-ū nātyavann-ū kēli, āḷugaḷ-alli obbanannu
approaching-when, singing-also dancing-also having-heard, servants-in one
karedu, 'ad-ēn?'- endu vichārisidanu. Avanu avanige,
having-called, 'that-what?'- having-said asked. He him-to,
'ninna tammanu band-iddhāne, mattu ninna tandeyu avanannu
'thy younger-brother having-come-is, and thy father him
svasthav-āgi tirigi hondida-kāraṇa autana māḍis-iddhāne.'
healthy-having-become again obtained-because feast having-caused-to-be-made-is.'
Āgal-avanu kōpa-gonḍu oḷage baral-ollade iddanu. Ādadarinda
Then-he anger-having-taken inside to-come-not-willing was. Therefore
avana tande horage bandu avanannu bēdi-konḍanu. Ādare avanu
his father outside having-come him entreated. But he
pratyuttarav-āgi tandege, 'igō, isṭṭu varusha ninage dāsan-āg-
reply-as father-to, 'lo, so-many years thee-to servant-having-become-
iddhēne; end-ādarū ninna ājñe mīral-illa. Ādāgyū nanna snēhitara
I-am; once-even thy order transgressed-not. Yet my of-friends

saṅgaḍa ānanda-paḍuvadakke nīnu nanage end-ādarū āḍu-mariy-ādarū koḍal-illa.
with merry-to-become thou me-to once-even goat-young-even gavest-not.
 Ādare ninna badukannu sūleyara saṅgaḍa tindu-biṭṭa i ninna maganu
But thy living harlots with having-eaten-who-left this thy son
 band-āga avanigōskara autāṇa māḍis-iddhī,' andanu. Āgal-avanu
came-when him-for a-feast having-caused-to-be-made-art,' he-said. Then-he
 avanige, 'magan-ē, nīnu yāvāgalū nanna saṅgaḍa iddhī; nannad-ellā ninnadē.
him-to, 'son-O, thou always of-me with art; mine-all thine-only.
 Ādare ānanda-santōsha-paḍa-bēk-āg-ittu; yāk-andare, i
But joy-merriment-to-feel-necessary-having-become-was; why-if-you-say, this
 ninna tammanu sattavan-āg-iddu, tirigi baduk-iddhāne; kaḷedu
thy younger-brother dead-man-having-become, again alive-is; lost
 hōdavan-āg-iddu, śikk-iddhāne,' andanu.
gone-man-having-become, found-is,' said.

[No. 15.]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN II.

A POPULAR TALE.

(DISTRICT BELGAUM.)

ಇಬ್ಬರು ಹಾದಿಕಾರರು ಕೂಡಿ ಹೋಗುತ್ತಿದ್ದರು | ಅವರಲ್ಲಿ ಒಬ್ಬನಿಗೆ ಹಾದಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಹೊದ ಚೀಲವು ಶಿಕ್ಕಿತು | ಅದನ್ನು ಕೈಯಲ್ಲಿ ತಕ್ಕೊಂಡು ಅವನು ಎರಡನೆಯವನಿಗೆ ಅನ್ನುತ್ತಾನೆ, ಎಲಾ, ಇದು ನೋಡು, ನನಗೆ ಹೊದ ಚೀಲವು ಶಿಕ್ಕಿತು |

ಅದಕ್ಕೆ ಎರಡನೆಯವನು ಅನ್ನುತ್ತಾನೆ, ಎಲೋ, ನನಗೆ ಶಿಕ್ಕಿತು ಹೀಗೆ ಯಾಕೆ ಅನ್ನುತ್ತೀ | ನನಗೆ ಶಿಕ್ಕಿತು ಹೀಗೆ ಅನ್ನು | ನಾವು ಇಬ್ಬರೂ ಕೂಡಿ ಹೋಗುವವರು | ಆದದರಿಂದ ಲಾಭ ಅಥವಾ ಕೇಡು ಇಬ್ಬರ ಪಾಲಿಗೂ ಬರುತ್ತದೆ |

ಅದನ್ನು ಕೇಳಿ ಚೀಲ ಶಿಕ್ಕವನು ಅನ್ನುತ್ತಾನೆ, ಹಾಗಾದರೆ ನನಗೆ ಶಿಕ್ಕ ಬಡಿಯೆ ಪಾಲು ನಿನಗೆ ಯಾಕೆ ಕೊಡಬೇಕು | ಅದಕ್ಕೆ ಎರಡನೆಯವನು ಅನ್ನುತ್ತಾನೆ, ಬಳ್ಳೇದು ಕೊಡಬೇಡ |

ಆಮೇಲೆ ಅವರಿಬ್ಬರೂ ಸ್ವಲ್ಪ ಮುಂದಕ್ಕೆ ಹೋಗುವಷ್ಟರಲ್ಲಿ ಚೀಲದ ಯಜಮಾನನು ಹುಡುಕುತ್ತ ಸರ್ಕಾರಿ ಶಿಪಾಯರನ್ನು ಕರೆಕೊಂಡು ಅವರ ಬೆನ್ನಹತ್ತಿ ಬಂದನು | ಅವರನ್ನು ನೋಡಿ ಚೀಲ ಶಿಕ್ಕವನು ನೋಬತಿಯವನಿಗೆ ಅನ್ನುತ್ತಾನೆ, ಗೆಲೆಯನೇ, ನಾವು ಬಹಳ ಕೆಟ್ಟ ಕೆಲಸ ಮಾಡಿದೆವು | ಅದಕ್ಕೆ ನೋಬತಿಯವನು ಉತ್ತರ ಕೊಟ್ಟದ್ದೇನೆಂದರೆ—ಈಗ ನಾವು ಕೆಟ್ಟಕೆಲಸ ಮಾಡಿದೆವು ಅಂತ ಯಾಕೆ ಅನ್ನುತ್ತೀ | ನಾನು ಕೆಟ್ಟ ಕೆಲಸ ಮಾಡಿದನು ಅಂತ ಅನ್ನು | ನೀನು ನಿನ್ನ ಸುಖದ ಪಾಲು ನನಗೆ ಕೊಟ್ಟಿದ್ದರೆ ನಾನೂ ನಿನ್ನ ದುಃಖದ ಪಾಲುಗಾರನಾಗುತ್ತಿದ್ದೆನು ||

[No. 15.]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN II.

A POPULAR TALE.

TRANSLITERATION AND TRANSLATION.

(DISTRICT BELGAUM.)

Ibbaru hādikāraru kūdi hōgutt-iddaru. Avar-alli obbanige
Two travellers being-together going-were. Them-among one-to
 hādiyalli bidd-iruva haṇada chilavu śikkitu. Adannu kaiyalli
way-in having-fallen-being money-of purse was-found. That hand-in
 takkoṇḍu avanu eraṇaneyavanige annuttāne, 'elā, idu nōḍu, nanage haṇada
taking he the-second-to says, 'O, this look, me-to money-of
 chilavu śikkitu.'
purse was-found.'

Adakke eraṇaneyavanu annuttāne, 'elō, nanage śikkitu hige yāke
Thereto the-second says, 'O, me-to it-was-found so why
 annutti? namage śikkitu, hige annu. Nāvu ibbarū kūdi
thou-sayest? us-to it-was-found, so say. We two being-together
 hōguvavaru. Ādadarinda lābha athavā kēḍu ibbara pāligū
goers. Therefore gain or loss of-two share-to-indeed
 baruttade.' Adannu kēli chila śikkavanu annuttāne, 'hāgādare nanage
comes.' That hearing purse finder says, 'if-so-be me-to
 śikka oḍiveya pālu ninage yāke koḍa-bēku?' Adakke
which-was-found thing-of share you-to why to-give-is-necessary?' To-it
 eraṇaneyavanu annuttāne, 'ollēdu koḍa-bēda.'
the-other says, 'very-well do-not-give.'

Ā-mēle avar-ibbarū svalpa mundakke hōguv-ashtaralli chilada
Thereafter they-both a-little forward going-meantime purse-of
 yajamānanu huḍukutta sarkāri śipāyarannu kara-koṇḍu avara benna-hatti
owner searching government sepoy bringing their following
 bandanu. Avarannu nōḍi chila śikkavanu sōbatiyavanige annuttāne,
came. Them seeing purse finder companion-to says,
 'geḷeyanē, nāvu baḥaḷa keṭṭa kelasa māḍidevu.' Adakke sōbatiyavanu
'friend, we much bad work did.' Thereto companion

uttara-kottādd-ēn-andare, 'iga, "nāvu keṭṭa kelasa māḍidevu," anta yāke
answer-given-what?-if-said, 'now, "we bad work did," sō why
 annutti? "nānu keṭṭa kelasa māḍidenu," anta annu. Nīnu ninna sukhada
sayest? "I bad work did," so say. Thou thy luck-of
 pālu nanage kottāddare nānū ninna duḥkhada pālugāran-āgutt-iddenu.'
share me-to if-given I-too thy mishap-of would-have-become-partner.'

FREE TRANSLATION OF THE FOREGOING.

Two travellers were going together. One of them found a purse of money lying on the way. Taking it in his hand he said to the other, 'Oh, look here, I have found a money-bag.'

Thereunto the other says, 'Oh, why do you say *I* have found it? We two are going together. Therefore either profit or loss is to fall to the share of us both equally.'

Hearing this the man in possession of the purse says, 'well then, why should I give you a share in the thing I have found?' To this the other says, 'very well, don't give it to me.'

Afterwards, when they had proceeded a little further, the owner of the purse looking about for it, came after them in company of Government peons. Seeing them, the man in possession of the purse said to his companion, 'friend, we have done a very bad thing.' To this the companion said in reply, 'why do you say now that *we* have done a bad thing? Say rather, "*I* have done a bad thing." If you had given me any share in your weal, I too would have been your partner in your woe.'

The Kanarese spoken in Bijapur is locally known as Bijāpurī. It does not, however, differ from the standard form of the language to such an extent that it deserves to be considered as a separate dialect. The difference is chiefly one of pronunciation. Thus we find an *a* very commonly substituted for a final *e*; e.g. *yāka*, Standard *yāke*, why; *ra*, Standard *re*, if, etc.

E and *ē* are commonly replaced by *ya* and *yā*, respectively; thus, *yallā*, all; *myāge*, on, etc.

An anusvāra is sometimes written before *v*; thus, *kīvi*, ear; *āva*, he. We ought perhaps to transliterate such forms as *kīvi*, *āva*, respectively.

Initial *o* is pronounced *vo* as in Standard, and it has been transliterated accordingly; thus, *vobba*, one.

The dialect sometimes uses contracted forms instead of the fuller ones in the Standard dialect; thus, *eddu*, Standard *eraḍu*, two (neuter); *nāku*, Standard *nālku*, four (neuter); *nandu*, Standard *nannadu*, mine; *naṅga*, Standard *nana-ge*, to me; *bīlāka*, Standard *bīlalikke*, to fall, and so forth.

With regard to the inflexion of nouns, the dialect closely follows Standard Kanarese. The plural suffix *gaḷu*, however, sometimes becomes *gōḷa*; thus, *yappa-gōḷa*, fathers.

The conjugation of verbs is, mainly speaking, regular. The pronominal suffixes are very commonly dropped in the first and third persons singular; thus, *hōde*, I went; *hōdā*, he went. The same is, however, also the case in Standard. When the pronominal suffix of the first person is retained we often find *ni* instead of *ne*; thus, *hōgatēni*, Standard *hōguttēne*, I go.

Other minor details will be easily grasped from the specimen. It is not necessary to give more than the beginning of the Parable of the Prodigal Son in order to illustrate this form of speech.

[No. 16.]

DRAVIDIAN FAMILY.

KANARESE.

BIJĀPURĪ DIALECT.

(DISTRICT BIJAPUR.)

ಬಬ್ಬ ಮನಶ್ಯಾಗ ಇಬ್ಬರು ಮಕ್ಕಳದರು | ಮತ್ತು ಅವರಲ್ಲಿ ಸಂಣವಾ ತನ್ನ ಯಪ್ಪಗೆ ಅಂದಾ, ಯಪ್ಪಾ ನಂನ ಪಾಲಿಗೆ ಬಂದ ಜಿಂದಗೀ ಪಾಲಾ ನಂಗ ಕೊಡು | ಮತ್ತು ಅವಾ ತನ್ನ ಜಿಂದಗೀ ಅವರೊಳಗೆ ಹಂಚಿ ಕೊಟ್ಟು | ಮತ್ತು ಭಾಳ ದಿನ ಆಗಿದ್ದಿಲ್ಲ ಆಗ ಸಣ್ಣವನು ತನ ಯಲ್ಲಾ ಕೂಡಿಸಿದನು ಮತ್ತು ದೂರ ದೇಸಕ್ಕೆ ಹೋದಾ ಮತ್ತು ಅಲ್ಲಿ ತನ ಬದಕಾ ದುಂದತನದಿಂದ ನಡದು ಹಾಳಮಾಡಿದಾ | ಮತ್ತು ಆತಾ ಯಲ್ಲಾ ಖರ್ಚಮಾಡಿದ ಮ್ಯಾಗ ಆ ದೇಸದಲ್ಲಿ ದೊಡ್ಡ ಬರಾ ಬಿತ್ತು, ಮತ್ತು ಅವಗ ಕೊರತೆ ಬೀಳಾಕ ಹತ್ತಿತು | ಮತ್ತು ಅವಾ ಹೋದಾ, ಮತ್ತು ಆ ದೇಸದ ಬಬ್ಬ ಮನಶ್ಯಾನ ಬದ್ಯಾಕ ನಿಂತಾ | ಮತ್ತು ಆತಾ ಇವನ ಹಂದೀ ಮೇಸಾಕ ತನ ಹೊಲದಾಗ ಕಳವಿದಾ | ಮತ್ತು ಆತಾ ಹಂದಿ ತಿನ್ನುವ ಸೊಪ್ಪಿನ ಮೇಲೆ ತನ ಹೊಟ್ಟೆ ಖುಷಿಇಂದ ತುಂಬಿಕೊಳ್ಳತೀರಬಹುದು, ಮತ್ತು ಯಾರೂ ಅವಗ ಕೊಡಲಿಲ್ಲಾ | ಮತ್ತು ಅವನ ಮೈಮ್ಯಾಗ ಯಜ್ಜರ ಬಂದಬಳಕ ಅವಾ ಅಂದನು, ನಂನ ಯಪ್ಪನ ಯೇಸ ಮಂದಿ ಆಳಮಕ್ಕಳ ಹತ್ತರ ಹೊಟ್ಟೆ ತುಂಬಿಸಾಕಾಗಿ ವುಳಿಯವಪ್ಪ ಬಕ್ಕರೆ ಅದೆ, ಮತ್ತು ನಾ ಹಶಿವಿನಿಂದ ಸಾಯತೇನೆ | ನಾ ಯೇಳತೇನಿ ಮತ್ತು ನಂನ ಯಪ್ಪನ ಬದ್ಯಾಕ ಹೋಗತೇನಿ, ಮತ್ತು ಅವಗ ಅಂತೇನು ಯಪ್ಪಾ ದ್ಯಾವರ ಮುಂದೆ ಮತ್ತು ನಿನ್ ಮುಂದೆ ಪಾಪಾ ಮಾಡಿದೇನೆ | ಮತ್ತು ನಿನ್ ಮಗ ಅನಸಾಕ ನಾ ಯೋಗ್ಯ ಇಲ್ಲ | ನೀನು ನಿನ್ ಆಳಮಗನಂತೆ ನಂನ ಮಾಡಿಕೋ | ಮತ್ತು ಅವಾ ಯದ್ದಾ ಮತ್ತು ತನ ಯಪ್ಪನ ಬದ್ಯಾಕ ಖಂದಾ | ಆದರೆ ಆತಾ ಇನ್ನೂ ಭಾಳ ದೂರ ಇದ್ದಾಗ, ಅವನ ಯಪ್ಪಾ ಅವನ ನೋಡಿದಾ ಮತ್ತು ಆತನ ಮ್ಯಾಗ ದಯಾ ಬಂತು ಮತ್ತು ಓಡಿ ಹೋದಾ ಮತ್ತು ಅಪ್ಪಿಕೊಂಡಾ, ಮತ್ತು ಮುದ್ದು ಕೊಟ್ಟು | ಮತ್ತು ಮಗಾ ಅವಗ ಅಂದಾ, ಯಪ್ಪಾ ದ್ಯಾವರ ಮುಂದ ಮತ್ತು ನಿನ್ ಮುಂದ ಪಾಪಾ ಮಾಡೇನಿ, ಮತ್ತು ನಾ ನಿನ್ ಮಗಾ ಅನಸಲಿಕ್ಕೆ ಯೋಗ್ಯ ಇಲ್ಲ | ಆದರೆ ಯಪ್ಪಾ ತನ ಆಳುಗಳಿಗೆ ಅಂದಾ, ಬಳ್ಳೇ ಚಲೋ ಅಂಗೀ ತರಿ, ಮತ್ತು ಅವನ ಮ್ಯಾಗ ಹಾಕರಿ, ಮತ್ತು ಆತನ ಕೈಯ್ಯಾಗ ವುಂಗರ ಹಾಕರಿ, ಮತ್ತು ಆತನ ಕಾಲಾಗ ಮಚ್ಚಿ ಹಾಕರಿ | ಮತ್ತು ನಾವು ತಿಂಬೋಣ ಮತ್ತು ಆನಂದ ಬಡೋಣ | ಯಾಕಂದರೆ ಈ ನಂನ ಮಗಾ ಸತ್ತವಾ ತಿರಿಗಿ ಜೀವಂತ ಆಗ್ಯಾನ, ಅವನು ದೇಸಾಂತರ ಹೋದವಾ ಶಿಕ್ಕಾನೆ | ಮತ್ತು ಅವರು ಸುಖ ಬಡಲಿಕ್ಕೆ ಹತ್ತಿದರು |

{ No. 16.]

DRAVIDIAN FAMILY.

KANARESE.

BIJĀPURĪ DIALECT.

(DISTRICT BIJAPUR.)

TRANSLITERATION AND TRANSLATION.

Vobba manāśyā-ga ibbaru makkaḷ-iddaru. Mattu avar-alli
One man-to two sons-were. And them-among

sannavā tanna yappage andā 'yappā, nanna pāli-ge banda jindagī
the-younger his father-to said, 'father, my share-to coming property
pālā naṅga koḍu.' Mattu āvā tanna jindagī avar-oḷage hañchi
share me-to give.' And he his property them-among having-divided
kottā. Mattu bhāḷa dina āgidd-illa āga sannavanu tanna yallā kūḍisidanu
gave. And many days became-not then the-younger his all collected
mattu dūra dēsakke hōdā, mattu alli tanna badakā dundatanad-inda
and far country-to went, and there his property riotousness-from
naḍadu hāḷa māḍidā. Mattu ātā yallā kharcha-māḍida myāga ā dēsad-alli
behaving ruin made. And he all spent-made after that country-in
dodḍa barā bittu, mattu āva-ga korate bilāka hattitu. Mattu āvā
great famine fell, and him-to distress to-fall began. And he
hōdā, mattu ā dēsada vobba manāśyā-na badyāka nintā. Mattu
went, and that country-of one man-of near stayed. And
ātā ivanna handi mēsāka tanna holadāga kaḷavidā. Mattu ātā handi
he him swine to-feed his field-to sent. And he swine
tinnuva soppina mēle tanna hoṭṭi khushi-inda tumbiśi-kolḷat-ira-bahudu, mattu
eating bran on his belly gladness-with filling-himself-could-have-lived, and
yārū āva-ga koḍalillā. Mattu avana mai myāga yachchara banda-baḷika
anyone him-to gave-not. And his body on senses coming-after
āvā andanu, 'nanna yappana yēsa mandi ālamakkaḷa hattara
he said, 'my father's how-many persons servants-of near
hoṭṭi tumbisāk-āgi vuḷiyav-asṭu bakkare ade, mattu nā
belly to-fill-being-enough remaining-so-much bread is, and I
haṣivin-inda sāyatēne. Nā yēlatēni, mattu nanna yappana badyāka
hunger-from die. I arise, and my father-of near
hōgatēni, mattu āvaga antēnu, "yappā, dyāvāra munde mattu
go, and him-to say, "father, God-of before and
ninna munde pāpā māḍidhēne. Mattu ninna maga anasāka nā
thee before sin I-have-done. And thy son to-be-called I

yōgya illa. Ninu ninna āla-magan-ante nanna māḍikō." 'Mattu āvā
worthy am-not. Thou thy servant-as me make." 'And he
yaddā mattu tanna yappana badyāka bandā. Ādare ātā innū bhāla dūra
arose and his father-of near came. But he still very far
iddāga, avana yappā avanna nōḍidā, mattu ātana myāga dayā
being-then, his father him saw, and him on compassion
bantu, mattu ōḍi hōdā, mattu appi-konḍā, mattu muddu koṭṭā.
came, and having-run he-went, and embraced, and kiss gave.
Mattu magā āva-ga andā, 'yappā, dyāvara munda mattu ninna
And the-son him-to said, 'father, God-of before and thee
munda pāpā māḍēni, mattu nā ninna magā anasalikke yōgya illa.'
before sin I-have-done, and I thy son to-be-called worthy am-not.'
Adare yappā tanna ālugalige andā, 'vollē chalō aṅgī tarri,
But the-father his servants-to said, 'very good coat bring,
mattu avana myāga hākari, mattu ātana kai-myāga vuṅgara hākari, mattu
and him on put, and his hand-on ring put, and
ātana kālāga machchi hākari. Mattu nāvu timbōṇa mattu ānanda
his foot-on shoe put. And we let-us-eat and joy
badōṇa. Yāk-andare, i nanna magā sattavā, tirigi
let-us-feel. Why?-if-you-said, this my son who-was-dead, again
jivanta āgyāna; avanu dēsāntara hōḍavā, śikkāne.' Mattu
alive has-become; he another-country who-had-gone, has-been-found.' And
avaru sukha badalikke hattidaru.
they happiness to-feel began.

GOLARĪ OR HŌLIYĀ.

The Gōlars or Gōlkars are a tribe of nomadic herdsmen in the Central Provinces. Compare Sherring's *Tribes and Castes*, Vol. ii, p. 112. They have been reported to speak a separate dialect of their own in Seoni, Nagpur, Chanda, Bhandara, and Balaghat. No specimens have been received from Nagpur, but there is every reason for believing that the Gōlars of that district speak the same language as those in the neighbouring districts of Bhandara and Balaghat. The Gōlars of Chanda, on the other hand, speak a form of Telugu. Compare below, pp. 524 and ff.

The Hōliyās are a low caste of leather workers and musicians, and have been returned from Seoni, Nagpur, and Bhandara. Their dialect is identical with that spoken by the Gōlars, and they are apparently simply an off-shoot of that tribe.

According to local tradition there were once two Gōlar brothers who possessed a cow. The animal died, and the elder brother told the younger one to remove the carcass. He complied with the order, and afterwards the elder brother told him not to touch him, because he had lost his caste by carrying off the carcass. The younger brother then went away, and became the progenitor of the Hōliyās. At the present day a Hōliyā is called to do the washing of the room and of the clothes of the deceased, when a Gōlar dies.

Specimens have been received from Seoni, Balaghat, and Bhandara. Those hailing from Seoni profess to illustrate the dialect of both castes, while specimens both in the so-called Gōlarī and in the so-called Hōliyā have been forwarded from Bhandara. It will, however, be seen that both in reality represent the same dialect, and there is, accordingly, no reason for separating them. At the last Census of 1901, no such dialect as Hōliyā was returned.

The number of speakers of Gōlarī has been estimated as follows:—

Seoni	139
Nagpur	170
Bhandara	1,015
Balaghat	1,400
TOTAL	<u>2,724</u>

The following are the revised figures for Hōliyā:—

Seoni	125
Nagpur	300
Bhandara	465
TOTAL	<u>890</u>

By adding those figures we arrive at the following total for the dialect:—

Gōlarī	2,724
Hōliyā	890
TOTAL	<u>3,614</u>

The Seoni figures are those of the Census of 1891. The others are estimates forwarded for the use of this Survey. The corresponding figures at the last Census of 1901 were as follows :—

Seoni	1,141
Nagpur	376
Bhandara	1,387
Balaghat	564
TOTAL	3,468

Gōlarī or Hōliyā is a dialect of Kanarese, and is especially closely related to the form which that language assumes in Bijapur. The dialect is not uniform everywhere. The local differences are, however, unimportant, and are mainly due to corruptions resulting from intercourse with the Aryan neighbours.

The specimens printed below are not very good ones, and they do not allow us to arrive at certainty regarding all points connected with the dialect. They were originally written in Dēvanāgarī and accompanied by a transliteration in roman character. Only the latter version has been printed below.

As a consequence of their having been noted down in Dēvanāgarī and not in Kanarese or Telugu characters, we have no indication as to when an *e* or an *o* is long or short. In distinguishing between the two forms of those vowels I have followed Standard Kanarese. It is, however, possible that I have sometimes erred and marked *es* and *os* as short which are in reality long.

Short and long vowels are, on the whole, very commonly confounded. Thus, we find *mānī* and *manī*, Standard *mane*, a house; *nan* and *nān*, Standard *nanna*, my, etc. A short vowel is apparently often lengthened when a following double consonant is simplified; thus, *vāba*, Standard *obba*, one; *hātīn*, Standard *hattidenu*, I began. Often, however, the vowel remains short; thus, *mat*, Standard *mattu*, and. I have not therefore ventured to make the marking consistent.

Short final vowels are very commonly dropped; thus, *ād*, it became: *āg*, then; *āl-mat*, Standard *alli-mattu*, and there, etc. Sometimes, however, the short vowel remains, especially in the Bhandara specimens; thus, *bat* and *batta*, it came.

E and *o* are often replaced by *ya* and *va*, respectively, and the corresponding long vowels by *yā* and *vā*, respectively. Thus, *kyals*, Standard *kelasa*, work; *myāka*, Standard *mēge*, on; *vab*, Standard *obba*, one; *kvātun*, Standard *koṭṭanu*, he gave.

There are several other instances of changes in the vowels. Thus, we find abbreviated forms, e.g. *sōtōgidun*, Standard *sattu-hōgiddanu*, dead-having-gone-was, he had died; *u* for *a*, e.g. *māddun*, Standard *māḍidanu*, he did; *ī* for *ē*, e.g. *baḍutīn*, Standard *baḍiyuttlēne*, I strike, etc.

The nasalized form *āva*, Standard *ava*, he, also occurs in Bijapur.

The use of aspirated letters is rather inconsistent, and does not agree with the practice in Standard Kanarese. Compare *ādhīt*, Standard *ādītu*, it may become; *oḍhlī* Standard *volle*, good, etc.

Double consonants are very often simplified; thus, *mat*, Standard *mattu*, and; *al*, Standard *alli*, there; *āgidil*, Standard *āgiddilla*, he was not, etc. The writing is, however, by no means consistent, and we find forms such as *batta* and *bat*, Standard

bantu, it came. Compare contracted forms such as *gun*, Standard *gunṭa*, near; *yedḍ*, Standard *yeraḍu*, two; *nāk*, Standard *nālku*, four; *nand*, Standard *nannadu*, mine, and so forth. Similar forms have already been noted in the Bijapur dialect.

The substitution of *k* for *g* in the suffix of the dative, in forms such as *appak*, to the father; *mānsāk*, to a man, represents the state of affairs found in old Kanarese. Compare also the Telugu suffix *ki*.

ḍ is always written as *r* in the Seoni specimen. I have retained this writing; thus, *kor*, Standard *koḍu*, give.

Other details will be easily understood from the specimens.

With regard to inflexional forms, we may note the plural suffix *gōḍ* in *pār-gōḍ*, sons, in the Balaghat specimen. Compare the corresponding *gōr* in Seoni and *gōḷa* in the Bijapur dialect.

The short final vowel of verbal forms is usually dropped. Thus, *baḍutān*, I strike; *baḍutī*, thou strikest; *baḍutān*, he strikes; plural, 1. *baḍutēv*; 2. *baḍutir*; 3. *baḍutār*. Gölarī in this respect agrees with Old Kanarese. We also sometimes find a final *m* in the third person singular, as in Old Kanarese; thus, *āhām* and *āhān*, he is; *nittum* and *nittun*, he stayed.

The second person singular sometimes takes the form of the third; thus, *māḍḍun*, thou madest.

The past tense of bases ending in *u* is formed by adding *ḍ* directly to the consonant preceding *u* without inserting an *i*. Thus, *māḍḍun*, Standard *māḍḍanu*, he made. The same principle also prevails in Old Kanarese.

We may further note forms such as *baḍāin*, I shall strike; *anāin*, I shall say; *irho* and *irhur*, they were; *kānsta*, Standard *kāṇisitu*, it was seen; *vātusta*, it appeared, etc.

The infinitive ends in *lī* or *lik*; thus, *kai-lī*, or *kai-lik*, to tend.

Conjunctive participles such as *māḍ-ke*, having done; *huk-ke*, having gone, are due to the influence of the surrounding Aryan dialects. The same is probably also the case with forms such as *yadkō*, arising; *andakō*, saying, etc.

The Aryan influence is also apparent in forms such as *hāng-cha*, exactly so; *āpan-sē*, (he said) to his father; *rahan*, he was; in the confusion between the neuter and masculine forms of the numerals; thus, *und mānsā* and *vab mānsā*, a man, etc.

Yād batinā, sense came, in the Balaghat specimen, and *vastā*, coming, in that received from Bhandara, are Telugu and not Kanarese.

Note finally the negative form *koḍvālun*, Standard *koḍolanu*, he was not pleased to give. The form *hōgdhōḍun*, he did not go, seems to be composed of *hōgd*, corresponding to Standard *hōgade*, not going, and *hōḍun*, he went.

It would be waste of time to go further into detail. The three specimens which follow will not, it is hoped, present any serious difficulty. They are all rather incorrect, and it has therefore been considered best to give them in full so that they may be used to control each other.

[No. 17.]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN I.

GÖLARI (OR HÖLIYÄ) DIALECT.

(DISTRICT BHANDARA.)

REPORT OF A THEFT.

Nāḍada dina-ka anda-kō śukarvāra-ka ulli nāva
The-day-before-yesterday day-on that-is-to-say Friday-on at-night we
 chaṭa mānī-ka miṅkyā irevha. Sarasā ādhā ulli-da sumāraka nānī
all house-in sleeping were. About half night approximately me-to
 khadakhada hīṅg āhāṭa mānī-ka kēḍa-batta. Nān vāṭusta ki
rattling so noise house-in to-hear-came. Me-to it-appeared that
 nāye āgīdhīta. Andakō nā yadi-illā. Pāhāṭa-ka yeḍadeva āg nāmda
a-dog it-may-be. Therefore I arose-not. Morning-at we-arose then our
 mānī-ka und khōli ād ad khōlinda kavāḍa terakō kānsta.
house-in one room is that room-from door having-opened was-seen.
 Miṅguda hoti-ka nā ida kavāḍa hachīdin. Kavāḍa tyārada yātara-guṇa
Sleeping time-at I this door shut. Door opened how
 āt ida nā nōḍa-hātin. Ad khōli-dā vāba gadgyān-dā nān nūra
was this I to-see-began. That room-in one pot-in my hundred
 rupaye māt vhanōnda isarā, byāla nūra rupai itakō irho. Khōli-
rupees and gold-of ornaments, cash hundred rupees kept were. Room-
 dā hōgda-bād jō gadgyān-dā mīla itakō iruda ad gadgyā vāḍduda
in going-on which pot-in goods kept was that pot broken
 kānsta, māt māla alle iddīlā. Āg mānā-dā chācha jāgī-ka pattā
appeared, and goods there were-not. Then house-in many places-in trace
 māḍḍin paṇa yalhū pattā sikkī-illā. Māla yāru arā kaltkō
I-made but anywhere trace was-not-found. Goods anybody if stealing
 vōdhidhāna andakō nā ida kalū-da rapōṭa māḍlika bandihīna. Nān
having-carried-may-be saying I this theft-of report to-make have-come. My
 mānī kalūna ulli nām yēbura kāvhara hesara Rāmā māt Gōpālā
house-in theft-of night my two servants by-name Rāmā and Gōpālā
 miṅkyō irhō. Adara-paikī nān samsā Gōpālā īva mānsā-myāka āda.
sleeping were. Them-among my suspicion Gōpālā this man-on is.
 Hāṅgcha nānd śējār-dā vāba Gōmā hesarinda saṅā-pāvasta mānsā āhām,
So-also my neighbourhood-in one Gōmā name-by convict man is,

āvū nānd mānī vastā-ahān. Āva nānī unda ēdu mānsāk rupai kodata
he-also my house coming-is. He me one two men-to money giving
 nōdduna, māt āva yetṭa dyāvanda munda nān kāvhā Gōpālā īvuṅka kēdata
saw, and he eight days before my servant Gōpālā this asking
 inhāna kī, 'nīn mālika tāmda jamā yella iṭatā āhān?' hīṅ nānī
was that, 'thy master his property where keeping is?' so me-to
 mālima āt. Īva mānsā nāḍadana-dīn pahāṭaka nān
known became. This man before-yesterday-the-day in-the-morning my
 mānī bandu inhān, māt āva nān karja rupai ipat bedhān. Nā
house having-come was, and he me loan rupees twenty asked. I
 āvuṅka karja koṭi-illā, sababa kī āva yedḍu rupai nūranda yāja
him-to loan gave-not, because that he two rupees hundred-in interest
 koḍli kabūkala-iddillā. Āva yāg hōga-hathun ad vaktik āva
to-give consented-not. He when to-go-began that time-at he
 andun kī, 'inda ulli nīnd mānī yēna ādhīt nōḍ-rahya-nu.'
said that, 'to-day-of night thy house-in what may-become I-will-see.'
 Ag īva mānsā inda dusrā gāvaka hōgyā-āhāna. Nān hatād
Then this man to-day another village-to has-gone. Me-to it-seems
 kī nān jamā āva hīdkō vōḍa-hōgidhāna. Ida mukadamā-dā
that my property he stealing run-gone-is. This matter-in
 chaukaśī āga-bē.
enquiry to-be-is-wanted.

FREE TRANSLATION OF THE FOREGOING.

The day before yesterday, which was a Friday, we were all sleeping at night in the house. About midnight I thought that I heard a rattling noise in the house. I thought that it might be the dog, and therefore I did not rise. When getting up in the morning, I found that the door of a room in the house had been opened, though I had shut it when I went to bed. I proceeded to look for the reason of its being open. In that room there was an earthen pot containing some gold ornaments and a hundred rupees in cash. On entering the room I found that the pot in which the property was kept had been broken, and that the contents were gone. Then I searched about the house in many places, but could not find any trace. Thinking that somebody might have carried the things away and stolen them, I have come to make this report of theft. On the night of the theft, two servants, Rāmā and Gōpālā by name, were sleeping in my house. Of them I suspect Gōpālā. Then there is in the neighbourhood a convict named Gōmā, who also sometimes comes to my house. He has seen me give money to one or two men. A week ago he is said to have asked my servant Gōpālā, where his master kept his money. The day before yesterday he came to my house and asked for a loan of twenty rupees. I did not give him the loan because he would not agree to an interest of two per cent. At the time of going away he said, 'I will see what will happen in thy house to-night.' To-day this man has gone to another village, and it seems to me that he has run away with my property. An enquiry ought therefore to be made into the matter.

[No. 18.]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN II.

GÖLARĪ (OR HÖLIYĀ) DIALECT.

(DISTRICT BALAGHAT.)

Yedārā mānsā yedḍ pārgōḍ yerho. Alṭo-śanyā apan-sē andun, 'hē ap,
Some man two sons were. The-younger father-to said, 'O father,
 sampati-dā ēn nan hissā ād tō koḍ.' Bak ādri vātā hach
property-in what my share becoming that give.' Then them shares dividing
 kvāṭun. Ēkhill din āgilā śaṇ pār chaṭ ēkhaṭē māḍke
gave. Many days became-not the-younger son all together having-made
 mulki hōyḍun. Ali luchkhōri kyals-dā chaṭ sampati kharāb māḍbūṭun.
country went. There wicked work-in all wealth spent made.
 Bak chaṭ kharāb māḍbūṭun bak ā mulk-dā khūb bār bidun. Āv
Then all spent made then that country-in heavy famine fell. He
 garibā ādhyāḍun. Āv ā mulk-dā hukke yārdār manā nittum.
distressed became. He that country-in having-gone inhabitant house stayed.
 Āv tam kēi-dā handi kāy-li kāṭḍun; ā pholkā handi tin-li āg tīḍun.
He his field-in swine to-tend sent; that husk swine to-eat then ate.
 Āuṅkh yār-hū tin-li koḍvālun. Bak āuṅkh yād batinā, āv andun, 'nan
Him anyone-even to-eat gave-not. Then him-to sense came, he said, 'my
 āpan manā chāk mānsān sāṭi vhaṭik maḍthāḍ, anā nā upās
father house many servants for bread is-prepared, and I with-hunger
 sāyṭhīn. Nā yad-kō nan āpan haṭi hōgāin, nā āun anāin, "hē ap,
die. I arising my father near will-go, I to-him will-say, "O father,
 nā bhagvānan and kyals nā māḍilā, anā nin sāmnē nā pāpā māḍḍin, bak
I God for work I did-not, and thee before I sin did, and
 nā nin pār an-hō lāyek-ilā. Nī nan vab vaṇhār lāik samas."'
I thy son to-be-called worthy-am-not. Thou me one servant like consider."'
 Bak āv yad-kō tan apan haṭi hōḍun. Bak āv dūrya rahan āun ap
And he arising his father to went. And he far was him father
 nōḍ-ke dayā māḍḍun, ā ṭō-ke hōḍun, āu kutkik lapṭosyāḍun nā muttā
seeing pity made, and running went, and neck embraced and kiss
 kvāṭun. Bak āun andun, 'hē ap, nā bhagvānan and kyals, nā
gave. And to-him he-said, 'O father, I God for deed I

māddin anā nin sāmne nā pāpā māddin. Bak nā nin pār anho
did and thee before I sin did. And I thy son to-be-called
 lāyek-ilā.' Bak ap tan kāhōri andun, 'odhli uṭhrā tāgi anā
worthy-am-not.' And the-father his servants said, 'good cloth bring and
 āunkh uḍsi. Anā āun kai-dā uṅgrā nā kāl-dā pāypes hāsi. Anā nāv
him-on put. And his hand-on ring and foot-on shoe put. And we
 tindhyōnā valhīdan khusī māḍēva. Yāti-ki i nan pār sōt-hōgidun, in
will-eat merry happy will-make. Because this my son dead-gone-was, again
 jītā āgyāhan; kaḍḍ-hōgidun, in sīkāhan.' Bak yēva khusī
alive has-become; lost-gone-was, again has-been-found.' And so merry
 māḍdun.
he-made.

Āun dhōḍ pār kēi-dā irhan. Bak āv manā hāti bandun, ṭaptēkōlhi
His great son field-in was. And he house near came, music
 anā kunhōḍan kēldun. Anā āv tan mansaran hāti-guṭu vābun kardun tan
and dance heard. And he his servants near-from one called himself
 hāti anā kēldun kī, 'id ēn hud?' Anā āv andun kī, 'nim
to and asked that, 'this what is-going-on?' And he said that, 'your
 bart bandāhan, anā nim ap odhli anā mādyāhan. Āunk volhīt pāst.'
brother has-come, and your father good food has-made. Him well found.'
 Bak āunk siṭ bati, anā manyā hō-konḍilā. Idar-sāti āun ap
And him-to anger came, and house-in go-would-not. Therefore his father
 hori bandun anā āunk mānsathyādun. Āv apan andun, 'nōḍi, nā it
out came and him entreated. He father-to said, 'see, I so-many
 varstū-nā nim sevā māḍthīn. Anā nā kabhū nim and kyalsā nā
years-in your service do. And I ever you towards deed I
 ṭāḍsilā. Anā nāni nīv yāghliva ud ṭhāy marri tubhī koṭilā, anā
neglected-not. And me you ever one goat young even gave-not, and
 nā tan mitra saṅgaḍ khusī māḍiran. Bak i nim pār kisabgītar
I my-own friend with merry would-have-made. And this your son harlots
 saṅgaḍ chaṭ dhan tind-būṭun hyāṅ āv bandun haṅg nīv vaḍhīdan āun
with all property devoured so he came thus you well him
 sāti atīr.' Ap āun-sē andun, 'hē povār, nī sadā nan saṅgaḍ
for feasted.' The-father him-to said, 'O son, thou always me with
 āē. Ēn nand ād, ad chaṭ nindā ād. Āv khusī māḍhīrud, yāti-ki i
art. What mine is, that all thine is. And merry to-make-is, because this
 nim varṭ sōt-hōgidun, in jītā āgyāhan; kaḍḍ-hōgidun, in sikyāhan.'
your brother dead-gone-was, now alive has-become; lost-gone-was, now has-been-found.'

[No. 19.]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN III.

GÖLARĪ (OR HÖLIYĀ) DIALECT.

(DISTRICT SEONI.)

Und manushyo-no yedd chikd. Sāṇḍ chikd appun guṇ.
One man-of two sons. The-small son father-of near
 māt-ār, 'ē appu, dhan-dā kuṭū nami hissā koṛ.' Nin(sic.) hissā
word-played, 'O father, property-of given our share give.' His share
 nani(sic.) kuṭ-biṭ. Hapur dina āgidil ki sāṇḍ chikd alhā
him was-given. Many days having-become-not when young son all
 jamā und jagā mārdun, dūr mulki hōdun. Al-mat luchpanā
property one place made, far country went. There-and riotousness
 mārdun alhā dhan kārdun. Āg alhā jamā kārdun, ā
made all property wasted. Then all property he-wasted, that
 mulk-dō dhōṛ kāṛ biṭ. Āun kaṅgāl āgi-y-ādun. Ā
country-in heavy famine fell. He distressed having-become-became. That
 mulk-dā und manushyan-manā chākri nittun. Āun handī kai-lī
country-of one man-house in-service stayed. He swine to-feed
 karudun kei-dā. 'Handī tour tindad ā tour nā tināi.'
sent field-in. 'Swine husk eaten that husk I will-eat.'
 Āun-gō yeāun tin-lī koṛvālun. Āun in chitnā bat, 'appun mane
Him-to anyone to-eat gave-not. His then sense came, 'father's house
 hapur unhiyār tintan, nā upās sāitin. Nā nan appun-atti hōgāin
many servant eats, I hunger die. I my father-near will-go
 āṭṭ matā anāin, "ē appu, nāni paramēśvar mani pāp māredin āṭṭ
and word will-say, "O father, I God before sin did and
 nindū sāmnē, āṭṭ nani nin mag nimlāi nittidil. Unhiyār
thine before, and I thy son worthy-to-be-called stand-not. Servant
 lāik nan sams." Īdun sōch-kō appu hati hōdun. Dūrūn
like me consider." Thus thinking father to he-went. Far-from
 nōrdun appu magun bartan; appu lār mārdun, ōrdun, āṭṭ
saw the-father the-son coming; the-father pity made, ran, and
 narā kut-kiyā kai, āṭṭ muntā koḍun. Mag māt-ār, 'ē appu,
his(?) neck-on fell, and kiss gave. The-son said, 'O father,
 nani paramēśvar mani pāp māredin āṭṭ nindū sāmnē; āṭṭ nin mag
I God before sin did and thine before; and thy son

nimlāi nittidil.' Na appu chākar-gōrun andun,
worthy-to-be-called stand-not.' But the-father the-servants-to said,
 'achchā pharkiyā tari, āñ nan mago ur̥si, āñ uñgra berlā.
'good clothes bring, and my son put-on, and ring finger-on-
hakki, āñ pāpus tari, kāl-dō hakki; tinni āñ ānand māri; yeāti
put, and shoes bring, foot-on put; eat and merry make; for
 nan mag sōtōgidun, ur̥kō bandun; kar̥dōgidun, mat bandun.'
my son dead-gone-was, alive came; lost-gone-was, and came.'
 Āñ ānand mārtan.
And merry makes.

Dhōr mag kēi-dā irān. Āñ manīā hate-hate bandun, kērdun
Elder son field-in was. And house-to nearer came, heard
 bājā kunutar. Tan chākrūn kardun, 'kā nam maniyā yih
music dance. His servant called, 'what our house-in all-this
 nagtāt?' Chākrān kērdun, 'nin vār̥t bandun; nin appu āun
happening?' Servant said, 'thy brother came; thy father him
 varlēdun nōrdun, uttam bhōjan mār̥dun.' Bako āun sit mār̥dun,
safe-and-sound saw, best feast made.' But he anger made,
 manīā hōgdhōdun. Appu harrā bandun samsdun. Mag
house-in did-not-enter. The-father out came entreated. The-son
 andun appun, 'it barsō nin guṇ sēvā mār̥tin, āñ hukumā
said to-the-father, 'so-many years thee with servize I-do, and order
 nā kar̥dedil, āñ nī nani und ar̥inpadā kōt̥tedil, jō
I transgressed-not, and thou me one kid gavest-not, which
 kor̥-re saṅgi-mit tindhiran. Nin mag alhā sampat hingsārūn
given-if with-friends eating-was. Thy son all property harlots
 tinsdun, āun bandun, āun-sāñi utam bhōjan māddun(sic).'
caused-to-eat, he came, him-for best food thou-madest.'
 Appu andun, 'ai chikd, nī nand sadā saṅgun hiyā. Jō
The-father said, 'O son, thou my always near art. What
 dhan nand, sō dhan nind. Jō nin vār̥t bandun,
property mine, that property thine. Which thy brother came,
 sōtōgidun, kar̥dōgidun, bandurdā, nami khuśi batta idur-sati
dead-gone-was, lost-gone-was, was-found, we happy becoming therefore
 kar̥kyā tinchdeva.'
feast caused-to-eat.'

It has already been noted that separate specimens in Hōliyā have been forwarded from Bhandara. A version of the Parable of the Prodigal Son in the so-called Hōliyā follows. It will show that Hōliyā also in Bhandara is identical with Gōlari.

[No. 20.]

DRAVIDIAN FAMILY.

KANARESE.

GŌLARĪ (OR HŌLIYĀ) DIALECT.

(DISTRICT BHANDARA.)

Āba mansān eḍḍa parpakāḍa irora. Shāṇa pāra āpun antā,
One man-of two sons were. The-younger son father-to said,
 'bābā, nān hissān jamā nāni koḍ.' Āva tan jamā vātsi
'father, my share-of property me give.' He his property dividing
 koṭṭun. Bak shāṇa pāra tan jamā tā-kō dūr urā vhādun.
gave. And the-younger son his property taking far country went.
 Āva urā hōkki tan paisā hārshabiṭun. Āṭālu paisā sarusdur
He country having-gone his money wasted. All money spent-on
 dhōḍa bāra bit. Āvug bak taṅgī bit. Āg āva urāg
great scarcity fell. Him-to then difficulty fell. Then he country-in
 dhōḍa mansān hōkki nittun. Āg tan kēi-dā āva handi āḍasli
great man-to having-gone stayed. Then his field-in he swine to-tend
 kaḷodun. Āva hastādun āg handin mundi tavuḍa tindānā
sent. He became-hungry then swine before husk having-eaten-is
 hinga āvuk hatta. Bak ivug yēnu koṭidil. Āva bak
so him-to it-appeared. Then him-to anybody gave-not. He then
 śuddhi-dā bandun māt-āḍḍun, 'nan āpuna chākrun vhāṭā-pakshī jyāsti
senses-on came word-played, 'my father-of servants-to belly-than more
 anna siktada, nā upās sāitū. Nā yedakū āpuna hatti
food is-got, I with-hunger die. I having-arisen father near
 hōstina, āg āpun antān, "bābā, nā nin-guṇḍa an dēvan-guṇḍa
go, then father-to say, "father, I thee-before and God-before
 pāp mādyā. Nā nin mag lāyaka-illa. Nī nān chākar bhātind
sin did. I thy son worthy-not. Thou me servant like
 it." 'Āva yedkū tan āpun hatti vhādun. Āp duru-ṭuna
keep." 'He arising his father to went. The-father far-from
 āvuk nōḍḍun, āvuk dayā bat, āva oḍki kuti biddun, āvun
him saw, him-to pity came, he running neck-on fell, his
 muttā koḍḍun. Bak mag āpun gun māt-āḍḍun, 'bābā, nā
kiss gave. Then the-son the-father to word-played, 'father, I
 dyāvan guṇ nin guṇ pāpa mādyā. Āg nin mag parnāṭi illa.
God to thee to sin did. Then thy son worthy not.'

Äp chäkrun hēlatān, 'ivun sāṭi ollyāv phadkyā koṇḍ-kuttā āvun
The-father servants-to said, 'him for good cloth bringing his
 maidāk hāki, kaidāk uṅgrā hāk, kāldā pāypasa hāk. Tā, tindku
body-on put, hand-on ring put, foot-on shoe put. Well, eating
 khushī māḍuna; iva nan mag sōtidun, jityā ādun; āva
merry let-us-make; this my son died, living became; he
 kāladōgidun, sikdun.' Äg āsālā mundura khuṣī māḍ-kurtur.
had-been-lost, was-found.' Then all they merry to-make-began.

Ävun dhōḍ pāra kēi-dā irhān. Äva mānā hattī bandun, kuṇakya
His eldest son field-in was. He house to came, dancing
 hāḍa kyāldun. Äg āva unda mansān kardun āva kēlādun, 'bund
singing heard. Then he one man called he asked, 'such
 id yēn-und?' Äva āvuk hyāldun, 'nin vārt bandān. Äva
this what-is?' He him-to said, 'thy brother has-come. He
 suhrāt bandun anku nin āp pāhuñchār māḍdun.' Äg āvuk
safe came saying thy father feast made.' Then him-to
 siṭ bid, mānyā hōgidilla Ävuk āp horā bandun, magun
anger fell, house-in went-not. Him-to father out came, the-son
 samsa-kurtun. Äva āpun māt-āḍdun, 'isa varsā indun chākri
to-entreat-began. He father-to word-played, 'so-many years till-now service
 māḍdin, pan nin hukum murdidil. Nan saṅgin guṇḍ khuṣī-mōjā
I-did, but thy command broke-not. My friends with merriment
 māllik unda ādin marri koṭidilla. Iva nin mag bandun, āṭālu nin
to-make one goat's young gavest-not. This thy son came, all thy
 jamā raṇḍi-bāji-dā hārsadun, āvun sāṭi nī dhōḍa mējvānī māḍdun.
property harlots-with wasted, him for thou big feast gavest.'
 Bak āp māt-āḍdun āvuk, 'nī nan hattī irhatē. Äṭālu nan
Then father word-played him-to, 'thou me with art. All my
 paśā ninda-ch ād. Iva nin vārt sōtidun, āva jityā ādun; āva
money thine-indeed is. This thy brother died, he alive became; he
 kāldun, āva sikdun, anku āvun sāṭi mējvānī vājabī māḍun ād.
was-lost, he was-found, saying him for feast proper to-make is.'

KURUMBA OR KURUMVĀRĪ.

The Kurubas or Kurumbas are a race of nomadic shepherds in the Nilgiri Hills and neighbouring districts. The Kurumbas of the plains speak ordinary colloquial Kanarese.

The Kurumbas seem to be identical with the Kurumvārs, a wild pastoral tribe in Chanda, who speak a dialect of Kanarese.

Kurumba or Kurumvāri was returned as a separate dialect at the Census of 1891 from the following districts:—

Chanda	.	.	.	.	.	.	.	.	.	.	.	2,320
Cuddapah	.	.	.	.	.	.	.	.	.	.	.	280
North Arcot	.	.	.	.	.	.	.	.	.	.	.	35
Salem	.	.	.	.	.	.	.	.	.	.	.	5
Coimbatore	.	.	.	.	.	.	.	.	.	.	.	13
Nilgiri	.	.	.	.	.	.	.	.	.	.	.	3,182
South Arcot	.	.	.	.	.	.	.	.	.	.	.	6
Tanjore	.	.	.	.	.	.	.	.	.	.	.	7
Trichinopoly	.	.	.	.	.	.	.	.	.	.	.	1
Malabar	.	.	.	.	.	.	.	.	.	.	.	213
Cochin	.	.	.	.	.	.	.	.	.	.	.	1,546
Coorg	.	.	.	.	.	.	.	.	.	.	.	2,791
												TOTAL
												10,399

The corresponding figures at the last Census of 1901 were as follows :—

Assam	.	.	.	.	.	.	.	.	.	.	14
Central Provinces, Chanda	.	.	.	.	.	.	.	.	.	.	2,151
Madras Presidency	.	.	.	.	.	.	.	.	.	.	5,044
Cuddapah	.	.	.	.	.	.	.	.	.	40	
Bellary	.	.	.	.	.	.	.	.	.	47	
Anantapur	.	.	.	.	.	.	.	.	.	1	
North Arcot	.	.	.	.	.	.	.	.	.	82	
Nilgiris	.	.	.	.	.	.	.	.	.	3,714	
Tanjore	.	.	.	.	.	.	.	.	.	3	
Trichinopoly	.	.	.	.	.	.	.	.	.	183	
Malabar	.	.	.	.	.	.	.	.	.	765	
South Kanara	.	.	.	.	.	.	.	.	.	1	
Pudukkottai	.	.	.	.	.	.	.	.	.	208	
Coorg	.	.	.	.	.	.	.	.	.	.	4,162
										TOTAL	11,371

A short vocabulary of the dialect as spoken in the Nilgiris has been printed in the *Manual of the Administration of the Madras Presidency*, Vol. ii, Madras, 1885, pp. 193 and ff. It is not sufficient for deciding whether that dialect is identical with the Kurumvārī of Chanda with which we are, in this place, exclusively concerned. Both forms of speech are, however, closely related dialects of Kanarese.

The specimens received from Chanda have not been forwarded in the Kanarese alphabet. We have not, therefore, any means for deciding when an *e* or an *o* is short or long. I have followed the same principle as in the case of the Golarī specimens, in consulting the usual forms in Standard Kanarese.

The Kurumvārī dialect is, as the specimens clearly show, a form of Kanarese. In many points, however, it agrees with Telugu and differs from the other language.

The plural *pillagāṇḍlu*, children, is Telugu. Still more important is the fact that the feminine singular has no separate form, the neuter being used instead. Thus, *pille sāmānoka ittu*, the daughter was of indifferent beauty.

The adverbial suffix *gā* in *aün rupam-chakkagā iddā*, he was well-looking, is also used as in Telugu.

The *d* of the past tense is usually dropped. Thus, *māḍenu*, I did ; *ōgine*, he went. When the base ends in *n*, however, it is retained ; thus, *andā*, he said ; *andade*, she said. In *koṭṭāne*, he gave, it has been treated as in Standard Kanarese, and it is, therefore, probable that its disappearance in such forms as those just mentioned is simply due to contraction.

A particle *allā* is often added to the verb, apparently without changing the meaning. Thus, *antunallā*, he says. Its original meaning is probably 'is it not so ?'

On the whole, however, the forms occurring in the specimens which follow will be recognized as Kanarese.

[No. 21.]

DRAVIDIAN FAMILY.

KANARESE.

KURUMVĀRĪ DIALECT.

(DISTRICT CHANDA.)

SPECIMEN I.

Obba mansen ibbaru makālu iddaru. Adogā chinnōnu ayyanu-kuḍi
One man-of two sons were. Then the-younger the-father-with
 andā, 'yāvodo sommu-sambandham añchi nan-gā bar-li koḍḍu,' yān
said, 'which property-share dividing me-to to-come give,' so
 andā. Mardli avanu pillagānu sommu añchi koṭṭāne. Mardli kisi
said. Then he son property dividing gave. Then some
 din-kā chinna magnu allā sommu jami-āḍini dūr dēśam ōgine.
days-in young son all property collected far country went.

[No. 22.]

DRAVIDIAN FAMILY.

KANARESE.

KURUMVĀRĪ DIALECT.

(DISTRICT CHANDA.)

SPECIMEN II.

Obo manse-gā ibbaru chinnā makālu iddaru, obo pillagānu au obo
One man-to two small children were, one boy and one
 pille. Pillagānu aūn rupam-chakkagā iddā, pille sāmānokā itu. Ondi
girl. The-boy he face-pretty was, the-girl common was. One
 dine aūru ibbaru pillagāṇḍlu addam deggerā āḍkuṇṭā iddaru.
day they two children looking-glass near playing were.
 Pillagānu pillenā andā, 'avē, addam olgā bore nōdmāḍi, chakkag
The-boy the-girl-to said, 'well, glass in well look, pretty
 yāru kānistaru.' Pillenu adu keṭḍu kānistade. Adikā taḍdellā,
who appears.' The-girl-to that bad appears. Her-to was-known,
 'avun nanā keṭōlu māḍek-ōsrā,' andade. Agā adu tande toṭigā ōgi
'he me low making-for,' she-said. Then she father to going
 annā nindyaḷu yēlide. Adi andade, 'tande, addam-dogā rup-kāram nōḍi
brother reproach made. She said, 'father, glass-in face seeing
 sāmādhānam āga-bēku idi egusane kelsā, ādogā manchēru manasu
satisfaction become-should this women's business, that-in men mind
 irsā-bāḍā.' Tande ibbarnā oṭ-gā iḍadu dāni samādhānam
place-should-not.' The-father both belly-to catching her satisfaction
 māḍere. Aūn andā, 'pillagānu, nivu jhagḍi ikoḷadari. Ivotaridu nivu
made. He said, 'boy, you quarrel make-not. To-day-from you
 ibbaru nichchavu adamdogā nōḍtiddade.'
both always glass-in seeing-is.'

Pillā antdu, 'tande, gavḷi Sōmēnu ālu tikoḷā bandene.
The-girl said, 'father, milkman Sōmē milk bringing came.
 Aūn antunallā, "i ālu irsāle?" Tande antonallā, 'pillē,
He says, "what milk shall-I-keep?" The-father says, 'daughter,
 āni-toṭi ēḷtudā, "ivatu ar-sāligi ālu ātau, nāḷe sōlige
him-to tell, "to-day half-measure milk is-enough, to-morrow a-measure
 ālu iḍkondu-bā." Pille antudallā, 'tande, gavḷi ālu
milk holding-come." The-daughter says, 'father, the-cowherd milk

yeli-di tarti? ' Tande antunallā, ' nin-gā erkilanāyānā, aūr
wherefrom brings? The-father said, ' thee-to not-known, his
 maṇḍli ākāl idau, bariyāl idau. Avu allu kardu tartun.'
house-in cows are, she-buffaloes are. Them milk milking he-brings.'
 Pille antadallā, ' tande, ākālā yēvas-ālu koḍtadu, vunnā bariyā
The-girl said, ' father, a-cow how-much-milk gives, and a-she-buffalo
 ālu yēvasu koḍtadu? ' Tande antunallā, ' ondondo ākālā evaḍu
milk how-much gives? The-father said, ' each cow two
 evaḍu sérlu ālu koḍtadu, vunnā bariyālu nāku nāku sérlu ālu
two sers milk gives, and she-buffaloes four four sers milk
 koḍtadu.'
give.'

FREE TRANSLATION OF THE FOREGOING.

A man had two children, a boy and a girl. The boy was very well-looking; the girl of common appearance. One day they were both playing near a looking glass, and the boy proposed that they should see who was the prettiest. The girl did not like the proposal, thinking that it was only made in order to humiliate her. So she went to the father and complained. She said, 'it is meet that women should be pleased at seeing their face in the glass, but men should not set their mind on such things.' The father embraced both, and soothed them. He asked them not to quarrel, but in future always to look in the glass.

Then the girl said that the milkman Sōmē had come and asked how much milk they wanted. The father answered, 'my daughter, tell him that one ser will do for to-day. To-morrow we must have two.' The girl then asked where the milkman got the milk, and the father replied, 'don't you know? He has cows and she-buffaloes in his home, and he milks them.' Then the daughter asked how much milk a cow gives, and how much a she-buffalo. The father said, 'each cow gives two sers milk, and each she-buffalo four.'

BADAGA DIALECT.

The Badagas are the most numerous of the tribes inhabiting the Nilgiris. The name simply denotes them as the people from the north, and it has sometimes also been used in the Tamil country as a name for Telugu. The Badagas of the Nilgiri Hills are often called by us Burghers. Their language is a dialect of Kanarese.

At the Census of 1891, 30,656 persons were returned as speaking Badaga, *viz.* 30,633 in the Nilgiris, 21 in Coimbatore, and 2 in Malabar. At the last Census of 1901 the figures were as follows :—

Nilgiris	.	.	.	.	.	.	.	.	.	.	.	.	34,223
Coimbatore	.	.	.	.	.	.	.	.	.	.	.	.	6
												TOTAL	34,229

The Badaga dialect does not fall within the scope of this Survey. A version of the Parable of the Prodigal Son will, however, be printed below in order to make it possible to use the dialect for comparative purposes. It has been taken, from the edition of the gospels published by the Madras Auxiliary Bible Society.

It will be seen that Badaga is a very ancient form of Kanarese. Thus the sounds *l* and *r* are still found (*e.g.* *makklu*, children; *horisivi*, put on); *m* corresponds to Standard *n* in forms such as *appam*, father; *avam*, he; the personal pronoun of the first person is *nām*, I; dative *yenaga*; the past tense of the verbs agrees with Old Kanarese (*e.g.* *māḍidem*, I did; *klēgidam*, he sent), and so forth. Note also the common substitution of *ch* for *s*; thus, *dēcha*, country, in which point Badaga agrees with Tamil.

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[No. 23.]

DRAVIDIAN FAMILY.

KANARESE.

BADAGA DIALECT.

ಬಬ್ಬ ಮನಿಜಗ ಎರಡು ಮಕ್ಕಟ್ಟಿದರು . ಅವಕರೊಟ್ಟಿಗೆ ಕುನ್ನವು ಅಪ್ಪುಗ, ಅಪ್ಪಾ ! ಆಸ್ತಿಯೊ ಯೆನಗ ಬಪ್ಪ ಕೂರ ಯೆನಗ ತಾ ಎಮ್ಮನೆ, ಅವು ಅವಕಗ ಬದುಕ ಕೂರಜ್ಜು . ಜೋಚಿ ಜಿನಗಿಂದೆ ಕುನ್ನ ಮಾತಿ ಎಲ್ಲವ ಸೇತಿಯುಂಡು, ದೂರ ದೇಚಗ ಕಡೆದು ಹೋಗಿ, ಅಲ್ಲಿ ಕೆಟ್ಟವನಾಗಿ ಬದಿಕಿ, ತನ್ನ ಬದುಕೆಲ್ಲವ ಬೀಳಿ, ಹಾಡುಮಾಡಿಬುಟ್ಟು . ಆಲೆ ಅವು ಎಲ್ಲವ ಬೆಚ್ಚು ಮಾಡಿದೆಮ್ಮನೆ, ಆ ದೇಚ ಬಕ್ಕೆಲ್ಲ ಅನಹಂಜ ಉಟ್ಟುತು ; ಅವುಗ ತಟವೊಟ ಆಪದುಗಾತು . ಆಗ ಅವು ಹೋಗಿ, ಆ ದೇಚದವಕರೊಟ್ಟಿಗೆ ಬಬ್ಬ ಗೆರಸ್ತನ ಸೇದೂಂ . ಅವು ಅವನ ಹಂದಿಯ ಮೇಸೋದುಗ ತನ್ನೊಲ್ಲಗ ಕ್ಷೇಗಿದು . ಇತ್ತೆ ಹಡೋನೆ ಹಂದಿ ತಿಂಬ ತೊಡೂಂದ ತನ್ನ ಹೊಟ್ಟೆ ತುಂಬಿಸೋದುಗ ಆನೆ ಪಟ್ಟು ; ಆಲೆ ದಾರೂ ಅವುಗ ಕೊಟ್ಟ ಇಲ್ಲ . ತನ್ನ ಬುದ್ಧಿ ತನಗ ಬಪ್ಪನೆ, ಅವು, ಯೆನ್ನಪ್ಪನ ಸಾರೆ ಯೇಚೋ ಕೂಲಿಯವಕಗ ದೊಟ್ಟ ಬೇಕಾದಾಚಗ ಮಿಾಜೆ ಹಡದೆ ; ಆಲೆ ನಾ ಇಲ್ಲಿ ಹಸೂಂದ ಸತ್ತನೆ ನಾ ಯೆದ್ದು, ಕಡೆದು, ಯೆನ್ನಪ್ಪನಸಾರೆ ಹೋಗಿ, ಅವುಗ, ಅಪ್ಪಾ ! ಮೇಲೋಕಗ ಬಿರೋದಾಗಿಯೂ ನಿನ್ನ ಮುಂದಾಡೂ ಪಾಪ ಮಾಡಿದು- ನಾ ಇನ್ನು ನಿನ್ನ ಮಾತಿಂದು ಕೊರಚಿಸಿಯುಂಬದುಗ ತಕ್ಕವು ಅಲ್ಲ ; ಯೆನ್ನ ನಿನ್ನ ಕೂಲಿಯವಕರೊಟ್ಟಿಗೆ ಬಬ್ಬನ ಮಾಕೆ ಮಾಡುನ್ನನೆ, ಎಂದು ಹೈಗಿ, ಯೆದ್ದು, ತನ್ನಪ್ಪನ ಸಾರೆ ಬನ್ನ . ಆಲೆ ಅವು ಇನ್ನು ದೂರದೊ ಇಬ್ಬನೆ, ಅವನಪ್ಪು ಅವನ ನೋಡಿ, ಕರುಕ್ಕತ್ತಿ, ಓಡಿಬಂದು, ಅವನ ಗತ್ತು ಮೇಲೆ ಬುಟ್ಟು, ಅವನ ಮುತ್ತಿಕ್ಕಿದು . ಆಲೆ ಮಾತಿ ಅವುಗ, ಅಪ್ಪಾ ! ಮೇಲೋಕಗ ಬಿರೋದಾಗಿಯೂ ನಿನ್ನ ಮುಂದಾಡೂ ಪಾಪ ಮಾಡಿದು . ಇನ್ನು ನಿನ್ನ ಮಾತಿಂದು ಕೊರಚಿಸಿಯುಂಬದುಗ ನಾ ತಕ್ಕವು ಅಲ್ಲ, ಎನ್ನ . ಆಗ ಅಪ್ಪು ತನ್ನ ಜೀವಿತಿಗಾರರುಗ, ಬೇಗನ ಬಳ್ಳೊಳ್ಳೆಯ ಚೀಲೆ ಹೊತ್ತು ಬಂದು, ಅವುಗ ಹೊಟಿಸಿವಿ ; ಅವನ ಕೈಗ ಉಂಗರವವೂ ಕಾಲುಗ ಕೆರವವೂ ಕೊಡಿವಿ . ಇನ್ನು ತಿಂದು ಕುಸಾಲೆ ಆಪೋ . ಯೇಕಾಂದಲೆ ಈ ಯೆನ್ನ ಮಾತಿ ಸತ್ತವು ಆಗಿದ್ದು, ತಿರಿಗಿ ಬದಿಕಿದ್ದನೆ ; ಅರಂದೊದವು ಆಗಿದ್ದು, ಸಿಕ್ಕಿದ್ದನೆ, ಎನ್ನ . ಆಗ ಕುಸಾಲೆ ಆಪದುಗ ಹೊರವಟ್ಟರು |

ಆಲೆ ಅವನ ದೊಡ್ಡ ಮಾತಿ ಹೊಲದೊ ಇದ್ದು . ಅವು ಬಂದು, ಮನೆಗ ಸಾರೆ ಆಪನೆ, ಹರೆಕೋ- ಲವೂ ಆಟವವೂ ಕ್ಷೇತು, ಜೀವಿತಿಗಾರರೊಟ್ಟಿಗೆ ಬಬ್ಬನ ಕೊರಚಿ, ಅದೇನಾಂದು ಬೆಚರಣೆ ಮಾಡಿದು . ಅವು ಅವುಗ, ನಿನ್ನ ತಮ್ಮ ಬಂದಿದ್ದನೆ, ಅದುಗಾಗಿ ಅವನ ತಿರಿಗಿ ಓಸೆಂಗೆ ಕಂಡದುನೆಂದ ನಿನ್ನಪ್ಪು ತೀನಿ ಮಾಡಿ- ಸಿದ್ದನೆ, ಎನ್ನ . ಆಗ ಅವು ಕೋಪಆಗಿ, ಓಟಗೆ ಬರಕೊಳ್ಳಾಂದು ಇದ್ದು . ಆದದುನೆಂದ ಅವನಪ್ಪು ಹೊರಾಚುಗ ಬಂದು, ಅವುಗ ತಮರಿಕೆ ಹೈಗಿ ಕೊರಚಿದು . ಆಲೆ ಅವು ತನ್ನಪ್ಪುಗ ಮರುತ್ತರಾಗಿ, ಎದ- ಗೇ, ಈಸು ಬರಿಚ ನಿನಗ ಗೀಡೆ, ಎಂದಾಲೆಯೂ ನಿನ್ನಪ್ಪುನೆಯ ಮಿಾರುಲೆ ; ಆಲೆಯೂ ಯೆನ್ನ ಸ್ನೇಚಗಾರರ ಕೋಡ ಕುಸಾಲೆ ಆಪದುಗ ನೀ ಯೆನಗ ಎಂದಾಲೆಯೂ ಬಂದು ಆಡುಮರಿಯಾಲೆಯೂ ತಪ್ಪಿಲೆ . ಆಲೆ ಸ್ತೂ- ಯೆಯರ ಕೋಡ ನಿನ್ನ ಬದುಕ ತಿಂದು ಬುಟ್ಟು ಈ ನಿನ್ನ ಮಾತಿ ಬಂದೆಮ್ಮನೆ, ನೀ ಅವುಗಾಗಿ ತೀನಿ ಮಾಡಿಸಿದೆ ಎನ್ನ . ಆಗ ಅವುಗ, ಮಗನೇ, ನೀ ಯೇಗ್ಗುವವೂ ಯೆನ್ನ ಕೋಡ ಇದ್ದೇ ; ಯೆನ್ನದೆಲ್ಲಾ ನಿನ್ನ- ದುತಾ ; ಆಲೆ ಕುಸಾಲೆಯೂ ಚಚ್ಚೋಚವೂ ಆಪದಾಗಿ ಹಟ್ಟ ; ಯೇಕಾಂದಲೆ ಈ ನಿನ್ನ ತಮ್ಮ ಸತ್ತವನಾ- ಗಿದ್ದು, ತಿರಿಗಿ ಬದಿಕಿದ್ದನೆ, ಅರಂದೊದವನಾಗಿದ್ದು, ಸಿಕ್ಕಿದ್ದನೆ, ಎನ್ನ ||

[No. 23.]

DRAVIDIAN FAMILY.

KANARESE.

BADAGA DIALECT.

TRANSLITERATION AND TRANSLATION.

Obba	manichaga	eraḍu	makkl-iddaru.	Avakarlōge	kunnavam			
One	man-to	two	children-were.	Them-of	the-younger			
appamga,	‘appā	āstiyo	yenaga	bappa	kūra	yenaga	tā,’	
father-to,	‘father	property-in	me-to	coming	share	me-to	give,’	
emmane	avam	avakaga	baduka	kūr-hachcham.	Jōchi	jinag-hinde		
when	he	them-to	living	share-divided.	Few	days-after		
kunna	māti	ellāva	sētiyuṇḍu,	dūra	dēcha-ga	kādedu		
younger	son	all	having-gathered,	far	country-to	having-passed		
hōgi	alli	kettavamn-āgi	badiki	tanna	baduk-ellāva			
having-gone	there	wicked-having-become	having-lived	his	living-all			
bīri	hlā-mādi-butṭam.	Āle	avam	ellāva	bechcha	māḍidad-emmane		
wasting	ruined.	But	he	all	expense	made-when		
ā	dēcha	bakkella	anahañja	utṭātu ;	avamga	taṭamoṭa	āpadugātu.	
that	country	severe	famine	arose ;	him-to	want	arose.	
Āga	avam	hōgi	ā	dēchadavakarlōge	obba	gerastana		
Then	he	having-gone	that	inhabitants-among	one	householder		
sēdūṇnam.	Evam	avamna	handiya	mēsōduga	tann-holaga	klēgidam.		
joined.	This-man	him	pigs	to-feed	his-field-to	sent.		
Itte	haḍōne	handi	timba	tauḍūnda	tanna	hoṭṭe	tumbisōduga	āse
Thus	being	pigs	eating	husks-with	his	belly	to-fill	desire
paṭṭam ;	āle	dārū	avamga	koṭṭa-ille.	Tanna	buddi	tanaga	bappane
felt ;	but	anyone	him-to	gave-not.	His	sense	him-to	coming
avam,	‘yenn-appana	sāre	yēchō	kūliyavakaga	dotṭi			
he,	‘my-father-of	near	how-many	servants-to	bread			
bēkāḍāchaga	mīri	haḍade,	āle	nām	illi	hasūnda		
necessary-becoming-so-much	exceeding	is,	but	I	here	hunger-from		
sattane.	Nām	yleddu,	kādedu,	yenn-appana	sāre	hōgi,	avamga,	
die.	I	rising,	passing,	my-father	near	going,	him-to,	
“appā,	mēlōkaga	birōd-āgiyū	ninna	mundādū	pāpa	māḍidem.	Nām	
“father,	heaven-to	contrary	thee	before-also	sin	I-did.	I	
innu	ninna	mātindu	koraichisiyumbaduga	takkavam	alla ;	yenna		
still	thy	son-saying	to-be-called	fit-man	am-not ;	me		

ninna kūliyavakarļōge obbana māke māḍunnane,"' endu hļēgi,
thy servants-among one like make-shall-say,"' so saying,
 yleddu tann-appana sāre bannam. Āle avam innu dūrado
rising his-father near came. But he yet at-a-distance
 ibbane avamn-appam avamna nōḍi karļukatti, ōḍi bandu,
being his-father him seeing pitying, running coming,
 avamna glattu-mēle bluddu, avamna mutt-ikkidam. Āle māti
his neck-on falling, him kiss-gave. But the-son
 avamga, 'appā, mēlōkaga birōd-āgiyū ninna mundādū pāpa māḍidem.
him-to, 'father, heaven-to contrary thee before-also sin I-made.
 Innu ninna mātindu korachisiyumbaduga nām takkavam alla,
Still thy son-saying to-be-called I fit-man am-not,'
 ennam. Āga appam tanna jīvitigāraruga, 'bēgana olļolleya
said. Then the-father his servants-to, 'quickly good-good
 chile hottu bandu avamga horisivi. Avamna kaiga uṅgaravavū
robe carrying coming him-to put-on. His hand-on ring-also
 kāluga keravavū koḍivi. Innu tindu kusāle āpōm; yēkāndale,
foot-on sandals-also put. And eating merry let-us-make; why?-if-you-say,
 i yenna māti sattavam āgiddu, tirigi badik-iddane;
this my son dead-man having-been, again living-is;
 arand-hōdavam āgiddu, sikk-iddane,' ennam. Āga kusāle āpaduga
lost-gone-man having-been, found-is,' said. Then merry to-make
 horavattaru.
they-commenced.

Āle avamna dodḍa māti holado iddam. Avam
But his elder son field-in was. He
 bandu, manega sāre āpane, harekōlavū ātavavū klētu,
having-come, house-to near coming, music-also dance-also having-heard,
 jīvitigārarļōge obbana korachi, 'ad-ēn-?'āndu bicharaṇe
servants-among one having-called, 'that-what?'saying inquiry
 māḍidam. Avam avamga, 'ninna tammam band-iddane,
made. He him-to, 'thy younger-brother having-come-is,
 adug-āgi avamna tirigi ōs-henge kaṇḍadunenda ninn-appam tīni
therefore him again healthy found-because thy-father feast
 māḍis-iddane,' ennam. Āga avam kōpa-āgi ōlage
causing-to-be-made-is,' said. Then he anger-having-become inside
 barak-ollāndu iddam. Āḍadunenda avamn-appam horāchuga bandu
to-come-refusing was. Therefore his-father outside having-come
 avamga tamarike hļēgi korachidam. Āle avam tann-appamga
him-to satisfaction having-said called. But he his-father-to

maruttar-āgi, <i>replying,</i>	‘edagē, <i>‘lo,</i>	isu <i>so-many</i>	baricha <i>years</i>	ninaga <i>you-to</i>	gīdem. <i>I-served.</i>	Endāleyū <i>Once-even</i>
ninn-appaneyā <i>thy-order</i>	mīrule; <i>not-transgressed;</i>	āleyū <i>still</i>	yenna <i>my</i>	snēchagārara <i>friends</i>	kōḍa <i>with</i>	kusāle <i>merry</i>
āpaduga <i>to-become</i>	nī <i>thou</i>	yenaga <i>me-to</i>	endāleyū <i>once-even</i>	ondu <i>one</i>	āḍu-mariy-āleyū <i>goat-young-even</i>	tappile. <i>gavest-not.</i>
Āle <i>But</i>	slūyeyara <i>harlots</i>	kōḍa <i>with</i>	ninna <i>thy</i>	baduka <i>living</i>	tindu-butṭa <i>having-eaten-throwing</i>	ī <i>this</i>
māti <i>son</i>	bandad-emmane <i>came-when</i>	nī <i>thou</i>	avamg-āgi <i>him-for</i>	tīni <i>feast</i>	māḍiside, <i>lettest-make,</i>	ennam. <i>said.</i>
avamga, <i>him-to,</i>	‘magan-ē <i>‘son-O</i>	nī <i>thou</i>	yēḡlavavū <i>always</i>	yenna <i>me</i>	kōḍa <i>with</i>	iddē; <i>art;</i>
ninnadutām. <i>thine-alone.</i>	Āle <i>But</i>	kusāleyū <i>merry-also</i>	chachchōchavū <i>happy-also</i>	āpad-āgi <i>to-become</i>	haṭṭa; <i>was-necessary;</i>	
yēkāndale, <i>why?-if-you-say,</i>	ī <i>this</i>	ninna <i>thy</i>	tammam <i>younger-brother</i>	sattavan-āgiddu, <i>dead-man-become-having,</i>	tirigi <i>again</i>	
badik-iddane; <i>alive-is;</i>	arand-hōdavan-āgiddu, <i>lost-gone-man-having-become,</i>	sikk-iddane, <i>found-is,</i>	ennam. <i>said.</i>			

KURUKH.

Kurukh is spoken in the western portion of the Bengal Presidency and the adjoining parts of the Central Provinces. The number of speakers is about half a million.

According to their own traditions the Kurukh tribe originally lived in the Carnatic, 'whence they went up the Narbada River and settled in Bihar

Name of the language. on the banks of the Sone. Driven out by the Muhammadans, the tribe split into two divisions, one of which followed the course of the Ganges, and finally settled in the Rajmahal hills; while the other went up the Sone, and occupied the north-western portion of the Chota Nagpur Plateau, where many of the villages they occupy are still known by Mundāri names. The latter were the ancestors of the Orāṅs [Kurukhs], while the former were the progenitors of the Male, or Sauriā as they often call themselves, whose grammar is closely connected with Orāṅ, though it has borrowed much of its vocabulary from the Aryan languages in the neighbourhood.'

Mr. Gait, from whose Report of the Census of Bengal, 1901, the preceding quotation has been reprinted, further remarks—

'The Caste Table shows the number of Orāṅs to be 652,286, and the tribal language is spoken by 543,505 persons. As in other cases, members of the tribe who have emigrated to other districts are more prone to abandon their original language than those who stay at home. In the north of Ranchi, however, where they are much mixed up with Muṇḍas, more than 23,000 Orāṅs have given up their language and now talk a dialect of Muṇḍari known as Hoṛoliā Jhagar. On the other hand, a few Muṇḍas (724), Khariās (405), Lohārs (145), and Gōṇḍas (75) in that district returned Orāṅ as their language. In Singhbhum also, some members of other tribes speak Orāṅ, including 806 Kurmis, 115 *soi-disant* Rājputs, 74 Tāmariās, and 50 Lohārs. In Manbhum 72 Santāls, 19 Bhumijis and 5 Muṇḍas were returned as speaking Orāṅ.'

The state of affairs is similar in other districts, and Kurukh is accordingly known under several different names.

The tribe call themselves Kurukh, and their language Kurukh Kathā. Dr. Hahn is of opinion that the word Kurukh 'may be identified with the Kolarian *hoṛo*, man, or may be derived from the Dravidian-Scythian word *kuruk*, a cryer.' He compares the Kūrkū word *kōrō*, man, and, with reference to the second derivation, the name Slavonic, from *slovo*, word, voice. I do not know the history of the 'Dravidian-Scythian' word *kuruk*, but the derivation does not seem probable. A people may call themselves 'speakers,' but scarcely 'cryers.' I am not, however, able to give any certain derivation of the word. Another common name of the tribe is Orāṅ, with many slightly varying forms such as Urāṅ, Urang, Aurang, etc. Dr. Hahn explains this word as the totem of one of the septs into which the Kurukhs are divided. According to him Orāṅ is a name coined by the Hindūs, its base being *Orogā*, hawk or cunny bird, used as the name of a totemistic sept. Compare, however, Kaikāḍi *urāpāi*, man; Burgāḍi *urāpō*, man; *urāṅg*, men. In a similar way Kurukh may be connected with Tamil *karugu*, an eagle, and be the name of a totemistic clan. Compare also names such as Korava, Kurru, a dialect of Tamil, and Koḍagu. Hindūs say that the word 'Orāṅ' is simply the Indo-Aryan *urāṇu*, spendthrift, the name being an allusion to the alleged thriftless character of the people to whom it is applied.

It has already been pointed out that the Kurukhs are much mixed with Muṇḍas. We cannot, therefore, wonder that speakers of Kurukh have occasionally been returned as speaking Muṇḍā languages such as Khariā, Korwā, Kōḍā, Hō, and so on.

In other cases the name of the caste or occupation is used to denote the language. Such names are Dhāngari, Kisān, and probably also Khendrōi.

Dhāngari simply means 'the language of the Dhāngars,' a caste whose business it is to dig wells, tanks, etc. The word is sometimes corrupted to Dhanwāri.

Kisān means cultivator, and may, as the denomination of a language, connote any form of speech.

I do not know anything about the names Khendrōi and Kachnakhrā which are used in Jashpur and Ranchi respectively.

None of these names properly denote the language. Some details about their use will be found under the heading Number of Speakers, below. They should all be discarded, and the language will hereafter be throughout spoken of as Kurukh.

The bulk of the speakers of Kurukh are found in the Chota Nagpur Plateau.

About three-fifths live in the Ranchi district, especially in the north and north-west. They are further found in considerable numbers in the south of Palamau and in the Chota Nagpur States. More than 93 per cent of the speakers in the tributary States are found in Gangpur and Jashpur. Speakers are further found in small numbers in the adjoining districts of Hazaribagh, Manbhum, Singbhum, Bonai, Pal Lahera, Bamra, Rairakhol, Sambalpur, Patna, Sarangarh, Raigarh, Sakti, Udaipur, Sarguja and Korea. Emigrants have brought the language with them to Jalpaiguri and the various districts of Assam, where it is spoken by coolies in the tea-gardens.

The principal Aryan language of Ranchi and Palamau is Bihāri. The other districts within which Kurukh is spoken belong to the areas occupied by Oṛiyā and Chhattisgarhī. The Kurukhs are everywhere intermixed with various Muṇḍā tribes. They are also very often confounded with them. The Kurukhs are relatively most numerous in Ranchi. They are still numerous in Palamau, Gangpur, and Jashpur. In other districts they are as a rule rather thinly scattered.

The Kurukh language is essentially the same over the whole area. There is said to be a separate dialect spoken in Gangpur, called Berga Oṛāṅ. No information is, however, available about that form of speech. Kurukh has not been reported from Gangpur for the purposes of this Survey. It is not, however, probable that the so-called Berga Oṛāṅ essentially differs from other local forms of the language, which are in reality no separate dialects but more or less corrupt forms of Standard Kurukh; in fact, 'berga' has been explained as being really the Hindi word *bigṛā*, corrupt. The corruption is usually due to the influence of surrounding Aryan dialects, and sometimes also the influence of neighbouring Muṇḍā forms of speech may be perceived. On the whole, however, Kurukh is uniform over the whole area where it is spoken as a vernacular. Varying names of occupation or caste, such as Dhāngar, Kisān and so on, do not imply any difference of dialect.

The estimated number of speakers in those districts where Kurukh is spoken as a vernacular are as follows:—

Orissa Tributary States (Pal Lahera)	295
Hazaribagh	3,934
Ranchi	325,860
Palamau	30,000
Manbhum	1,071
Singbhum	3,220
Carried over	364,380

DRAVIDIAN FAMILY.

									Brought forward	364,380	
Jashpur State	.	.	.	.	.	.	.	.	.	20,000	
Korea State	.	.	.	.	.	.	.	.	.	63	
Bonai State	.	.	.	.	.	.	.	.	.	500	
Sarguja State	.	.	.	.	.	.	.	.	.	23,430	
Udaipur State	.	.	.	.	.	.	.	.	.	1,598	
									TOTAL BENGAL		409,971
Sambalpur	.	.	.	.	.	.	.	.	.	41,000	
Sakti	.	.	.	.	.	.	.	.	.	1,500	
Raigarh	.	.	.	.	.	.	.	.	.	5,000	
Sarangarh	.	.	.	.	.	.	.	.	.	1,511	
Bamra	.	.	.	.	.	.	.	.	.	3,750	
Rairakhol	.	.	.	.	.	.	.	.	.	547	
Patna	.	.	.	.	.	.	.	.	.	475	
									TOTAL CENTRAL PROVINCES		53,783
									GRAND TOTAL		463,754

Outside its proper territory Kurukh is to some extent spoken by emigrants, most of whom are found among the coolies in the tea-gardens in Bengal and Assam. The following are the revised figures supplied as estimates for this Survey :—

Cachar Plains	.	.	.	.	.	.	.	.	.	1,251	
Kamrup	.	.	.	.	.	.	.	.	.	200	
Darrang	.	.	.	.	.	.	.	.	.	1,900	
Nowgong	.	.	.	.	.	.	.	.	.	475	
Sibsagar	.	.	.	.	.	.	.	.	.	1,850	
Lakhimpur	.	.	.	.	.	.	.	.	.	3,150	
									TOTAL ASSAM		8,826
Jalpaiguri	.	.	.	.	.	.	.	.	.	13,184	
Shahabad	.	.	.	.	.	.	.	.	.	250	
Champaran	.	.	.	.	.	.	.	.	.	5,000	
Bhagalpur	.	.	.	.	.	.	.	.	.	12,966	
									TOTAL BENGAL		31,400
									GRAND TOTAL		40,226

The estimated number of speakers of Kurukh at home and abroad is, therefore, as follows :—

<u>Kurukh</u> spoken at home by	.	.	.	.	.	.	.	.	.	463,754	
<u>Kurukh</u> spoken abroad by	.	.	.	.	.	.	.	.	.	40,226	
									TOTAL		503,980

The figures returned at the last Census of 1901 show a considerable increase in the number of speakers, and it will be of interest to add them for comparison. They are as follows :—

Assam	.	.	.	.	.	.	.	.	.	10,791	
Bengal	.	.	.	.	.	.	.	.	.	544,924	
Burdwan	473	
Birbhum	30	
Midnapore	264	
Hoogly	1,630	
									Carried over	2,397	555,715

KURUKH.

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	Brought forward	2,397	555,715
Howrah		1,720	
24-Parganas		2,244	
Calcutta		203	
Nadia		82	
Murshidabad		1,430	
Rajshahi		5,485	
Dinajpur		4,573	
Jalpaiguri		53,828	
Darjeeling		7,449	
Rangpur		531	
Bogra		470	
Shahabad		969	
Bhagalpur		2,984	
Purnea		2,250	
Malda		2,157	
Sonthal Parganas		1,744	
Balasore		12	
Angul and Khondmals		1,126	
Hazaribagh		2,930*	
Ranchi		314,778	
Palamau		21,606	
Manbhum		350	
Singbhum		6,973	
Kuch Bihar		4	
Orissa Tributary States		2,941*	
Chota Nagpur Tributary States		103,708*	
	TOTAL BENGAL	544,924	
Central Provinces			54,006
Nagpur		1	
Bilaspur		171	
Sambalpur		30,000*	
Sakti		9	
Raigarh		4,312	
Sarangarh		885	
Bamra		15,704	
Rairakhol		1,402	
Sonpur		805	
Patna		666	
Kalahandi		51	
	TOTAL CENTRAL PROVINCES	54,006	
	GRAND TOTAL		609,721

It will be seen that there is a large increase in Jalpaiguri, and that Kurukh has been returned from several districts where it had not formerly been reported to be spoken. This state of affairs is due to the greater accuracy of the last Census, and probably not to a real increase in the number of speakers. If we compare the figures from those districts where Kurukh is spoken as a vernacular, we will find that there is a marked decrease over almost the whole area.

The number of speakers has increased in Singbhum, the Chota Nagpur Tributary States, Bamra, Rairakhol, and Patna. It is not, however, possible to decide whether the increase is real or only apparent. The speakers of Kurukh have formerly been often returned under various Mundā dialects, and it has not always been possible to correct the old figures. Thus, no speakers of Kurukh were returned for this Survey from the

* After adjustments.

Gangpur State, whereas, in 1901, 93 per cent. of all the speakers of Kurukh in the Chota Nagpur States were found in Gangpur and Jashpur. The revised figures from Bamra were 3,750 for Kurukh, entered as a form of Kōrā, and 13,569 for Muṇḍārī. In 1901 the corresponding figures were 15,704 for Kurukh and 6,023 for Muṇḍārī. We can safely infer that several speakers of Kurukh were formerly entered under Muṇḍārī, and that the same is certainly the case in other districts. On the whole we are apparently justified in saying that the number of speakers of Kurukh is decreasing.

In the preceding tables no reference has been made to the various names under which Kurukh has been returned.

The name Dhāngarī has been returned from the following districts :—

Shahabad	250
Champaran	5,000
Bhagalpur	12,966
Manbhum	1,071
Sakti	1,000
Raigarh	5,000
Sarangarh	604
TOTAL	<u>25,891</u>

In Bhagalpur the speakers are also locally known as Kols.

Kisān is the name under which Kurukh has been reported from the following districts :—

Sambalpur	22,000
Sarangarh	907
Bamra	3,750
Rairakhol	547
TOTAL	<u>27,204</u>

The 20,000 speakers of Kurukh in the Jashpur State have been returned as speaking Khendrōi. Finally in the Census of 1901, 465 speakers of a language called ' Malhar ' were discovered, of whom 414 were returned from the Orissa Tributary States, 50 from Hazaribagh, and 1 from the Chota Nagpur Tributary States. The very meagre materials which are available and which are not worth publishing seem to show that Malhar is only a corrupt form of Kurukh, and the figures have therefore been included in the above table.

Kurukh is, to some extent, spoken by Muṇḍās and others, and in the old returns it has continually been confounded with various Muṇḍā dialects.

We find Kurukh returned under the name of Khariā from—

Pal Lahera	295
Bonai	320
Sambalpur	6,000
TOTAL	<u>6,615</u>

From Sambalpur we find 9,000 Kurukh speakers returned under the name of Kōrā, and similarly 2,950 Kōrwās in Hazaribagh have turned out to speak Kurukh. The same is the case with 475 individuals in the Patna State who were reported to speak Hō.

It is of no use to enlarge upon the distribution of the speakers of Kurukh between the various so-called dialects. The different names do not connote different forms of the language, but are due to the fact that the names of castes and occupations have been entered as connoting various dialects. The table 407 and ff. therefore includes all the figures entered under the various headings mentioned above.

I am not aware of the existence of any old authority dealing with Kurukh. The following is a list of those which I have come across :—

- Authorities.
- MASON, F.,—*The Talaiing Language*. *Journal of the American Oriental Society*, Vol. iv, pp. 277-288. Contains a list of words in Oraon, etc., reprinted in the *British Burma Gazetteer*, and in the *Revue de Linguistique*, Vol. xvii, pp. 167 and ff.
- BATSCH, REV. F.,—*Brief Grammar and Vocabulary of the Orāon Language*. *Journal of the Asiatic Society of Bengal*, Vol. xxxv, 1866, Special Number, App. E, pp. 251 and ff.
- CAMPBELL, SIR GEORGE,—*Specimens of Languages of India*. Calcutta, 1874, pp. 94 and ff.
- FLEX, REV. O.,—*Introduction to the Urāun Language*. Calcutta, 1874.
- HAHN, REV. FERD.,—*Kurukh Grammar*, Calcutta, 1900.
- „ —*Kurukh (Orāō)-English Dictionary*. Part I, Calcutta, 1903.
- „ —*Kurukh Folk-lore*. *Collected and transliterated*. Calcutta, 1905.

Kurukh is not a literary language and has no written character. The gospels in Kurukh have been printed in Dēvanāgarī type in Calcutta. The translation is due to the Rev. F. Hahn, who has also published a biblical history, a catechism, and other small books in the language. His Kurukh grammar has already been mentioned in the list of authorities. It is the principal source from which the remarks about Kurukh grammar which follow have been taken.

Pronunciation.—The short *a* has the sound of *a* in 'America.' It is very often marked as long, probably in order to avoid the broad pronunciation of *a* in Oṛiyā. Thus, *engān* instead of *engan*, me; *āniās* instead of *ānias*, he said. Such forms are especially common in those districts in which the principal Aryan language is Oṛiyā. The pronunciation of Kurukh has there been seen through Oṛiyā spectacles.

Two vowels often follow each other without being pronounced as a diphthong. Thus, *chī'inā*, to give. Both vowels are here separately sounded and belong to different syllables. This separate pronunciation has been marked by an apostrophe between the two vowels. It seems probable that it is due to the influence of the peculiar semi-consonants of Muṇḍārī. Sometimes also the apostrophe is written between a consonant and a vowel. Thus, *endr'im*, whatsoever; *mal'ā*, not. In such words there is a stop between both sounds. So far as can be judged from Mr. Hahn's grammar the apostrophe may be compared with the Arabic Hamza.

Two vowels separated by a stop and forming two different syllables are very commonly contracted. Thus, *chīdai*, instead *chī'idai*, he gives. This contraction takes place regularly in the past tense of verbs. Thus, *ba'anā*, to speak; *bāchkan*, I spoke; *chō'onā*, to rise; *chōchkan*, I rose. The contracted vowels are then, finally, often shortened in various ways. Thus *i'i* become *i*; *ui* *u*; and *oē* *o*; e.g. *chī'inā*, to give, past *chichkan*; *uinā*, to plough, past *usskan*; *pōēnā*, to rain, past *possā*.

There are several other changes in the vowels in the past tense of verbs. *E* becomes *i*, and *ē* becomes *ī* in words such as *errnā*, to sweep; *irrkan*, I swept; *ērñā*, to see; *īrkan*, I saw. In other cases the change of *e* to *i* seems to be due to a following *i* or *u*. Thus, *esnā*, to break; *eskan*, I broke; *ād isī*, she breaks; *isū*, a breaker; *khē'enā*, to die; *khī'idī*, thou (fem.) diest. Compare the remarks on harmonic sequence in Santālī, on p. 37.

Similarly *o* sometimes becomes *u*; thus, *ottnā*, to touch; *uttkan*, I touched: *khōrnā*, to sprout; *khūrkan*, I sprouted: *onnā*, to eat; *unus*, an eater.

Final long vowels are shortened when a consonant is added. Thus, *akkū* and *akkun*, now; *merkhā*, heaven, accusative *merkhan*. Shortening of long vowels is also very common in the past tense. Thus, *pītnā*, to kill, past *piṭkan*; *kūrnā*, to be hot, past *kuttkan*; *khoynā*, to reap, past *khosskan*; *mōkhnā*, to eat, past *mokkan*.

With regard to consonants we shall note the pronunciation of *n̄* and *kh*.

The guttural nasal *n̄* is pronounced like *ng* in English 'king' when it stands at the end of a syllable or is followed by *h*. Before a vowel, on the other hand, it is an *ng* with a following *g*. Thus, *enhai*, my, but *engā*, me. This distinction is, however, continually disregarded in the specimens, and *ng* is usually written in all cases.

The sign *kh* denotes the sound of *ch* in Scotch 'loch.' In many places it has become an *h*. So for example in Raigarh, in the so-called Kisān of Sarangarh, in the so-called Khariā and Kisān of Sambalpur, and lastly in Pal Lahera, Bamra, and Rairakhhol, *i.e.*, in all the southern districts with the exception of Patna.

Nouns.—Men and gods are masculine; women and goddesses are feminine; other nouns are neuter. Feminine nouns are neuter in the singular. *Kurukh* in this respect agrees with Telugu.

There are two numbers, as in other connected languages. There is not, however, any proper plural form of neuter nouns, the singular form being used for both numbers. If it is necessary to express plurality of neuter nouns, some word meaning 'many,' 'all,' etc., is added; thus, *man-guṭhi*, tree-all, trees. Compare Muṇḍārī.

The plural of rational nouns is formed by adding *ar*. Compare Tamil *ar*, Kanarese *aru*, Telugu *āru*, etc. Thus, *āl-ar*, men; *mukkar*, women; *āl-guṭhi-ar*, wives; *dādā baggar*, father many, fathers, and so forth. *Khadd-kharā*, offspring, means 'child-sprout', and is neuter.

Case suffixes are added immediately to the base as is also the case in Muṇḍārī. In the case of masculine nouns, however, we have two bases in the singular. The simple base is used in an indefinite sense. When definiteness should be expressed, a suffix *as* is added. Thus, *āl*, a man; *āl-as*, the man. Both bases are then inflected in exactly the same way. The final *as* in *āl-as* corresponds to Tamil *an*.

The usual case suffixes are, accusative *n*; dative *gē*; ablative *tī*; genitive *gahi*; locative *nū*.

The dative and the accusative are usually distinguished in the same way as in other connected languages. The two cases are sometimes confounded in the south, in Bamra, Rairakhhol, Sambalpur, and Raigarh. This state of affairs is probably due to Aryan influence. Compare Gōṇḍī.

The dative suffix *gē* must be compared with Kanarese *ge*, Telugu *kī*, *ku*. It also occurs in the form *kē*. The final vowel is long. The Kurukhs have come into their present home from the Bhojpuri country, and it is not improbable that the form of the dative suffix has been influenced by the Bhojpuri *kē*.

The accusative suffix is *n*, *an*, or *in*. The form *n* is used after vowels; *in* after definite masculine bases ending in *as* and after the plural suffix *ar*. In other words the accusative ends in *an*. In Bamra, Sarangarh, and Rairakhhol we also find a fuller

form *nu*. Compare Kanarese *annu*, Telugu *ni* and *nu*. The occasional use of the accusative as a dative is due to Aryan influence.

The suffix of the ablative is *tī*. An *n* is inserted before *tī* in words ending in a vowel, and often also in other cases. This *n* is always preceded by the same vowel as in the accusative. The ablative can therefore practically be formed from the accusative by adding *tī*. The *n* which precedes *tī* in such cases is, however, different from the suffix of the accusative and must be compared with the *n* in ablative suffixes such as Tamil *inru*, *inde*, Kanarese *inda*, and so on. The suffix *tī* itself is apparently connected with Kui *tai*. The suffix *tī* is often added to *gus*, with. Thus, *āl-tī* or *āl-gus-tī*, from a man.

An instrumental is formed by adding *trī* or *trū*. This suffix seems to be connected with Telugu *tōḍa*, Tamil and Kanarese *ōḍu*, with. The initial *t* in the ablative and instrumental suffixes is, therefore, probably identical with the inflexional increment *d*, *tt* in Kanarese, Tamil, etc. Compare Kanarese *mara-d-alli*, Tamil *mara-tt-il*, in a tree.

The genitive suffix *gahi* has several other forms. We find *ghi*, *ghē*, *gē*, *kē*, *ē*, *hi*, and *i*. *Ghi* is for instance used in Patna State; *ghē* in Rairakhol and Sarangarh; *gē* in Pal Lahera and Bamra; *kē* in Bamra, Rairakhol, Sarangarh, and Raigarh; *ē* in Rairakhol; *hi* in Sarangarh, and *i* in Raigarh. The corresponding form in Malto is *kī*. The forms *gahi*, *ghi*, *gē*, *kē*, and *kī* are only varieties of the same suffix. Bishop Caldwell has compared the Telugu *yokka* and the Hindōstānī *kā*, *kī*. It would be more natural to think of Bhojpuri *kāi*, and it is quite probable that this suffix has influenced Kurukh *gahi*. The parallel forms *ē*, *hi*, and *i* seem to show that the original suffix only consisted of a vowel. The initial *g* or *k* may be due to the influence of Bhojpuri though its origin is possibly different. There is in many Dravidian languages a suffix *gu*, *ku*. Thus, Tamil *paḍa-gu*, a boat; *kīra-ṅgu*, a root, etc. It is possible that the existence of such a suffix has materially strengthened the influence of the Bhojpuri suffix.

The locative suffix *nū* corresponds to Malto *nō* and Telugu *nu* in *inṭa-nu*, in the house, etc.

In the vocative the suffix *ō*, *ay*, or *ayō* is added. Thus, *ē urbayō*, *ana urbayō*, O master. The vocative singular of feminine nouns ends in *ai*, and the interjection *ana* is changed to *anai*. Thus, *anai mukhai*, O woman. When women talk to women the prefix *ana* becomes *ān* in the singular, and *anē* in the plural. Thus, *ān khai*, O daughter; *anē khaiguthiar-ō*, O daughters.

Adjectives.—Adjectives do not differ in form from nouns. Thus, *mechā*, height, and high. Nouns denoting qualities and verbal nouns are freely used as adjectives. Thus, *pannā*, iron; *pannā tarri*, iron sword; *onnā*, eating; *onnā ālō*, eatable things. In other cases adjectives are formed from nouns by adding *antā*, being in, or the Aryan loan-word *lekh'ā*, like. Thus, *ull-antā nalakh*, daily work; *khēsō lekh'ā kichri*, a blood-like, i.e., reddish, garment. Compare also Relative participles, below. *Leka* is used in the same way in Muṇḍārī.

Adjectives are not inflected unless they are used as nouns, in which case they take the usual case suffixes.

Comparison is effected by putting the compared noun in the ablative. Thus, *urbas jōkhas-tī kōhā taldas*, the-master the-servant-from great is; *ās ormar-tī kōhā talyas*, he all-from great is.

Numerals.—The first numerals are :—

1. *ort*, masculine and feminine ; *ortos*, definite masculine ; *onđ* and *onđā*, neuter.
2. *irb*, definite *irbar*, masculine and feminine ; *eñđ*, neuter.
3. *nub*, definite *nubar*, masculine and feminine ; *münd*, neuter.
4. *naib*, definite *naibar*, masculine and feminine ; *nākḥ*, neuter.

The numerals for 'five' and following are borrowed from Aryan dialects.

Ort, *onđ*, one, must be compared with Tamil *oru*, *onru* ; Telugu *okađu*, *onđu*. The Korava dialect of Tamil has *ort*, *onđ*, just as Kurukḥ.

The final *b* in *irb*, two ; *nub*, three ; *naib*, four, must be compared with *v* in the corresponding Tamil forms. Thus, *irbar*, two, is identical with Tamil *iruvār*. Kanarese has *ibbaru* which seems to be derived from a form such as *irōar*. The neuter form *eñđ* seems to correspond to Telugu and vulgar Tamil *reñđu*. Compare also Tamil *irañđu*, Kanarese *erađu*.

Nubar, three, corresponds to Tamil *mūvar*, Kanarese *mūvaru*. The initial *n* is probably due to the desire to differentiate the original labial *m* from the following *b*. The neuter *münd* is most closely connected with Tamil *mūnru*, *mūndru*, *mündu*.

Naibar, four, corresponds to Tamil *nālvar*, Kanarese *nālvaru*. The corresponding neuter *nākḥ* most closely agrees with Kanarese *nālku*, Telugu *nālugu*.

It will be seen that the numerals are more closely connected with the corresponding forms in Tamil and Kanarese than with those in Telugu.

The words *gōṭā* and *oṭā* or *otaṅ*, piece, are often added to numerals ; thus, *eñđ-gōṭā* and *eñđ-oṭā*, two pieces.

Ordinals are formed by adding *antā*, *ntā*, or *tā* ; thus, *eñđtā*, second ; *mündtā*, third ; *nākḥtā*, fourth. 'First' is *mundtā* ; compare Tamil *mudal*, Telugu *modaṭa*, first.

Pronouns.—The personal pronoun of the first person is *ēn*, plural *ēm* and *nām*. Compare Old Telugu *ēnu*, I ; *ēmu*, *nēmu*, we ; Old Tamil *yān* and *nān*, I ; *yām*, *nām*, we ; Old Kanarese *ān*, *yān*, I ; *ām*, we. The form *ēm* excludes, and *nām* includes, the person addressed. In this respect Kurukḥ agrees with Tamil, Telugu, etc., as against Kanarese.

Nin, thou ; *nīm*, you ; *tān*, self ; *tām*, selves, have the same forms as in Old Kanarese.

The possessive pronouns are *eñhai*, my ; *emhai*, our ; *ninhai*, thy ; *nimhai*, your ; *tañhai*, plural *tamhai*, own. Before nouns denoting relationship, however, abbreviated forms are used, and such words are very seldom used without such a prefixed possessive. The abbreviated forms are identical with the base which appears before the locative suffix *nū*. The final consonant is, however, assimilated to the following sound in various ways, and an *e* is changed to *i* when the following syllable contains an *i* or *y*. Thus, *embas*, my, or our, father ; *iñyō*, my mother ; *tañdas*, his son ; *nēk tambas*, whose father, etc. A similar set of pronouns is used as prefixes in High Tamil, viz., *em* and *nam*, our ; *um*, your ; and *tam*, their. Compare Introduction (p. 293).

With regard to the demonstrative pronouns, Kurukḥ agrees with Telugu in using the same form for the feminine and neuter singular. *As*, he, and *ād*, she, it, are also apparently most closely connected with Telugu *vāđu*, he ; *adi*, she, it. Compare Tamil *avaṅ*, he ; *adu*, it ; Kanarese *avanu*, he ; *adu*, it. *Abrā*, those things, on the other hand, corresponds to Kanarese *avugaḷu*, Tamil *aveigal*.

Nē, who ? is only used for masculine and feminine nouns, but is itself neuter. Thus, *nē barchā*, who came ? *Ēkā*, which ? is used as an adjective ; thus, *ēkā ālas barchas*, what

man came? *Ē-kā* is probably a compound, consisting of the interrogative adjective *ē* and an interrogative particle *kā*.

Endr, what? *endrā*, what? of what kind?

The interrogative pronouns are made indefinite by adding the indefinite particle *im*. Thus, *ēk'am*, anyone; *indr'im*, anything, etc.

Verbs.—Nouns and adjectives, including participles, are often used as verbs. Thus, *urban*, I am master; *urbai*, thou art master; *īd puddō*, this will be too short; *nin kōhai*, thou art great; *hechkā*, bound; *hechkāchā*, it was bound.

The usual verbal noun ends in *nā* and is regularly inflected. Thus, *esnā*, the breaking, to break. It has already been remarked that such verbal nouns can be used as adjectives; thus, *onnā ālō*, eatable things; *muñjrnā ujjnā*, perishable life. An adjectival participle used in connexion with the word *bīrī*, time, takes the suffix *ō*; thus, *ōnō bīrī*, eating time. This *ō* is probably identical with the suffix *ū* which forms nouns of agency and relative participles of the present tense; thus, *is'us*, the breaker; *īrū ālas*, a seeing man, a man who sees. The suffix of the past relative participle is *kā*; thus, *Rāñchī-nū kundr-kā khaddas*, the boy who was born at Ranchi. This form is also commonly used as a noun; thus, *ānkā*, 'said' and 'word.'

Other nouns and participles are formed directly from the base. Thus, *khāpā* or *khāpā-gē*, in order to tend; *esnū*, *esnum*, *esnūtī*, and *esnūtim*, in the act of breaking, breaking.

The conjunctive participle ends in *ār*, and the particles *kī* and *darā* may be added. Thus, *es'ār*, *es'ār kī*, and *es'ār darā*, having broken. Usually, however, the ordinary tenses are used instead. Thus, *es'on ka'on*, I will-break will-go, I will break and go; *ēn eskan kī* (or *darā*) *barchkan*, having broken I came. *A* is used instead of *kī* in Pal Lahera and neighbourhood. See below.

There are three simple tenses, the present, the past, and the future.

The suffix of the present tense is *da*, third person plural *na*. Compare the Kanarese present participle ending in *uta*. When the subject is of the feminine or neuter gender, the *d*-suffix is only used in the second person and in the first person plural when the person addressed is included.

The usual suffix of the past tense is a *ch*; compare Telugu *chī*, *sī*; Gōṇḍī *chī*, *sī*; and *sa* in the Korava dialect of Tamil. Transitive verbs, however, commonly drop the *ch*; compare the suffix *i* of the conjunctive participle in Kanarese and Telugu. After *n* the suffix *ch* becomes *j*. By adding *kā* to the base of the past tense we get the past participle. The *k* of this suffix precedes the personal terminations in the first and second persons masculine, and the second person feminine and neuter. Examples are, *ba'anā*, to speak; *bāchas*, he said; *pīṭnā*, to kill; *pīṭkan*, I killed; *pītyas*, he killed; *esnā*, to break; *eskan*, I broke; *es'as*, he broke; *nannā*, to do; *nañjkan*, I did, etc.

The characteristic of the future is *o*; compare the *u*- and *v*-suffix of Tamil and Kanarese. Thus, *es'on*, I shall break.

The persons differ for gender. The only exception is the future where there is only a difference in the third person singular. The singular neuter is also used for the plural neuter. The first and third persons feminine are only used in the conversation of women among themselves. In conversation with men the masculine forms are used instead.

The personal terminations are as follows :—

First person. Singular *n* ; plural *m*.

Second person. Singular *ai*, fem. and neut. *ī* ; plural *ar*, fem. *ai*, neuter *ī*.

Third person. Singular *as*, fem. and neut. *ī*, past *ā* ; plural *ar*, fem. *ai*, neut. *ī*, and *ā*. The neuter termination is dialectically *d* or *t*. See below.

The termination of the first person plural when the person addressed is included is *at*.

It will be seen that the personal terminations are mainly identical with those used in Kanarese and connected languages.

The imperative ends in *ā* ; thus, *es'ā*, break. The feminine singular and the neuter imperative ends in *ai* ; thus, *es'ai*, break. The plural imperative in the talk of women to women ends in *ē* ; thus, *nīm es'ē*, break ye.

A polite imperative is formed by adding *kē* to the base ; thus, *es'kē*, please break.

Other tenses are formed by means of auxiliaries.

A present definite is formed by adding *l* to the infinitive in *ā* and conjugating like an ordinary present. Thus, *es'ā-l-dan*, I am breaking. Another present definite and an imperfect are formed from the infinitive ending in *ā* by adding the Bihārī verb *lāgab*, inflected as a Kurukh verb.

It has already been mentioned that adjectives and participles can be conjugated as ordinary verbs. Thus, the past participle *eskā*, broken, is inflected as follows :—

Sing. 1. <i>eskan</i> , f. <i>iskin</i> .	Plur. 1. <i>eskam</i> , f. <i>iskim</i> .
2. <i>eskai</i> , f. & n. <i>iskī</i> .	2. <i>eskar</i> , f. <i>eskai</i> , n. <i>iskī</i> .
3. <i>eskas</i> , f. & n. <i>iskī</i> .	3. <i>eskar</i> , f. <i>eskai</i> , n. <i>iskī</i> .

By adding the present and past tenses of verbs meaning 'to be' to such forms we obtain a perfect and a pluperfect. Thus, *ās eskas bē'edas*, he has broken ; *ēn eskan ra'chkan*, I had broken. The literal meaning of such forms is 'he is a man who has broken,' 'I was a man who has broken,' respectively.

Kurukh possesses a passive voice, formed by adding *r* to the base. Thus, *esrnā*, to be broken. The passive verb is regularly conjugated. Thus, *esrdan*, I am broken ; *esr'kan*, I was broken ; *esr'on*, I shall be broken.

Causative verbs are formed by adding *tā'anā*, to the base. *Tā'a* becomes *tō* in the future, and often *tā* in the past. Thus, *estā'adan*, I cause to break ; *estā'achkan* or *estāchkan*, I caused to break ; *estō'on*, I shall cause to break.

Other causatives are formed by adding *d* or *bā'anā* to the base ; thus, *onnā*, to eat ; *ondnā*, to feed ; *sikhṛnā*, to learn ; *sikhābā'anā*, to teach.

Kurukh has no proper negative verb. *Mal*, *mal'ā*, or *mallā*, not, is simply prefixed to the ordinary tenses. Thus, *mal'ā eskan*, I did not break ; *mal chick'as*, he did not give. In the imperative *ambā*, fem. *ambai*, *ambē*, is prefixed. Another negative particle is *argā*, *argī*, not yet.

There are, besides, three negative verbs which are regularly inflected. They are *malaan*, *malyan*, or *malkan*, I am not ; *balnā*, not to know ; and *polnā*, not to be able.

The prohibitive *ambā* is sometimes also inflected ; thus, *ās ambdas bardas-nekk'ā*, he shall not come.

In a similar way *argā*, not yet, may be conjugated, in which case the verb itself is put in the infinitive ending in *ā*. Thus, *ās argas barā*, he has not yet come.

It is hoped that when the preceding remarks are borne in mind the reader will be able to easily understand the forms occurring in the specimens. For further details Mr. Hahn's grammar, mentioned under Authorities, should be consulted.

The grammatical sketch which follows represents the Kurukh spoken in Ranchi, Palamau, and Singbhum, and probably also in Manbhum, from which district no materials have been forwarded. The dialect spoken in Hazaribagh is apparently also identical. Several lists of Standard Words and Phrases have been forwarded from that latter district, but all were so much mixed with Aryan words and forms that it would have been useless to print them. The best one was stated to represent the language of the Korwās, who in Hazaribagh are Kurukhs by clan. It agrees well with the grammatical sketch printed above.

Of the three specimens printed below, the two first have come from Ranchi, and the Rev. Ferd. Hahn, the well-known author of the Kurukh Grammar, has been good enough to prepare them. The third specimen has been forwarded from Singbhum. A list of Standard Words and Phrases, hailing from Palamau, will be found on pp. 647 and ff., below.

KURUKH SKELETON GRAMMAR.

I.—NOUNS.—*āl*, a man; *ālas*, the man; *mukkā*, a woman; *allā*, a dog.

	Singular.		Plural.	Singular.	Plural.	Singular.	Plural.
Nom.	<i>āl</i> .	<i>ālas</i> .	<i>ālar</i> .	<i>mukkā</i> .	<i>mukkar</i> .	<i>allā</i> .	<i>allā-guṭhi</i> .
Acc.	<i>ālan</i> .	<i>ālasin</i> .	<i>ālarin</i> .	<i>mukkan</i> .	<i>mukkarin</i> .	<i>allan</i> .	<i>allā-guṭhin</i> .
Dat.	<i>āl-gē</i> .	<i>ālas-gē</i> .	<i>ālar-gē</i> .	<i>mukkā-gē</i> .	<i>mukkar-gē</i> .	<i>allā-gē</i> .	<i>allā-guṭhi-gē</i> .
Abl.	<i>āl-tī</i> .	<i>ālas-tī</i> .	<i>ālar-tī</i> .	<i>mukkantī</i> .	<i>mukkar-tī</i> .	<i>allā-tī, allantī</i> .	<i>allā-guṭhi(n)tī</i> .
Gen.	<i>āl-gahi</i> .	<i>ālas-gahi</i> .	<i>ālar-gahi</i> .	<i>mukkā-gahi</i> .	<i>mukkar-gahi</i> .	<i>allā-gahi</i> .	<i>allā-guṭhi-gahi</i> .
Loc.	<i>āl-nū</i> .	<i>ālas-nū</i> .	<i>ālar-nū</i> .	<i>mukkā-nū</i> .	<i>mukkar-nū</i> .	<i>allā-nū</i> .	<i>allā-guṭhi-nū</i> .

II.—PRONOUNS.

	I.	We, exclusive.	We, inclusive.	Thou.	You.	Self.	Selves.
Nom.	<i>ēn</i> .	<i>ēm</i> .	<i>nāu</i> .	<i>nīn</i> .	<i>nīm</i> .	<i>tān</i> .	<i>tām</i> .
Acc.	<i>ēngan</i> .	<i>eman</i> .	<i>naman</i> .	<i>nīngan</i> .	<i>nīman</i> .	<i>taṅgan</i> .	<i>taman</i> .
Dat.	<i>ēngā(-gē)</i> .	<i>emā(-gē)</i> .	<i>naṅgā(-gē)</i> .	<i>nīngā(-gē)</i> .	<i>nīmā(-gē)</i> .	<i>taṅgā-gē</i> .	<i>tamā(-gē)</i> .
Gen.	<i>ēṅhai</i> .	<i>emhai</i> .	<i>naṅhai, namhai</i> .	<i>nīṅhai</i> .	<i>nīmhai</i> .	<i>taṅhai</i> .	<i>tamhai</i> .
Loc.	<i>ēn-nū</i> .	<i>em-nū</i> .	<i>nam-nū, naṅnū</i> .	<i>nīn-nū</i> .	<i>nīm-nū</i> .	<i>taṅ-nū</i> .	<i>tam-nū</i> .

	He.	She, It.	THEY.		
			Masc. and fem.	Neut.	
Nom.	<i>ās</i> .	<i>ād</i> .	<i>ār</i> .	<i>abrā</i> .	In the same way are inflected <i>is</i> , this, fem. <i>id</i> , plur. <i>ir</i> , <i>ibrā</i> ; <i>hūs</i> , that there (far off), fem. <i>hūd</i> , plur. <i>hūr</i> , <i>hubrā</i> . The forms <i>ā</i> , that; <i>ī</i> , this; <i>ū</i> , that there, are used as adjectives before singular nouns. Before plural nouns the neuter plural is used as an adjective.
Acc.	<i>āsin</i> .	<i>ādin</i> .	<i>ārin</i> .	<i>abran</i> .	
Dat.	<i>ās-gē</i> .	<i>ādi-gē</i> .	<i>ār-gē</i> .	<i>abrā-gē</i> .	
Abl.	<i>ās(in)-tī</i> .	<i>ādi(n)-tī, ād-tī</i> .	<i>ār(in)-tī</i> .	<i>abrantī</i> .	
Gen.	<i>ās-gahi</i> .	<i>ādi-gahi</i> .	<i>ār-gahi</i> .	<i>abrā-gahi</i> .	
Loc.	<i>ās-nū</i> .	<i>ād(i)-nū</i> .	<i>ār-nū</i> .	<i>abrā-nū</i> .	

	Who?	What?	Any one.	Anything.	
Nom.	<i>nē</i> . ¹	<i>endr, endrā</i> .	<i>ēk'ām, nēk'ām</i> .	<i>endr, endr'ādim</i> .	<i>Ēkdā</i> , what? which? is inflected as <i>endrā</i> . The same is the case with <i>ēbaggi</i> , how many, how much? <i>ēḍdā</i> , how many ones? etc.
Acc.	<i>nēkan</i> .	<i>endran</i> .	<i>nēk'ānim</i> .	<i>endr'ānim</i> .	
Dat.	<i>nēkā-gē</i> .	<i>endr(ā)-gē</i> .	<i>nēk'ām-gē, nēkā-gem</i> .	<i>endr'ām-gē, endr'im-gē</i> .	
Abl.	<i>nēk(an)-tī</i> .	<i>endr(ā)-tī, endran-tī</i> .	<i>nēk'antī</i> .	<i>endr'am-tī</i> .	
Gen.	<i>nēkhai</i> .	<i>endr(ā)-gahi</i> .	<i>nēkhai-dim</i> .	<i>endr'ām-gahi, endr'im-gahi</i> .	
Loc.	<i>nēk-nū</i> .	<i>endr(ā)-nū</i> .	<i>nēk'im, nēkhai-nūm</i> .	<i>endr'ām-nū</i> .	

¹ *Nē* is used for masculine and feminine nouns, but is itself neuter. The genitive is *nēk* before nouns denoting relationship.

III.—VERBS.—

A.—Finite Verb.—*Esnā*, to break.

Verbal nouns.—*Esnā*, the breaking; *es'ā*, *es'ā-gē*, to break.

Relative participle.—*Isū*, a breaker; *eska*, broken.

Adverbial participle.—*Esnū*, *esnūti*, emphatic *esnum*, *esnūtim*, breaking; *es'ā khane*, on breaking.

Conjunctive participle.—*Es'ār*, *es'ār ki*, having broken.

	Present.	Past.	Future.	Imperative.	
Sing. 1.	<i>esdan</i> , fem. <i>es'en</i> .	<i>eskan</i> , f. <i>es'an</i> .	<i>es'on</i> .		The neuter verb has the same form as the feminine singular; thus, <i>nīm iski</i> , you broke; <i>abrā is'i</i> , they break.
2.	<i>esdai</i> , f. <i>isdī</i> .	<i>eskai</i> , f. <i>iskī</i> .	<i>es'oe</i> .	<i>es'ā</i> , f. <i>es'ai</i> .	
3.	<i>esdas</i> , f. <i>is'i</i> .	<i>es'as</i> , f. <i>esā</i> .	<i>es'ōs</i> , f. <i>es'ō</i> .		
Plur. 1 excl.	<i>esdam</i> , f. <i>es'em</i> .	<i>eskam</i> , f. <i>es'am</i> .	<i>es'om</i> .		
1 incl.	<i>esdat</i> .	<i>eskat</i> .	<i>es'ōt</i> .		
2.	<i>esdar</i> , f. <i>esdai</i> .	<i>eskar</i> , f. <i>eskai</i> .	<i>es'or</i> .	<i>es'ā</i> , f. <i>es'ō</i> .	
3.	<i>esnar</i> , f. <i>esnai</i> .	<i>es'ar</i> , f. <i>es'ai</i> .	<i>es'ōr</i> .		

Present Definite.—*Es'alādan* or *es'alagdan*, I am breaking.

Imperfect.—*Es'alakkan*, fem. *es'alagyan*, I was breaking.

Perfect.—*Eskan bē'edan*, fem. *iskin bē'en*, I have broken; the principal verb is inflected as the ordinary past in the second person. The first person plural is *eskam bē'edam*, fem. *iskim bē'em*; the third person is, singular *eskas bē'edas*, fem. *iski bē'i*; plural *eskar bē'enar*, fem. *eskai bē'enai*.

Pluperfect.—*Eskan ra'chkan*, fem. *iskin ra'ch'an*, I had broken. Other persons as in the perfect.

Formation of the past tense.

Verbal noun.	Past.		
	Masc.	Fem.	
<i>ānnā</i> , ay.	<i>ānkan</i> .	<i>ānyan</i> .	Irregular are <i>ka'anā</i> , go; <i>kirkan</i> , I went; <i>kēras</i> , he went; <i>hō'onā</i> , to take away; <i>ochkan</i> , I took away; <i>uinā</i> , to plough; <i>usskan</i> , I ploughed; <i>khō'enā</i> , to measure; <i>khōjkan</i> , I measured; <i>khosnā</i> , to dig; <i>khottkan</i> , I dug; <i>pōenā</i> , to rain; <i>posā</i> , it rained; <i>nūjnā</i> , to pain; <i>nu'chā</i> , it pained; <i>onnā</i> , to drink; <i>ondkan</i> , I drank, etc.
<i>barnā</i> , come.	<i>barchkan</i> .	<i>barch'an</i> .	
<i>ch'i'nā</i> , give.	<i>chirhkan</i> .	<i>chieh'an</i> .	
<i>nannā</i> , do.	<i>nanjkan</i> .	<i>nanj'an</i> .	

B.—Auxiliary and defective verbs.

	I am.	I am.	I am not.
Sing. 1.	<i>bē'edan</i> , f. <i>bē'en</i> .	<i>taldan</i> , <i>talyan</i> , f. <i>tal'en</i> , <i>talyēn</i> .	<i>mal'kan</i> , f. <i>mal'yan</i> .
2.	<i>bē'edai</i> , f. <i>bī'idī</i> .	<i>taldai</i> , <i>talyai</i> , f. <i>taldī</i> , <i>talyī</i> .	<i>mal'kai</i> , f. <i>mal'kī</i> .
3.	<i>bē'edas</i> , f. <i>bī'i</i> .	<i>taldas</i> , <i>talyas</i> , f. <i>tal'i</i> , <i>talyā</i> .	<i>mal'kas</i> , f. <i>mal'kī</i> .
Plur. 1 excl.	<i>bē'edam</i> , f. <i>bē'em</i> .	<i>taldam</i> , <i>talyam</i> , f. <i>tal'em</i> , <i>talyēm</i> .	<i>mal'kam</i> .
1 incl.	<i>bē'edat</i> .	<i>taldat</i> , <i>talyat</i> .	<i>mal'kat</i> .
2.	<i>bē'edar</i> , f. <i>bē'edai</i> .	<i>taldar</i> , <i>talyar</i> , f. <i>taldai</i> , <i>talyai</i> .	<i>mal'kar</i> , f. <i>mal'kai</i> .
3.	<i>bē'enar</i> , f. <i>bē'enai</i> .	<i>talnar</i> , <i>talyar</i> , f. <i>talnai</i> , <i>talyai</i> .	<i>mal'kar</i> , f. <i>mal'kai</i> .

Maldan and *malyan*, I am not, are inflected as *taldan*, *talyan*. *Hēkdan*, I am; and *ra'adan*, I am, I remain, are regular. *Ra'anā* is inflected in all tenses.

Passive voice.—Formed by adding *r* to the base and conjugating throughout. Thus, *esrdan*, I am broken; *esr'kan*, I was broken; *esr'on*, I shall be broken.

Causal verbs.—Formed by adding *tā'a*. Thus, *estā'adan*, I cause to break; past *estā'achkan* or *estāchkan*, future *estā'on*.

Particles.—*Mal*, *mal'ā*, *malla*, not; *ambā*, f. *ambai*, *ambē*, do not; *argā*, *argī*, not yet; *im*, *dim*, *d*, emphatic; *nā*, *anē*, indefinite; *kā*, interrogative, etc.

By adding *nekk'ā* to the present tense a kind of conditional is effected. Thus, *esdan nekk'ā*, I may, I am allowed to, break.

[No. 24.]

DRAVIDIAN FAMILY.

KURUKH.

SPECIMEN I.

(Rev. Ferd. Hahn, 1899.)

(DISTRICT RANCHI.)

Ort ālas-gahi irb khaddar ra'char. Sannis tam-basin ānyas, 'anā
One man-of two sons were. The-younger his-father-to said, 'O
 bañ, urmin khattar enhai khattarkā ra'i adin chi'ikē.' Khanē ās
father, all having-divided my share is that give-please.' Then he
 tañhai ujjnā-gahi oṛ-guṭhin irbar-gē khattyas chich'as. Jokk ullā argī
his living-of goods two-to divided gave. Few days not-yet
 mannum sannis tañhai urmin khonḍas darā gechchhā
being-in-indeed the-younger his all having-gathered also far
 tarā kēras arā aiyam bhārvā ujjnā-ti tañhai urmin mulkhas.
towards went and there-indeed riotous living-from his all drowned.
 Ās urmin muñjā-khachchyas khanē ā rāji-nū kīrā mañjā arā ās
He all spend-finished then that country-in hunger was and he
 kīrā-sār'ā helras. Khanē ās attrantā ort addiyas gusan
hungry-to-feel began. Then he country-of one land-proprietor with
 kōrchas; ās āsin tañhai khall-nū kiss khāpā taiyas. Ās ēkā uturbāṛan
entered; he him his field-in swine to-feed sent. He which husks
 kiss-guṭṭhi mōkhā-lagyā at-ti tañhai kulan urdā biddyas, mundā nēhō
swine-flock eating-were that-from his belly to-fill sought, yet anybody
 ās-gē mal chiā-lagyar. Khanē akkh-ondras darā bāchas, 'em-bas-gusan
him-to not giving-was. Then reason-brought also said, 'my-father-with
 ēōdā lassiyar ra'anar, ār-gusan baggi onnā mōkhā ēngernā-lekh'ā
how-many servants are, them-with much drinking eating remaining-like
 ra'i, arā ēn kīrā-ti khēā-lagdan. Ēn chō'on darā em-bas-gusan
is, and I hunger-from dying-am. I will-arise also my-father-near
 kā'on arā āsin ān'on, "anā bañ ēn merkhā-gahi bīrdō arā nīnhai
will-go and him will-say, "O father I heaven-of against and thy
 chhambē gunhā nañjkan bē'edan. Arā mundbbārē nīnhai khadd bā'arnā
before sin did am. And henceforth thy son to-be-called
 lekh'ā malyan. Engan nīnhai lassiyar-nū ortos lekh'ā uiyā." Antilē ās
like not-am. Me thy labourers-in one like take." Then he
 chōchas darā tam-bas-gusan barchas. Pahē ās gechchham ra'chas khanē
arose also his-father-near came. But he far was then

tam-bas sin iryas darā soggāras arā boṅgas darā āsin khimbyas darā
his-father him saw also pitied and ran also him embraced also
 chumkhyas. Antilē taṇdas āsin ānyas, 'anā bañ, ēn merkhā birdō arā
kissed. Then his-son him-to said, 'O father, I heaven against and
 niñ-gusan gunhā nañjkan bē'edan. Ēn mundbhārē niñhai khadd bā'arnā
thee-before sin did am. O henceforth thy son to-be-called
 lek'hā malyan.' Mundā tam-bas tañhai jōkhārin ānyas, 'urmin-ti dav
like not-am.' But his-father his servants-to said, 'all-from good
 kiehrin ondr'ā arā āsin bāñchā; arā ās-gahi khakkhā-nū muddi arā
cloth bring and him put-on; and his hand-on ring and
khedd-nū jutā att'ā. Arā dār'harkā guṇḍi-khaddan ondr'ar-ki eṇbā, arā
feet-on shoes put. And fattened cow-young having-brought kill, and
 nām ōnōt darā riryār'ōt. Aungē engdas kechkas ra'ch'as, antilē
we shall-drink also shall-rejoice. Because my-son dead was, then
 ujjyas; ās ebserkas ra'ch'as, arā khakkhras.' Khanē ār riryār'ā
came-alive; he lost was, and was-found.' Then they to-rejoice
 helrar.
 began.

Mundā kōhas khall-nū ra'ch'as. Ās erpā heddē ārsyas darā assnan
But the-elder field-in was. He house near arrived also playing
 darā nālnan meñjas. Khanē ās jōkhar-ti ortosin tañ-gusan eddas
also dancing heard. Then he servants-from one himself-near called
 darā meñjas, 'ender mau'i?' Ās āsin ānyas, 'niñdis barchas arā
also asked, 'what is?' He him-to said, 'thy-brother came and
 nimbas dār'harkā guṇḍi-khaddan iṇbyas, āsin kōre-kōrem khakkhyas.'
thy-father fattened cow-young prepared, him safe-and-sound found.'
 Antilē kōhas khisāras arā ūlā kōr'ā malā biddyas. Khanē
Then the-elder got-angry and inside to-enter not sought. Then
 tambas urkhas darā āsin gohrāras. Antilē ās tambāsin
his-father came-out also him entreated. Then he his-father-to
 ānā-kirtāchas, 'ērā, ēn iñ chānenti niñhai nalakh nandan
say-returned, 'see, I these-many years-from thy service do
 arā iklāhō niñhai pēskan malā esskan; annuhō nīn engāgē
and ever-even thy order not broke; that-in-even thou me-to
 iklāhō onṭā bokran malā chiechekai, ēkatti ēn-hō enhai
once-even one kid not gavest, which-from I-also my
 saṅgitar ganē khus-mār'on. Mundā is niñdas bhārvāti
friends with merry-might-make. But this thy-son riotousness-with
 tañhai urmin mulkhas darā barchas, khanē nīn ās-gē dār'harkā
his all spent also came, then thou him-for fattened
 guṇḍi-khaddan iṇbkai bē'edai.' Tambas āsin ānyas, 'anā kō,
cow-young killedest art.' His-father him-to said, 'O dear

nin-gā sagar-khanē en-ganē ra'adai, arā enhai urmī ninhaid-im tal'i.
thou-indeed always me-with art, and mine all thine-indeed is.
 Pahē ningāgē-hō khus-mārṇā arā dav jiyā-ti ra'anā
But thee-to-also merry-to-make and good heart-from to-remain
 chār ra'i igē i nindis kechokkas ra'ch'as, antilē
necessary is because this thy-brother dead was, then
 ujjas; ās ebserkas ra'ch'as, arā khakkhras.'
revived; he lost was, and was-found.'

[No. 25.]

DRAVIDIAN FAMILY.

KURUKH.

SPECIMEN II.

(DISTRICT RANCHI.)

(Rev. Ferd. Hahn, 1897.)

Lugu pachchō nād-gahi khiri.
 Lugu old-woman demon-of tale.
 Onṭā partā-gahi nāmē Lugu ra'ch'ā. Aiyā Lugu pachchō
 One mountain-of name Lugu was. There Lugu old-woman
 ra'ā-lagyā. Ā pachchō nēkan akh'ā-lagyā ār bharārnūti Lugu
 living-was. That old-woman whom remembering-was they divining Lugu
 partā kālā-lagyar, arā nād aiyā ārin sattē ullā arā mākhā
 mountain going-were, and the-demon there them seven days and nights
 tañ-guyā uiyā-lagyā, arā ārgē okkāge nerran kandō kam'ar
 her-with keeping-was, and them-to to-sit serpent stool having-made
 chiā-lagyā, arā aūrā-gahi atkhan alkhā kamchā darā mōkhā-gē
 giving-was, and woodapple-of leaves parched-rice made also eating-for
 chiā-lagyā. Arā ibsan maṇḍi kam'ar ōnā-gē chiā-lagyā. Arā
 giving-was. And small rice having-made eating-for giving-was. And
 sijhū-gahi gaddan dudhi kamchā darā ōnā-gē chiā-lagyā. Arā sattē
 Sijhu-of juice milk made also drinking-for giving-was. And seven
 ullā mākhā manj khachkantī ārgē uḡgō mantr chiā-lagyā, arā
 days nights to-be finishing-from them-to magic spell giving-was, and
 ānā-lagyā, 'indr'im nalakh kā maldav manō, holē engān edkē, holē
 saying-was, 'any business or evil will-come, then me call, then
 ēn kālon, arā nē-hō nas'ā pollōr.' Arā dēōrā
 I shall-go, and any-one to-hurt will-be-unable.' And divination
 nannā-gahi bangī chiar taiyā-lagyā. Arā ār'im
 making-of magic-power having-given sending-was. And they-indeed
 bar'ar dēōrā-jhuppā nanā-lagyar, arā ārin Lugu-pachchō-gahi chēlar
 having-come sorcery making-were, and them Lugu-old-woman's pupils
 bāch-bāch elchā-lagyar. Ār-ganē pollōr. Arā ā nādan-im innā-
 calling fearing-were. Them-with can-not. And that demon-also to-day-
 gūṭi dēōrā-jhuppar mannar arā adi-gē khēr kiss ērā-gutthin chi'inār.
 till sorcerers believe and her-to fowl swine goat-many give.

FREE TRANSLATION OF THE FOREGOING.

The tale of the female demon Lugu.

On the mountain Lugu there lived a female demon called Lugu. Whenever she thought of anybody, they felt the influence of her thought and went to the mountain Lugu, where the demon kept them for seven days and seven nights. She made stools of serpents and gave them to sit on, and the parched rice she gave them to eat was made of the leaves of wild apple-trees and the rice was made of small herbs. The juice of Sijhū (a kind of Euphorbia) was made into milk which she gave them to drink. After seven days and nights she taught them a magic spell and said to them, 'if any need or evil should befall you, then call on me, and I shall come, and nobody will be able to do you harm.' And she gave them power of divination and sent them away.

On returning home they began to exercise their magic power. They were called Lugu's disciples and were much feared, and nobody could do anything against them. Even to this day sorcerers worship that demon and bring her offerings of fowls, swine and goats.

[No. 26.]

DRAVIDIAN FAMILY.

KURUKH.

SPECIMEN III.

(DISTRICT SINGBHUM.)

Ēn idnā karam-parab-nu ākhrā dāṇḍi pāṛā-gē kēṛkan ra'chkan.
I this-year Karam-festival-in Akhra song singing-for went was.
 Ort unkhkā ālas engan ākhrā-nu dāṇḍi mal pāṛā-chichchas. Ā-biri
One drunken man me Akhra-in song not to-sing-gave. That-time
 jhūmar bēchnā pellar arā dāṇḍi pāṛū jōkhar āsin āniyar, 'nīn
jhūmar playing girls and song singing men him-to said, 'thou
 endrnā mal pāṛā-chidai?' Īngē unkhkā ālas engan ṭempā mūnd
why not to-sing-givest?' Thence drunken man me sticks three
 ēōkh-nu lauchas.
breast-in beat.

FREE TRANSLATION OF THE FOREGOING.

This year I had gone to Akhra to sing songs at the Karam festival. An old man came and would not allow me to sing. Then girls playing jhūmar and men singing songs came along and said to him, 'why do you not allow him to sing?' Then the drunken man struck me three times in the breast with a stick.

In the Jashpur State Kurukh is locally known as Khendrōi. The number of speakers has been estimated at 20,000.

The beginning of the Parable of the Prodigal Son which follows shows that the so-called Khendrōi only differs from the Kurukh of the neighbouring Ranchi in unimportant details. The abrupt pronunciation of vowels, separated from following sounds, is very marked; thus, *chi'ā'*, give; *uḍḍtō'd-anē*, he would have filled. The latter form seems to contain an indefinite particle *nē* or *anē* and the form *uḍḍtō'd*, corresponding to Standard *uṛtōōs*, he will fill. The suffix *d* will meet us again in Pal Lahera and neighbourhood, and properly belongs to the third person neuter.

[No. 27.]

DRAVIDIAN FAMILY.

KURUKH.

(JASHPUR STATE.)

Onṭā ālas-ghī dui-jhan kukkō khaddar rahchar. Aur sānni
One man-of two-persons male children were. And younger
 taṅgdas tāmbās-gusan ānias, 'sagrō māl-jāl enghai bāṭṭan enḡagē chi'ā.'
his-son his-father-with said, 'all property my share me-to give.'
 Aur taṅghai dhannan ār-gē khaṭṭias. Jokk-im ullā-nū sannī taṅgdas
And his property them-to he-divided. Few-only days-in younger his-son
 taṅghai chij-basutan jamā nañjas aur dhēr gechchhā muluk kēras,
his things-goods together made and very far country went,
 aur aiyā taṅghai chij-basutan uran-paraṇ nañjas. Aur jab jamā
and there his things-goods spent-etc. made. And when all
 muñjurā ā muluk-nū bedār akāl mañjā. Aur ās
was-squandered that country-in big famine became. And he
 kalpārā'-helras. Aur ās kēras aur ā rājītā orot ālas-ganē
to-be-distressed-began. And he went and that country-of one man-with
 jōṛras. Aur ās āsin ṭonkā'-khaṛā kiss khāpā-gī taiyas. Aur jē
was-joined. And he him field-to swine feeding-for sent. And which
 kuṇḍon kissi mōkhālgīā ādin hō khakkhrā hō, khuṣī-sē taṅghai
husks swine eating-were that even was-got even, gladly his
 kūlan uddtō'danē. Magar ādin hō nē-hō mal chichchar. Tab
belly would-have-filled. But that even anybody not gave. Then
 ās-gē hōs mañjā, tab ās ānias, 'marrē, embās-ghī āōdā āōdā
him-to sense came, then he said, 'alas, my-father-of so-many so-many
 jōkhar onnā-ti hō pūrē khākkhālṇar, aur ēn iā kīṛā'-ti
servants eating-from even sufficient getting-are, and I here hunger-from
 khēālgdan. Ēn chō'on-ki embās gusan kā'on aur āsin ān'on,
am-dying. I will-arise-and my-father near will-go and him-to will-say,
 "ē bā, ēn Bhagvān gusan aur ning-gusan kasūr nañjkan. Akkū ēn
"O father, I God near and thee-near sin did. Now I
 ninghai khadd ba'a'rnā bēsē malikan. Engan ninghai kamiār
thy son to-be-called worthy am-not. My thy servants(-of)
 orot-bēsē uiyā." "
one-like keep."

The Kurukh spoken in Korea, Sarguja, and Udaipur is probably of the same kind as that illustrated in the preceding pages. No materials are, however, available.

Proceeding southwards we find Kurukh spoken under various names all over the district of Sambalpur. Four thousand individuals have been reported to speak Kurukh, and 6,000 speakers who returned Khariā as their native tongue have turned out to speak the same language. Kisān was returned as spoken by 22,000, and Kōḍā as spoken by 9,000. All or most of these people speak Kurukh. *Kisān* means 'cultivator,' and *kōḍā*, 'digger.' Both words, therefore, denote occupation and not language.

Specimens of the so-called Kurukh, and a list of Standard Words and Phrases in Kurukh, Khariā, and Kisān have been received from Sambalpur. They show that all these different names connote one and the same language. The only difference is that the so-called Khariā and the so-called Kisān substitute an *h* for Standard Kurukh *kh*; thus, *khēkhā*, Kisān and Khariā *hekhā*, a hand. This pronunciation of *kh* as *h* is also found in the so-called Kisān of Sarangarh, and in the Kurukh dialects spoken in Raigarh, Pal Lahera, Bamra, and Rairakhol. These dialects are known under the names of Kisān and Khariā.

The specimens received from Sambalpur are not correct. The genders are often confounded. Thus we find *kis jē mōkhā-lagiyar*, swine what eating-were, where a neuter subject takes the verb in the masculine form. Compare also forms such as *ghōrōr*, horses; *ghōrīr*, mares; *allār*, dogs.

The accusative and the dative are often confounded; thus, *āsin chichchas*, he gave to him. The same is also the case in those dialects in which *kh* is replaced by *h*, with the exception of the so-called Khariā of Pal Lahera.

The numerals are Aryan. Occasionally, however, we also find *ond*, one.

The list of words contains forms such as *rahkan*, I was; *rahchas*, he was; *kālkai*, thou wentest; *kālchas*, he went.

In other respects the dialect is regular, as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 28.]

DRAVIDIAN FAMILY.

KURUKH.

(DISTRICT SAMBALPUR.)

Ond ālas-gahi dō kukkō khaddar ra'char. Āur ār-nu sannis
One man-of two male children were. And them-in the-younger
 tām̄basin āniās, 'bābā, khurjī-gahi jē bāṭā engāgē manō engān
his-father-to said, 'father, property-of which share me-to will-be me
 chiā.' Āur ās tānghāe khurjin ār-gē khatṭias. Malā kōrhē ullā pisā
give.' And he his property them-to divided. Not many days after
 sanni khaddas hurmin jāmā nāñjās āur dūr rāji-nu kēras. Āur
younger son all together made and far country-in went. And
 āiā tānghāe khurjin māl-dāu bhōg-nu tāhās-nāhās nāñjās. Āur ās
there his property not-good enjoyment-in spent made. And he
 hurmin urābāchas, ā-biri ā-rāji-nu kōrhem kīrā māñjā, āur
all wasted, that-time that-country-in heavy famine was, and
 ās kīrā-nu pāṛā'a helras. Āur ās ā rājintā ond gānjhus-gusan
he hunger-in to-fall began. And he that country-of one inhabitant-near
 kēras, āur ās tānghāe khal-nu kis khāpā-gē taias. Āur kis
went, and he his field-in swine feeding-for sent. And swine
 jē mōkhā-lagiyar ā-chokor-ti tānghāe kūr ūṛā'a-gē biddiyās, āur
what eating-were that-husk-from his belly filling-for wished, and
 ēkam ālas āsin māl chichchas.
any man him not gave.

Kurukh is also to some extent spoken in the State of Patna. The dialect was formerly returned as Hō, a form of Kōl, and at the Census of 1901 it was returned as Kisān. Four hundred and seventy-five speakers were returned at the Census of 1891, and 666 in 1901.

The materials forwarded from the district are full of mistakes. The short specimen which follows will, however, be quite sufficient to show that the dialect is ordinary Kurukh. The pronunciation is in some respects different, if the specimen can be trusted.

Thus, *i* is commonly written for *e*, *u* for *o*, and *ū* for *ō*. Compare *inder*, how? *inghāe*, my; *ingan*, me; *unṭā*, one; *kā'un*, I shall go; *ka'ū*, it will come.

Final *i* is often replaced by *ā*; thus, *gustā*, from; *khēpkā*, thou abusedst.

The masculine gender is, in the specimen, sometimes used to denote animals.

The inflexion of nouns and pronouns is mainly regular. A list of Standard Words and Phrases gives forms such as *emāhe*, our; *nimāhe* and *nimēhā*, your. In the specimen, however, we find *inghāe*, my; *nīngḥāe*, thy, etc., which are simply various writings for Standard *eñhai*, my; *nīnhai*, thy.

The conjugation of verbs is also regular. Note forms such as *radan*, I am; *mēnā-lagdan*, I am hearing, used in the speech of the goat and the tiger, respectively.

[No. 29.]

DRAVIDIAN FAMILY.

KURUKH.

(STATE PATNA.)

Unṭā khār-nū unṭā bokrā amm unā-lagiyā. Ā-bāri asan unṭā
One river-in one goat water drinking-was. That-time there one
 lakṛā barchā. Bokrā-turu mēiyā-mēitali lakṛā amm unā-lagī. Lakṛā
tiger came. Goat-from above-direction tiger water drinking-was. The-tiger
 bokran āniyā, 'aman indrgē gudurō nanā-lagdī? niṅhāe-gustā
the-goat-to said, 'water why muddy making-art? thy-direction-from
 gudurō amm barā-lagī.' Bokr-āniyā, 'ēn gā kiyā radan(sic). Inghāe
muddy water coming-is.' The-goat-said, 'I indeed below am. My
 gustā gudurō amm ēkā-sē ka'ū? Lakṛā i kathan
direction-from muddy water how can-come?' The-tiger this answer
 miñjā-kī tarki ra'chā. Āur āniyā, 'barash-din mañjā nin-d
having-heard silent remained. Again said, 'year-day was thou-indeed
 khēbā-lagdī, ādin ēn mēnā-lagdan.' 'Ēn-gā, inghāe chha mahinā
abusing-wast, that I hearing-am.' 'I-indeed, my six months
 kundurkā mañjā, bachhar-din-tan inder ākhun? 'Nin-d mallā
birth was, year-day-age how shall-know?' 'Thou-indeed not
 khēpkā, holē nimbas, āur niñjōs khēppar.' Bokrā i kathan
abusedest, then thy-father, or thy-grand-father abused.' The-goat this answer
 miñjā-kī tarki ra'chā. Lakṛā āniyā, 'i dōsh-ghi nin
having-heard silent remained. The-tiger said, 'this fault-of thou
 daṇḍ khakkhue.' Ī kathan miñjā-kī lakṛā ādi-mēiyā
punishment shalt-receive.' This answer having-heard the-tiger it-on
 ārgiyā-kī dharchā mukhkhā.
falling seized ate.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a goat was drinking water in a river, and a tiger came to the same place. The tiger began to drink higher up in the river. Said the tiger, 'why are you making the water muddy? The muddy water comes from you to me.' The goat said, 'I am standing below. How can the muddy water come from me?' Having heard this answer the tiger was silent for a short time. Then he said, 'I am told that you have abused me a year ago.' Said the goat, 'I was born six months ago, how should I be a year old?' 'If you did not abuse me, then your father or grandfather has done it.' On hearing this the goat remained silent. Said the tiger, 'I will punish you for this fault.' So saying he made a jump, seized the goat, and ate it.

[No. 30.]

DRAVIDIAN FAMILY.

KURUKH.

(STATE SARANGARH.)

Uṇṭā pachagīs ālar ē-jhan khaddar rahchar, jō
 One old man-of several sons were, who
 āpas-nē sadā-din larhā-liyar. Tambas ārin khūb
 themselves-among always quarrelling-were. Their-father them much
 samjhāchas, par indir-hū mal mañjā. Ās pīchhā taṅgdā-
 advised, but anything-even not became. He at-last his-son-
 bagarin hukum chichas āniyas taṅghā gusan uṇṭā bīrā kaṅk,
 many-to order gave said him near one bundle sticks,
 au khōkhā hukum nañjas ārin urtosin, 'achchhā jōr kar-kē
 and then order made them-to one-to, 'good strength with
 es'ā.' Nibhāābhīr kaṅk-bīrā jamār es'ar, par indir hū
 break.' Some-time (?) stick-bundle all broke, but anything even
 mal mañjā, isī-karnē-kē bīrā-kaṅk gaskēhē hēchkāchā, au
 not became, this-reason-that bundle-sticks closely was-bound, and
 bīrā-kaṅk es'ā-gē ort ālē jōr śak mal chalrah. Khōkhā
 bundle-sticks break-to one man's strength able not was. Then
 tambas bīrā-kaṅkan ultā-nū hukum chichas, au uṇṭā uṇṭā
 the-father bundle-sticks untying-in order gave, and one one
 kaṅk ort ort khaddar-gē chichas, ād bēṛā-nū ādin es'ā-gē hukum
 stick one one sons-to gave, that time-in that break-to order
 chichas. Jamā khaddar ā kaṅk saḥaj es'ar. Tab tambas āniyas,
 gave. All sons that stick easily broke. Then the-father said,
 'ē khaddar, onaddā jōr ērā. Pissānin innem nīm hi mit-mē
 ' O sons, unity strength see. And-here so you also friendship-in
 nichaṭ uṇṭā-nū ra'ā-kē, niman nēh mal dukh chō'aōr. Phēr jab
 always one-in remain, you anybody not harm will-raise. But when
 nīm alag manar kā'or, nimhai bairīr niman mōkhar chi'or.
 you separate becoming go, your enemies you devouring will-give.'

FREE TRANSLATION OF THE FOREGOING.

An old man had several sons, who were always quarrelling. The father often remonstrated with them, but in vain. At last he ordered them to bring a bundle of sticks before him, and asked each of them to try with all his strength to break them. They all tried, but in vain, because the sticks were tied closely together, and no single man could

break them. Then the father asked them to untie the bundle, gave each of his sons one stick, and asked them to break them. All the sons did so easily. Said the father, 'observe the strength of unity. If you always keep together in unity, nobody will be able to hurt you. But if you are separated, your enemies will destroy you.'

The so-called Kisān of Sarangarh does not differ much from the so-called Dhāngari. There are, however, some characteristic points which the dialect shares with the various forms of Kurukh spoken in Raigarh, Pal Lahera, Bamra, and Rairakhol. Thus the use of an *h* instead of Standard *kh*; the accusative suffix *nu*; the use of the accusative instead of the dative; the genitive suffix *ghē* or *gē*; the termination *t* or *d* of the third person neuter of verbal tenses, and so forth. Some of these characteristics also occurred in Sambalpur.

The details will be found under the various districts. With regard to the so-called Kisān of Sarangarh, they are as follows.

An *h* is usually, but apparently not always, substituted for Standard *kh*; thus, *hāpā*, tend; *haddu* and *khaddu*, son.

Ūj becomes *ñch*. Thus, *ntñchas*, he did; *meñchas*, he asked; *mañchas*, he became, etc.

The genders are often confounded; thus, *bahut din mal kēras*, many days did not pass; *adin*, him; *adh-ghe*, his, of them.

The accusative sometimes ends in *nu* instead of in *n*; thus, *dhannu*, the property. The suffix of the genitive is *ghē*; thus, *tambas-ghē*, of his father; *yeñghē*, my; *niñghē*, thy; *adh-ghē*, his. In *ār-gē*, their, *gē* is used instead. It cannot be decided from the materials available whether the final *e* is long or short. Compare Standard *eñhai*, my; *tambas-gahi*, of the father.

The short forms of the possessive pronouns are apparently used promiscuously; thus, *tāmbās*, my father; *tāngdās*, thy son. Similar forms are also used in Raigarh.

The inflexion of verbs is mainly regular. The various persons are, however, occasionally confounded. Thus, *mallyas*, I am not; *chichkas*, thou gavest not. Here the suffix of the third person masculine is also used in the first and second persons.

'I am' is *atlan*. This form is also used in Bamra, Pal Lahera, and so on.

In *mōhāliyāt*, (the swine) were eating, we find the suffix *t* of the third person neuter. We will find this suffix again in Rairakhol, and, in the form *d*, in Bamra and Pal Lahera. Compare the remarks about the dialect of Jashpur above.

The form *nānom-anē*, we should make, contains the same indefinite particle *anē* or *nē* which has already been noted from Jashpur.

[No. 31.]

DRAVIDIAN FAMILY.

KURUKH.

(STATE SARANGARH.)

Indrin ālas-gē jōrē haddū rāchas. Aur adh-ghē chhōtēs
Some man-to two sons were. And them-of the-younger
 tāhē tambasin tīngiyas, 'tambasi, dhan-nū hissā jetē yeñghē atli
his father-to said, 'father, property-in share which mine is
 eñgā chiā.' Aur āsu ār-gē tāhē dhannu haṭṭiyā-chichchas. Aur
me-to give.' And he them-to his property divided-gave. And
 bahut din mal kēras, chhōtē haddu hurmin undin-aḍḍān ṭuḍiyāchas
many days not went, younger son all together gathered
 aur gechhā rāje boṅgas-kēras. Aur āsān luchpan-nū tāhē
and far country ran-went. And there riotousness-in his
 dhannu uṛihā-chichchas. Aur jab āsu hurmin kharchi-nanā-chichchas
property squandered-gave. And when he all spent-made-gave
 ā dēs-nū dukāl mañchā, aur āsu taṅg mañchas-kēras.
that country-in famine became, and he destitute became-went.
 Aur āsu kēras aur ā rājintā unṭā sahariyā saṅgē rahchas
And he went and that country-in one citizen near slayed
 kēras. Aur ās-gē hallu-nū kissū hāpā-gē āsu ādin taiyas. Aur
went. And his field-in swine feeding-for he him sent. And
 āsu ā unṅū-nū jē kissū mōhāliyāt tāhē kūlū ūrō,
he those husks-in which swine were-eating his belly would-fill,
 aur ēkā ālasi-hī ad-gē mal chichchas. Aur jab āsu ās-gē
and any man-even him-to not gave. And when he him-to
 barchas, āsu tīngiyas, 'neñghē(sic.) tambas-ghē yā kamiyār-gē
came, he said, 'my father-of how-many servants-to
 kul-gē purtā aur bāchhā bānā āsmā hākhri, aur yēn
belly-to enough and saved becoming bread is-got, and I
 kīrē khēdan. Yēn chōn aur neñghē tambas-tarā k'on,
with-hunger die. I shall-arise and my father-towards shall-go,
 aur āsin teṅgon, "ē tambas, yēn sargē-ultānū aur niñghē
and him shall-say, "O father, I heaven-against and thy
 saṅgē pāp nañchā(sic.) aur niñghē tāṅgdās teṅnā-gē lāg
in-presence sin did and thy son saying-for worthy
 yēn mallyas. Eṅgan unṭā kamiyā-kē barōbar nanā." Aur āsu
I am-not. Me one servant-of like make." And he
 chōchas aur ās-gē tambas-tarā barchas.
arose and his father-towards came.

The estimated number of speakers of Kurukh in the Raigarh State is 5,000. At the last Census of 1901, 4,312 speakers were returned, of whom 318 entered Kisān as their native language. The bulk of the Kurukhs of the State belong to the caste of Dhāngars, whose occupation is to dig wells and tanks. Their dialect is, therefore, also known as Dhāngari or Dhanvāri.

A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases have been received from the district, and the beginning of the former will be reproduced below.

The so-called Dhāngari of Raigarh in most respects agrees with the so-called Kisān of Sarangarh.

H is, however, only occasionally substituted for Standard *kh*; thus, *hakhrā*, it was received; but *khaddar*, sons.

In the word *husan*, Standard *gusan*, near, the initial *g* has been replaced by *h*.

The suffixes of the genitive are *i*, corresponding to *hi* in the so-called Dhāngari of Sambalpur, and *kē*, corresponding to *gē* in Sarangarh. Thus, *Dharmēs-i erpā-nō*, in God's house; *nimbās-kē erpā-nō*, in thy father's house. The suffix *kē* may be due to Aryan influence. Compare, however, Malto *kī*, and the Kurukh dative suffix *gē*.

The accusative sometimes ends in *nā* instead of *n*; thus, *tambasinā*, to his father. This form is also used as a dative. On the other hand, we also find the dative used instead of the accusative; thus, *engāgē uiā*, keep me.

The locative ends in *nō* instead of *nū*; thus, *erpā-nō*, in the house.

The ablative is regularly formed; thus, *tambas-tī*, from his father. In *ormartis*, all-from, an *s* has been added.

'Two' is *ēnuṭan*, corresponding to Standard *enḍotā*. The numerals for 'three' and following are Aryan.

The short forms of the possessive pronouns are confounded as in Sarangarh. Thus, *embas*, his father; *engdas*, thy son.

The conjugation of verbs is regular. The various persons are, however, occasionally confounded. Thus we find *meñjkan* instead of *meñjas*, he heard. Such stray forms are probably simply mistakes.

The suffix *t* of the third person neuter seems to occur in *lauatkē*, having struck.

Note finally forms such as *kālakdan*, I am going; *urāvachas-ichchas*, he spent-gave, he squandered, and so forth.

In other respects the dialect is regular.

[No. 32.]

DRAVIDIAN FAMILY.

KURUKH.

(RAIGARH STATE.)

Ortos-gē ēnuṭan khaddar rahchas. Ormartis sannis tambasinā
One-to two sons were. All-from the-younger his-father-to
 ānias, 'ē bā, jaun ra'i engāgē bāṭā-bhāg chiā.' Tambas
said, 'O father, what is me-to share-portion give.' His-father
 khaṭias-chichchas. Thōrē ullā-nō sannis bāṭā-bhāg khonṛ-lihichas
divided-gave. Few days-in the-younger share-portion together-took
 gechchham rāji kēras. Ā rāji-nō rannum-rannum chhōṭ buddhī-nō
far country went. That country-in staying-staying bad sense-in
 tanhā dhan urāvachas-ichchas. Tanhā dhan urāvachas-ichehas holē ā
his property spent-away. His property spent-away then that
 rāji-nō mahā-bhārat kīrā mañjā kērā. Ā rāji-nō ortos kisān-
country-in very-heavy famine became went. That country-in one farmer-
 husan rahchas. Taṅg-urbas taias, kissi khāpā kēras. Kissi kund
near stayed. His-master sent, swine to-feed he-went. swine husks
 mōkhā-liā, bachchhrā kērā, tān mōkhālias. Ās-gē endrā mhal
eating-were, remaining went, he eating-was. Him-to anything not
 akhrā. Akkū ās-gē sūrtā varchā, akkū ās anias, 'em-bassi jatēk
was-got. And him-to sense came, and he said, 'my-father so-many
 kamiar-gē kul-ti āgar maṇḍi chiā-lakdas onā-gē. Akkū i paddā-nō
servants-to belly-from more food giving-he-is to-eat. And this village-in
 kīrā sār'aldan. Ēn em-bas husan kā'lakdan tambasinā(sic.) ān'un,
hunger I-feel. I my-father near will-go the-father-to will-say,
 "ē bā, dharmēsi erpā-nō akkū ninghāi erpā-nō nathā-vāchas-ichchas
"O father, God's house-in and thy house-in sin-committed-have
 akkū ninghāi endas laiki mhalikan, bā hōē. Engāgē ortos kamiā-
and thy son worthy not-am, father O. Me one servant-
 bisē uiā." Ēsānum bichār najas, embas husan kēras.
like keep." Thus thought made, father near went.

One thousand and five hundred speakers of Kurukh have been returned from the State of Sakti. One thousand of them are stated to speak Dhāngarī. No specimens have been available. It is, however, probable that the dialect is the same as in the neighbouring Raigarh.

Kurukh has not been returned from Gangpur for the purposes of this Survey, and no materials are available. We cannot, therefore, form any opinion about the Kurukh dialect of the district. It is, however, probable that it is of the same kind as the various forms of the language described in the preceding pages. Strictly speaking, none of them are real dialects, but simply corrupt forms of the language which have come under the influence of the surrounding forms of speech.

From Bonai 180 individuals have been returned as speaking Kurukh. Their dialect is probably the same as the so-called Khariā of the State.

In the third person neuter a suffix *d* is usually added. Thus, *ātlī*, it is; but *hakrād*, it was got; *mālād*, they were not; *māhā-lagiād*, (the swine) were eating.

The past verbal participle is often used to form compound verbs. Thus, *hendekā-rāchkāi*, thou boughtest. Compare forms such as *urābāchā-chichas*, he wasted-gave, he wasted away. Forms such as *nañjkādān*, I have done, are also derived from the past participle. Compare Standard *nañjkā*, done; *nañjkan*, I did.

The particle *kī* which is used in Standard in order to form a kind of conjunctive participle is replaced by *ā*; thus, *ēn meñjkān-ā manē nañjkān*, I having-heard thought made; *yō rupiā chichikāy-ā hendekāi*, how-many rupees having-given didst-thou-buy? *chichas-ā niāliās*, having-given he-asked.

Note finally the interrogative particle *kā* and the indefinite particle *nē*. Thus, *Phāudās hadās-ā andkā-rōs-kā*, Phāudā having-stolen bringing-will-be? *ārhai rupiā manōd-nē*, two-and-a-half rupees will-be-probably.

For further details the student is referred to the specimen which follows.

[No. 33.]

DRAVIDIAN FAMILY.

KURUKH.

(PAL LAHERA STATE.)

Nin i sunā phulin Phāudā Bhāturi-gustī hendekā-rāchkāi?
 Thou this gold nose-drop Phāudā Bhāturi-from boughtest?
 Hā. Ēn i phulin hendekā-rāchkān.
 Yes. I this nose-drop bought.
 Nin ikulā hendekāi? Yō rupiā chichikāy-ā hendekāi?
 Thou what-day boughtest? How-many rupees gavest-and boughtest?
 Hēm mukān pitkā pāñch chha din kēr-kāthū Phāudās sunā-phulin
 Hem woman killed five six days gone-after Phāudā gold-nose-drop
 chichas-ā engān jōrē rupiā niāliās. Ēn tēngkān jē, 'ēnghāi-gusan
 gave-and me two rupees asking-was. I said that, 'my-near
 rupiā mālād.' Ās tēngiās, 'rupiā tō mālād, hēsu khāñḍiō
 rupees are-not.' He said, 'rupees then are-not, paddy a-khāñḍi
 chichikā-rā. Sunā phulin uikā-rā. Pachhēlā āur tin khāñḍi
 give. Gold nose-drop keep. Afterwards further three khāñḍi
 hēsu chioi.' Ēn tēngkān jē, 'āur hēsu palon chiā.'
 paddy wilt-give.' I said that, 'more paddy shall-not-be-able to-give.'
 Ī kathā tīngkāthū ēn khāñḍiō hēsu chichikān-ā sunā phulin
 This word saying-after I one-khāñḍi paddy gave-and gold nose-drop
 uikān.
 kept.

Nin Phāudā-ganē ikulā bikā-kiṇā nañjkar-rachkar-kā?
 Thou Phāudā-with ever buying-selling doing-were-what?

Sunā phuli iukā-āglā āth dinu onṭā rūpā-chaŭrmuṇḍi
Gold nose-drop keeping-before eight days one silver-head-ornament

uikān-ā dui āṇā-gē hēr onṭā Phāudās-gē chichikā-rāchkān.
kept-and two annas-for cock one Phāudā-to giving-was.

Ā rūpā-chaŭrmuṇḍi bājār-nū yō dām mañj-kirōd-nē?
That silver-chaŭrmuṇḍi bazar-in which price having-been-would-return?

Jōrē rupiā mañj-kirōd-nē.
Two rupees having-been-would-return.

Sunā phuli-gē muli yō manōd-nē?
Gold nose-drop-to price what may-be?

Sunā phuli-gē dām ārhāi rupiā manōd-nē.
Gold nose-drop-to price two-and-a-half rupees may-be.

Hēsu khāṇḍiō-gē dām yō?
Paddy a-khāṇḍi-to price what?

Ē-bālkē Phāudās eṅgā sunā phuli chichikā-rāchas āgē rupiā-gē
When Phāudā to-me gold nose-drop giving-was then a-rupee-to
ārhāi khāṇḍi hēsu lakichād. Ā hisāb-nū hēsu khāṇḍiō-gē
two-and-a-half khāṇḍi paddy was-fixed. That rate-at paddy a-khāṇḍi-to
chha āṇā chār pāhulā mañjād.
six anna four pice became.

Ē-bālkē chha āṇā chār pāhulā-gē hēsu chichikāy-ā ārhāi
When six annas four pice-of paddy gavest-and two-and-a-half
rupiā-gē sunā phuli uikāi, niṅghē man-nū elchkāyi-kā mālā,
rupee-of gold nose-drop receivedest, thy mind-in fearedest-what not,
'Phāudās ā sunā phulin haḍās-ā andkā-rōs-kā,' idin māl
'Phāudā that gold nose-drop stole-and bringing-may-be,' this not
bāchkāi-kā?
saidest-what?

Hendekā tin din kēr-kāthū eṅghāi man-nū elchkā lagiād, bālkē
Buying three days going-after my mind-in fear began, then
Phāudās-gē pādā-gē ēn kirkā-rāchkān. Phāudās pādā-nū māl rāchas.
Phāudā's village-to I going-was. Phāudā village-in not was.
Āstin taṅg-mukā Mandēin saṅgēn dharchas-ā Jhariākhaman pādā-gē
Then his-wife Mandē in-company taking Jhariākhaman village-to
barachkān. Āsan harbhū-ūlā Phāudās ḍāhi hasāliās. Ēn Phāudā-gē
I-came. There jungle-in Phāudā ḍāhi was-cutting. I Phāudā-to
sunā-phuli kiritāchkān-chichikān. Phāudās sunā-phulin taṅg-mukā-gē
gold-nose-drop returned-gave. Phāudā gold-nose-drop his-wife-to
sāitā uiā-gē chichas.
well keeping-for gave.

Nin manku sunā-phulin kiritāchkāi kā kirtāchā-gē nēd
Thou voluntarily gold-nose-drop returnedest or returning-for anybody

niṅgān teṅgiās?
thee told?

Enghāi jiā-nū elchkā lagiād. Is-gē lagān sunā-phuli
My heart-in fear was-fixed. This-of for-the-sake gold-nose-drop
kirtāchkān chichikān. 'Haḍkā māl manōd,' bāchkān-ā enghāi jiā-nū
I-returned gave. 'Stolen property may-be,' having-said my mind-in
dhōk lagiād.
fear was-fixed.

Nin hendā-bālkē Phāudās sunā-phulin ēstin andarkā-rāchas, bāchas-ā
Thou buying-when Phāudā gold-nose-drop whence bringing-was, saying
teṅgiās?
told?

Phāudās teṅgiās, 'ēn i sunā-phulin jabar gechhenti andarkādān.'
Phāudā said, 'I this gold-nose-drop great distance-from brought-have.'
Ēn meñjkān-ā haḍkā māl bāchkān-ā manē nañjkān. Sastā hakān
I hearing stolen property saying mind made. Cheap I-got
bālkē hendekā-rāchkān. Pachhelā kiritāchkān chichikān. Enghāi hēsu
therefore buying-was. Afterwards I-returned I-gave. My paddy
khāṇḍiō ās ondkādās.
one-khāṇḍi he ate.

Rūpā chaṭmūṇḍi ākōn nēkhē-gusan ātli?
Silver head-ornament now whom-with is?

Chaṭmūṇḍi enghāi-gusan ātli.
The-head-ornament me-with is.

Nin haḍkā māl hendekāi jē dōshi kā mālāi?
Thou stolen property boughtest that guilty or art-not?

Hā. Ēn dōshi ātlān.
Yes. I guilty am.

FREE TRANSLATION OF THE FOREGOING.

Did you buy this gold nose-drop from Phāudā Bhāturi?
Yes.

When did you buy it, and how much did you pay for it?

Five or six days after the woman Hem had been killed, Phāudā handed the nose-ornament over to me and asked two rupees for it. I said that I had no money. Said he, 'if you have no money, give me a *khāṇḍi* of rice, and keep the nose-ornament. You will give me three *khāṇḍi* more later on.' I said that I should not be able to give more, and so I gave him one *khāṇḍi* and kept the nose-ornament.

Had you ever any other business with Phāudā?

Eight days before the purchase of the nose-ornament, I bought a silver *Chaur-mūṇḍi*,¹ and gave Phāudā a cock worth two annas.

¹ A kind of head-ornament.

How much would the *Chaurmunḍi* fetch in the bazar?

Two rupees.

What is the price of the gold nose-drop?

Two rupees and-a-half.

What is the price of a *khāṇḍi* rice?

When Phāudā sold me the nose-drop, there went two *khāṇḍis* and-a-half to the rupee. At that rate, one *khāṇḍi* would cost six annas and four pice.

When you bought a nose-drop worth two rupees and-a-half for six annas four pice worth of rice, did you not suspect that he might have stolen it?

Three days after the purchase I began to feel uneasy, and I went to Phāudā's village, but he was not in. So I took his wife Mandē with me and went to the village of Jhariākhāman. We found Phāudā in the jungle, cutting wood for the Dāhi cultivation. I returned the nose-drop to Phāudā, and he gave it to his wife to keep.

Did you return the gold ornament voluntarily, or did anybody tell you to do so?

I was uneasy in my mind, and therefore I restored it, thinking that it might be stolen property.

Did Phāudā tell you where he had got the nose-drop, when you bought it?

He said that he had brought it from a great distance. When I heard that, I suspected that it might have been stolen. But I bought it because I got it cheap. Afterwards I restored it. He, however, had eaten my rice.

Where is the silver *Chaurmunḍi* now?

It is with me.

Do you plead guilty of buying stolen property?

Yes, I do.

Kurukh is also spoken in the Bamra State. The dialect is known as *Kisān*, i.e. cultivators' language. The estimated number of speakers is 3,750. The corresponding figure at the last Census of 1901 was 15,704. The old estimates are probably below the mark, and some of the 13,569 individuals who have been returned as speaking *Munḍārī* should be transferred to *Kurukh*. In 1901, only 6,023 speakers of *Munḍārī* were returned from the district.

With regard to pronunciation, we may note the substitution of an *h* for Standard *kh*. Thus, *hekhā*, Standard *kekhkhā*, hand; *heddu*, Standard *kedd*, foot; *mōhā-gē*, Standard *mōkhā-gē*, in order to eat. Compare *Kurukh khonḍ*, *Munḍārī hunḍi*, gather.

Nouns.—The usual plural particle is a prefixed *bagi*. Thus, *bagi ghoṛi*, mares; *bagi kokai*, daughters. Compare Standard *bagge*, many. Besides we also find forms such as *jāti-mānē*, the caste-men. Compare *Oṛiyā* and *Chhattisgarhi*.

The usual case-suffixes are, accusative *n*, *nu*; dative *kī*, *gē*; ablative *tī*; genitive *kē*, *gē*; locative *nū*. Thus, *hadusīn hadun dhar-ke*, having seized the lad and the girl; *jāti-mānē hadunnu meñjas*, the caste-men asked the girl; *baṅgaskī*, to the father; *ās-gē*, to him; *nēkhē-gustī*, from whom? *baṅgas-kē*, of a father; *eñ-kākas-gē hadu*, my uncle's son; *olpā-nū*, in the house.

Forms such as *māl-jālār*, of the property; *ālaskar*, of a man, are formed with the genitive suffix *r* of the *Oṛiyā* dialect spoken in the State.

Pronouns.—The final *ai* of the genitive of personal pronouns has been replaced by *ē*; thus, *enḡhē*, my; *ninḡhē* or *nighē*, thy; *emhē*, our; *nimhē*, your. 'Thou' is *nīn*, but also *nighē*. *Ālas*, a man, is often used instead of *ās*, he. 'His' is *āsgē* and *āskēr*.

Verbs.—The present tense of the verb substantive is *atlan*, I am; *atlai*, thou art; *atlas*, he is; *atlī*, it is. The masculine form is apparently also used for the feminine. Compare *ra'a-chas*, she was. The singular forms are often used in the plural. A third person plural is *atlā*, they are.

With regard to finite verbs, we may note forms such as *kerkechkan*, I went; *kerkchas*, he went; *nañjā-ich'as*, he did; *nañjkā-r'om-nē*, that I might have done; *mal nannā*, I did not.

Further details will be ascertained from the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son, and the second a popular tale. They are far from being satisfactory, but it is hoped that they are sufficient to show the general character of the dialect.

[No. 34.]

DRAVIDIAN FAMILY.

KURUKH.

(STATE BAMRA.)

SPECIMEN I.

Ortos-ki	jōrē	haddar	atlā.	Jōrē	haddar-rū	sānis	tañ-bānsin
One-to	two	sons	are.	Two	sons-among	the-younger	his-father-to
tiṅgiyās,	'bañ,	māl-jālār	jāhā	bhāḡ	āṅgās-ki (sic)	bhāḡ	khātrō
said,	'father,	property-of	which	share	me-to	share	will-be-got
adīn	chiā	enḡā.'	Ālas	bhāḡ	nañjā-ich'ās.	Bagi	ulā
that	give	to-me.'	He	share	made-gave.	Many	days
						not	passed-even
sāni	hadar	sabu	māl-jāl	uṇḡā-nū	atli	gechhā	kērā
young	son-of	all	property	one-in	is	far	went
						distant	country-in.
Asani	hurmi	urīar-kērā.	Sabu	urīar-kērā	balkē	anḡē	maharag
There	all	spent-went.	All	spent-went	then	there	famine
						became.	
Bēsi	dukh	hakhiyās.	Ālas	ā	purthi-nū	ālas-kar	āsrā-āchas.
Much	misery	got.	He	that	country-in	man-of	protection-took.
Ālasin	taichas	taṅgan	hallā-gē	kissu	hā'pā-gē.	Ālas	kissu
Him	sent	his	field-to	swine	to-tend.	He	swine
						eaten	
unku	mōhā-gē	mān	atle.	Taṅgāhē	nēdhi	unku	mall
husks	to-eat	mind	is.	Him-to	anybody	husks	not
							gave.

[No. 35.]

DRAVIDIAN FAMILY.

KURUKH.

(STATE BAMRA.)

SPECIMEN II.

Onṭā pādā-nū onṭā pachkis ra'achas. Ās-gē kokai onṭā ra'achas.
One village-in one old-man was. Him-to daughter one was.

Kokainu onṭā hadus dharchas boṅgas. Ā pachis ā-bālke jāti.
The-daughter one boy caught fled. That old-man that-time caste-
 gusan-gē teṅgā kēras. Teṅgiyas jāti-gusan-nū, 'eṅhē kokai onṭā
near-to to-say went. He-said caste-presence-in, 'my daughter one
 hadus dharchas boṅgas.' Jāti-mānē āl taias ḍāgra-kēra hakhiyas.
boy caught fled.' Caste-people men sent searching found.

Hadusin hadun dhar-kē āndras. Jāti-mānē hadunnu meṅjas, 'nighē
Boy girl having-caught brought. Caste-people girl asked, 'thou
 hadus sānge ender kārakai? Hadun teṅgiyas, 'hadus sikshyā-nu kēras.'
boy with why wentest?' The-girl said, 'the-boy entreaty-in went.'

Jāti-mānē teṅgiyas hadusnu, 'nanas-kē hadun dharchkai boṅgai jē
Caste-people said boy-to, 'another-of girl caughtest fledst that
 nighē dush nañjakedas. Nighē dush nañjakedas jē eṅhe bhuji-nu
thou fault madest. Thou fault madest that thou feast-in
 rupiā chiā. Pachkisnu kaniā-mūl satē rupiā chāri anā chiā chandhe.'
money give. Old-man-to bride-price seven rupees four annas give soon.'

FREE TRANSLATION OF THE FOREGOING.

In a village there lived an old man who had a daughter. A young lad ran away with her. The father then went and complained to the caste that the lad had run away with his daughter. The caste sent men to search after them, and they were found and brought back. The caste-people asked the girl, 'why did you go with the lad?' The girl said, 'he persuaded me.' They then said to the lad, 'since you have committed the fault of running away with another man's girl, you must stand a feast, and you must give the old man seven rupees and four annas for the girl.'

Five hundred and forty-seven speakers of Kisān have been returned from the Rairakhol State. The corresponding figures at the last Census of 1901 were 1,367. The so-called Kisān of Rairakhol is simply a corrupt Kurukh, just as was the case in Bamra.

The dialect of Rairakhol in many respects agrees with that spoken in Bamra. Compare *hāpā*, Standard *khāpā*, tend; *dhannū muñjyā-chichchas*, he wasted his property; *ēnghē*, my; *nighē*, thy; *malla charhnā*, I did not transgress, etc.

The plural is seldom expressed; thus, *jōrē haddus*, two sons; *chākriyās*, the servants. Sometimes also the case suffixes are dispensed with. Thus, *alas*, of, or to, a man; *bāngs*, to the father. The dative and the accusative are sometimes confounded. Thus, *āsin*, to him; *chākryār-ing*, to the servants.

With regard to pronouns we may note forms such as *yālās-kī*, i.e. *ī-ālas-kī*, of that man, his; *ās-kē*, and *ās-ghē*, his; *hat*, that thing; *endrā-nī*, anything, and the use of *ēkā*, which? as a relative pronoun.

Most verbal forms are apparently regular. Compare *atlī*, it is; *atlas*, they are (singular instead of plural); *hakkhān*, I get; *hakkhalnār*, they are getting; *chichkai*, thou gavest; *tingun*, I shall say; *nānōt*, let us do. Several irregular forms are, however, used as well. Thus, *kōt* and *kēras*, he went; *kāmchāt*, he did; *bhāgkāmā*, dividing; *onṭā jamā-kiri*, having collected; *kēras*, going; *ērat*, having seen, etc.

For further details the student is referred to the beginning of the Parable of the Prodigal Son which follows.

[No. 36.]

DRAVIDIAN FAMILY.

KURUKH.

(STATE RAIRAKHOL.)

Onṭā alas jōrē haddus atlās. Aul-tin sannis haddus
One man(-of) two sons were. Them-of the-younger son
 bāngs tīngyās, 'hē bān, nighē dhannū ēkā bhāgū ēn hakkhan
the-father-to said, 'O father, thy property-in which share I get
 hat chyā.' Anuntī ās dhannū bhāg-kāmā ār-gē chichyas.
that give.' Thereafter he property-in division-making them-to gave.
 Unā ullā kir-kāṇṭhū sannis kukkas hurmī-jēkō onṭā-jamā-kirī
Few days going-after the-younger son all one-place-making
 uchhas, gechchhyā rāji kōt, kharāb kāmchāsya hurmī dhannū
took, distant country went, evil deeds-in all property
 muñjyā-chichchyas. Hurmī muñjyā-chichchyas ārū ā dēs-nū niṭhā
wasting-gave. All wasting-gave and that country-in heavy
 mahrag khātrā, ās-ghē dukh khatrā. Innuntī ās kēras ā
famine occurred, his distress occurred. This-from he went that
 dēsantas onṭā arpantas āsrā-nu rāchas. Ās alas āsin kissūbhīr
country-in one citizen(-of) protection-in remained. That man him swine
 hāpā-gē hallū-gē uchhas. Āsan āsin nēdin endrā-nī onā-gē māl
to-feed field-to sent. There him anybody anything eating-for not
 chichchas. Ās kissū-gē mōhā-gē kuṇḍ kulā unnā-gē man kāmchāt.
gave. He swine-to eating-for husks belly filling-for mind made.
 Pāsili ās manē-manē chētā hakhyās singyās, 'hāy, enghē bāngsē-
Afterwards he in-mind sense got said, 'Oh, my father's-
 chāhā-nū yēngurē chākriyās adhyanti bāgē onā-gē hakkhalnār. Bākī
house-in how-many servants enough-from much eating-for get. But
 ēn kīrā khayāldān. Ēn bāngsē-chāhā-nū kēras ārū tīngun, "hē
I with-hunger am-dying. I father-of-near going and will-say, "O
 bāng, ēn mahāpur-ghē ārū nighē chāhā-nū pāp kāmchekān. Nighē
father, I heaven-of and thy presence-in sin did. Thy
 haddun bānā mallyān. Nighē onṭā chākriyās bhuttī enghan uiyā."'
son to-say I-am-not. Thy one servant like me keep."'
 Ad-ghē pāsili ās chōchyas bāngsē-chāhā-gē kēras. Bākī tānglē bāngs
That-of after he arose father-of-presence-to went. But his father

nīṭhā gechchhyā āsin ērat, dayā niñjas, ārū kudiya-kērās, ārū tānghē
very far him seeing, pity made, and running-went, and his
 haṇṭā dharchas, ārū āsin chunkhyās chichchas.
neck seized, and him kissed gave.

The table printed on p. 407 shows that Kurukh is spoken in several places outside the territory where it is a vernacular. We cannot, in this place, deal with the various forms the language assumes abroad. It is known under the same names as within its proper territory. Thus we find it returned as Dhāngarī in Shahabad, Champaran, and Bhagalpur. In Bhagalpur the speakers are also known as Kōls, and their language has, therefore, hitherto been considered as a Muṇḍā dialect. The beginning of the Parable of the Prodigal Son in the so-called Dhāngarī or Kōl of Bhagalpur will, however, show that it is Kurukh and not a dialect of the Muṇḍā family.

[No. 37.]

DRAVIDIAN FAMILY.

KURUKH.

(DISTRICT BHAGALPUR.)

Nēkhai ālar-gi duṭā khaddar rahcha. Aiantī sanī taṅgdas
Some man-of two sons were. Them-from the-younger son
 tambas-turu bāchas, 'bābā, eṅghae hissā-nō jō dhanan raī, holē
his-father-to said, 'father, my share-in which property is, then
 chyā.' Aur ā dhanan khattias. Jokā ūlā hu mālā bitīā,
give.' And that property he-divided. Few days even not passed,
 sani taṅgdas hūrmi dhanan jamā nañjas, dūsrā dēs boṅgas,
the-younger son all property together made, another country went,
 aur asan taṅghai dhanan indar-indar nañjas. Aur jab sagrō mujias
and there his property what-what made. And when all spent
 chichas antilkē ā rājin-āggar kīrā mañjā, aur antilkē kīrā
gave then that country-in-big famine became, and then famine
 mañjas. Aur ā rāji-nū oṇṭā ālas-gusan rāyā-helras, aur antilkē
he-became. Then that country-in on man-near to-live-began, and then
 āsin khal-nū kis mentā taias. Aur antilkē khusī ghasi mōkhdas.
him field-in swine to-tend he-sent. And then gladly grass ate.

Nēhu mal chainar.
Anybody not gave.

MALTO.

Malto is almost exclusively spoken in the Rajmahal Hills in the north-east of the Sonthal Parganas. The number of speakers has been estimated at about 12,000.

Malto is the name used by the people themselves in order to denote their language.

Name of the language. The word simply means 'the language of the Maler,' and *maler* in Malto means 'men' and is the name the people apply to themselves. The Rev. E. Droese, whose Malto Grammar is the principal source of our information about the language, writes *maler*, and I have adopted this form, though most authorities write *māler* with a long *a*.

We do not know the original meaning of the word *maler*. The Rev. F. Hahn, in the introduction to his Kurukh Grammar, draws attention to the fact that *māl* in Kurukh means 'giant,' 'hero.' It is, however, more probable that Malto like Malayālam is derived from the common Dravidian *mala*, mountain, so that the original meaning of *maler* would be 'hillmen'; compare Tamil *tamiṇar*, Tamilians, from *Tamiṇ*, Tamil.

Malto is sometimes also used to denote other forms of speech, more especially a form of Bengali spoken by the Māl-Pahāriās. See Vol. V, Part I, pp. 99 and ff.

The Maler sometimes also call themselves Sauriā, and their language is also known under the name of Rājmahāli, *i.e.*, the language of the Rajmahal Hills.

Malto is almost entirely confined to the Rajmahal Hills in the Sonthal Parganas.

Area within which spoken. At the last Census of 1901, about 1,000 speakers were returned from other districts of the Bengal Presidency. Compare the remarks under the head of number of speakers below.

The Malto area forms a linguistic island in territory occupied by Bengali, Bihārī, and Santālī. It has already been remarked in connexion with Kurukh that the traditions of that latter tribe are to the effect that the Kurukhs and the Maler are one and the same tribe, and that they formerly lived together on the banks of the Sone, whence the Maler followed the course of the Ganges and finally settled in the Rajmahal Hills. This tradition is strongly borne out by the close resemblance between the languages of the two tribes.

The skirts of the Rajmahal Hills and the low lands and valleys intersecting them are now occupied by the Sonthals. In former days the Maler made frequent raids on the plains. Towards the end of the 18th century they were brought to terms by Augustus Cleveland, Collector and Magistrate of Bhagalpur, who left them in free possession of their territory on condition that they should give up their predatory habits. He did not, however, succeed in inducing them to turn to regular cultivation. They preferred to call in the Sonthals from Hazaribagh as cultivators, and the result has been that the Sonthals have now taken possession of the low lands and the valleys, and the Maler have only retained the hills.

According to information collected for the purposes of this Survey, Malto was spoken by 12,801 individuals in the Rajmahal Hills. At the Census of 1891 no separate figures were given. The language was probably included in the figures for Māl-Pahāriā, which was treated as a Dravidian form of speech, but has now turned out to be a corrupt Bengali.

Number of speakers.

A much larger number of speakers has been returned at the last Census of 1901. The details are as follows :—

Hoogly	37
Dinajpur	140
Darjeeling	243
Bhagalpur	338
Maldá	543
Sonthal Parganas	59,476
TOTAL	60,777

The corresponding figure for the Maler tribe was 48,281. The language total is, therefore, certainly above the mark. We are not, however, able to check it, the estimates made for the purposes of this Survey probably being too low. Mr. Gait, in the report of the last Census of Bengal, explains the discrepancy between the language and caste returns as follows :—

‘The true explanation seems to be that Rajmahali which, following the Linguistic Survey, I classed as Malto, should in many cases have been treated as Bengali, and that the word Malto itself was sometimes misused in the same sense. Except in the case of Rajshahi, the ambiguity attaching to these terms did not attract my attention in time to enable me to remove it by classifying the language of the persons so returned according to their caste and tribe.’

Malto has not been mentioned by any old authority. A short vocabulary was printed in the fifth volume of the Asiatic Researches. The following are the works dealing with the language which I have come

Authorities.

across :—

- ROBERTS, MAJOR, R.E.,—*Specimen of the Language of the People inhabiting the Hills in the vicinity of Bhagulpoor. Communicated in a Letter to the Secretary. Asiatick Researches. Vol. v, 1799, pp. 127 and ff.*
- HODGSON, B. H.,—*The Aborigines of Central India. Journal of the Asiatic Society of Bengal. Vol. xvii, 1848, pp. 553 and ff. Reprinted in Miscellaneous Essays relating to Indian Subjects. Vol. II. London, 1880, pp. 99 and ff. Contains vocabularies of Malto, etc.*
- MASON, F.,—*The Talaiing Language. Journal of the American Oriental Society, Vol. iv, pp. 277 and ff. Contains a list of words in Rajmahali, etc., reprinted in the British Burma Gazetteer, and in the Revue de Linguistique, Vol. xvii, pp. 167 and ff.*
- DALTON, E. T.,—*Descriptive Ethnology of Bengal. Calcutta, 1872. Contains a Rajmahali vocabulary.*
- CAMPBELL, SIR GEORGE,—*Specimens of Languages of India. Calcutta, 1874, pp. 94 and ff.*
- COLE, REV. F. T.,—*The Rajmahal Hillmen's Songs. Indian Antiquary, Vol. v, 1876, pp. 221 and f.*
- AUFRECHT, THEODOR,—*Eine Liste von Rajmahali-Wörtern. Zeitschrift der Deutschen Morgenländischen Gesellschaft, Vol. xxxi, 1877, pp. 742 and ff. Contains a Rajmahali vocabulary, found among the papers of the late John Bentley in the Trinity College, Cambridge.*
- SWINTON, R.,—*Rajmahali Words. Indian Antiquary, Vol. vii, 1878, pp. 130 and ff.*
- RAJMAHALI PRIMER,—*Paryen Sikatra Maltono, i Kochi. Agra, 1879.*
- DROESE, REV. ERNEST,—*Introduction to the Malto Language, Agra, 1884.*

Malto does not possess a literature of its own. The Psalms, the four Gospels, and the Acts of the Apostles have been translated into it. The Roman Language and Literature. alphabet has been made use of for the purpose.

The Malto language very closely agrees with Kurukh. It has, however, been strongly influenced by Aryan tongues, especially in vocabulary, and there are also some traces of the influence of the neighbouring Santāli.

Pronunciation.—The system of denoting the sounds of the language has been introduced by the Rev. E. Droese, and it is based on the common system used

in transliterating Hindōstānī. It is therefore sufficient to draw attention to some few points.

B is described as fluctuating between the English *b* and *v*; and *w* is said to be something between English *v* and *w*.

The Rev. E. Droese describes the pronunciation of *q* as follows:—

'*q*, as *k* uttered with the root of the tongue pressed back on the throat, so as to check the voice gently and to occasion a clinking (? clicking) sound.'

There is also a deep *g*, which is said to be like the Northumbrian *r*. It does not, however, occur in the specimens. Mr. Droese writes it *g*. Compare the Arabic *ghain*.

Th is said to be a lightly sounded sharp English *th*.

Nouns.—Men and gods are masculine, women and goddesses are feminine. All other nouns are neuter. The feminine agrees with the neuter in the singular, and with the masculine in the plural. Neuter nouns have no plural. The termination of the nominative singular feminine and neuter is *th*, and this suffix is also added to words such as *abba*, my father; *prabhu*, the Lord; *Gosañyi*, God. Thus *eng abbath goṭ āken enge sopchāth*, my father has given all things to me; *Gosañyith iw-īw chāchet Ibrahimek maqerin kundtroti pāryith*, God is able of these stones to raise up children unto Abraham.

Feminine nouns are sometimes formed from masculine by adding *ni*, thus, *mal-ni*, a hill woman; *mālik-ni*, a mistress, etc. The suffix *ni* is, of course, borrowed from an Aryan source.

The natural gender is distinguished in the usual way by prefixing words such as *bokṛa*, male; *ḍaḍi*, female, in the case of four-footed animals, etc.

The plural of rational nouns is formed by adding *r*; thus, *maler*, men; *malnir*, women. *Peli*, a woman, and *maqi*, a girl, form their plurals *peler*, *mager*, respectively. *Bager* or *bagter*, many, is often used as a plural suffix. Thus, *taṅgad bagter*, son many, sons. A kind of plural is in a similar way formed from neuter nouns by adding *gahṇḍi*, a flock, a multitude; thus, *bēḍi gahṇḍith*, sheep.

The case suffixes are added immediately to the base, just as is the case in Kurukh. The suffixes are also mainly the same as in that form of speech. Compare the skeleton grammar on pp. 452 and ff. below. It should, however, be noted that Malto always uses the definite nominative, not only of masculine nouns, but also of feminine and neuter bases. Thus, *maleh*, a man; *malnith*, a woman; *manth*, a tree. The terminations of the nominative are those belonging to the demonstrative pronouns.

The dative suffix *k* sometimes takes the form *ko*; thus, *mal-ko*, to a man. This suffix is said to add a collective signification so that the proper translation of *mal-ko* would be 'to mankind.' From *ko* is formed an emphatic *kiki*, and in a similar way an emphatic *nihi* is found in addition to the locative suffix *no*; thus, *mal-kiki*, even to man; *aḍa-nihi*, even in the house. The final *ihi* in these suffixes probably represents an attempt at marking an *i* with a following semi-consonant.

Adjectives.—Nouns are freely used as adjectives. A final *e* is dropped, and so also the final *i* of *peti*, woman. Thus, *male*, man; *mal tēfuth*, a human hand; *peti*, woman; *pel sājeth*, female attire. In other respects the Malto adjective is of the same kind as that of Kurukh.

Numerals.—Malto has borrowed Aryan forms for the numerals 'three' and following. Aryan forms are also commonly used for the two first numerals.

When the Dravidian forms are used to qualify neuter nouns, generic particles are prefixed to them in order to denote the kind of noun qualified. Such particles are *maq*, referring to animals; *paṭ*, denoting things with a flat surface; *kaḍ*, denoting objects of the appearance of tendrils; *dāṛ*, long things; *pāṛ*, round things, etc. Thus, *maq-ond ēre*, one goat; *paṭ-ond kāṭi*, one bedstead; *pāṛ-ond pānu*, one egg.

The qualified noun is sometimes used as a generic prefix. Thus, *man-ond manu*, a tree; *sab-ond sabā*, a word.

It will be seen that Malto in this respect agrees with some Tibeto-Burman languages.

The two first numerals are, if we leave out the generic prefixes, *ort*, neuter *ond*, one; *iwr*, neuter *is*, two. Thus, *ort maqi*, one girl; *iwr maqer*, two sons.

Ort can also be used as a noun. It then takes the forms *ortek* in the masculine and *ortith* in the feminine. In the same way we find a noun *iwrer*, they two. Instead of *iwr* we also find *iwres* or *iwrīs* used as an adjective. The meaning is the same as that of *iwr*.

Pronouns.—The Malto pronouns are the same as those used in Kurukh. Forms such as *abba*, my father, but *abbo*, thy father, are peculiar, and they seem to be formed by adding a personal suffix as is the case in Santālī.

There are no neuter plurals of the demonstrative pronouns, the singular being used instead. A *w* is often added to the demonstrative bases when they point back to objects already mentioned. Thus, *iw-īweth ēro-malath*, these things are bad; *āh bikyah āw-āwer barchar*, he called those came, those whom he called came. This *w* is perhaps the old suffix of the neuter plural.

Verbs.—The conjugational system closely agrees with Kurukh. It is, however, richer in forms than is the case in that latter language. Thus it not only possesses a present, a past, and a future, but also a conjunctive and an optative, and there is a corresponding series of negative forms. This richness of various forms is probably due to the influence of Santālī.

The various participles which are used in the formation of compound tenses are very commonly conjugated in person and number, just as is the case in Kurukh. In a similar way ordinary adverbs are often replaced by inflected forms agreeing in person and number with the subject. Thus, *ēn dūren ano dōkin*, I alone dwell there. Here the adverb *dūre*, alone, only, agrees with the pronoun *ēn*, I, in person and number. Forms such as Kurukh *ēn eskan ra'chkan*, I had broken, are exactly analogous. In Malto two participles are inflected in this way, one with the meaning of a present participle while the other must usually be translated as a conjunctive participle. The former takes the suffix *ne*, and the latter the suffix *ke* corresponding to Kurukh *kā*. Thus, *bandne*, drawing; *bandeke*, having drawn.

These participles are conjugated as follows :—

Singular,—

1. *bandnen*; *bandeken*.
2. *bandne*, f. *-ni*; *bandeke*, f. *-ki*.
3. *bandneh*, f. & n. *-nith*; *bandekkeh*, f. & n. *-kith*.

Plural,—

1. *bandnem*, *bandnet*; *bandekem*, *bandeket*.
2. *bandner*; *bandeker*.
3. *bandner*, n. *-nith*; *bandeker*, n. *-kith*.

Examples of the use of such participles are *ēn tūde piñen urarken*, I tiger killing was wounded; *āh takan qendkeh eng bahak barchak*, he the-money having-brought me near came.

As in other connected languages, nouns of agency are formed from the relative participles by adding the terminations of the demonstrative pronouns. Thus from *baje*, to strike, the relative participles *baju*, who strikes, and *bajpe*, who struck, are formed. By adding pronominal suffixes we may form nouns of agency such as *bajuk*, a striker; *bajpeth*, a woman who has struck. Such nouns of agency can, of course, also be conjugated. Thus, *ēn bajun*, I am a striker; *nīm bajper*, you are people who have struck, etc.

There are, further, many various verbal nouns and participles.

The simplest form of the verbal noun is the base ending in *e*; thus, *bande*, to draw. This form is the base of several adverbial and conjunctive participles. Thus, *band-no*, or emphatic *band-nihi*, in the act of drawing; *bandako*, after the drawing; *bandati*, by means of the drawing, on account of the drawing, etc.

E is also added to the base of the past tense in order to form an adverbial participle; thus, *Mēsah ahin baje tiḍah*, Mesa him beating (by beating) overcame. There is a form ending in *i* which is used in a similar way, especially with verbs denoting motion; thus, *maler ame tundi ochar*, the-men the-water spilling brought.

The present definite and similar compound tenses are formed from this participle or verbal noun. Thus, *nīn indre kude dōkne*, what are you doing? Often, however, the final vowel is dropped; thus, *āh ine gumon asch dōkih*, he is to-day chiselling the post.

A past verbal noun, which has the additional meaning of necessity, is formed by adding the suffix *po*; thus, *enge keypoth*, me-to dying-is; death is my lot.

A third verbal noun is formed by adding *oti*, thus, *bandoti*, to draw. It is commonly used as an infinitive of purpose.

An adverbial participle is formed by adding *le* to the base of the past tense; thus, *darch-le*, catching. It usually denotes customary or habitual action; thus, *ēn ame chānch-le ōnin*, I water filtering drink.

Negative forms correspond to most of the participles and verbal nouns mentioned in the preceding remarks, and it will thus be seen that this part of Malto conjugation is very complex.

The suffix of the present tense is *i*, and in the 2nd person singular and the 2nd and 3rd persons plural an *n*-suffix is added. Compare the forms of the inflected participle in *ne*. The past tense is formed as in Kurukh, and the characteristic of the future seems to be *e*.

The conjunctive and optative seem to be innovations of the dialect, probably under the influence of the rich variety of the conjugational system in Santālī.

An inspection of the tables in the grammatical sketch on pp. 452 and f. will show that the personal terminations are essentially the same as in Kurukh.

The passive voice is formed by adding *uor* or *ur*, probably a form of the verb substantive, to the base. Thus, *baj-uore*, to be struck. This form is very commonly used reflexively. Compare the passive in Santālī.

Causatives are formed by adding the suffix *tr*; thus, *mēñjtre*, to cause to make. From such verbs we may form double causatives by adding *tīt*; thus, *baj-tr-tite*, to cause someone to have someone struck. Other causatives are formed by adding *d*; thus, *ōne*, to drink, caus. *onde*; *pūne*, to put, caus. *punde*, etc.

Compound verbs are very extensively formed. Thus, *āne*, to say; *ān-naqe*, to speak to one another; *barch-sege*, to come again and again, etc. We shall here only note the frequent use of the verb *mene*, to be, as the second part of transitive compounds. Thus, *saba-kata*, word, tale; *ēm ārin sabakata meñjekem*, we spoke with them; *nīn nīng kājēn bīr-menku*, thou shalt attend thy work; *maṛe*, to will, to wish; *maṛ-mene*, to be pleased with, to love, etc. *Mene* is itself perhaps a Santālī loan-word.

The negative verb is inflected throughout. An examination of the conjugational tables on p. 453 will, however, show that this conjugation is effected by inserting the negative particle *l* (compare *illa* in Kanarese, etc.), and then conjugating. Instead of *l* we may also add the verb *maleken*, I am not, to a participle ending in *o*; thus, *bando-maleken*, I don't draw. This participle ending in *o* is used in combination with various forms of *maleken* in order to form several negative nouns and participles. Thus, *bando-male*, not to draw; *bando-malpo*, not to have drawn; *bando-malu*, not drawing (relative participle), and so forth.

There is also a negative verb *pole*, corresponding to Kurukh *polnā*, not to be able.

It is hoped that when the preceding remarks are borne in mind the short grammatical sketch which follows will enable the student to understand the forms occurring in the two specimens which follow. They have both been received from the Sonthal Parganas. The first is, however, simply the version of the Parable of the Prodigal Son published by the Calcutta Bible Society, Agra, 1881. The second is a popular tale taken down in the district. A list of Standard Words and Phrases will be found below on pp. 648 and ff. For further details Mr. Droese's grammar mentioned under authorities above should be consulted.

MALTO SKELETON GRAMMAR.

I.—NOUNS.—*Male*, man; *malni*, woman; *manu*, tree; *beṇḍu*, coil.

	Singular.	Plural.	Singular.	Plural.		
Nom.	<i>maleh.</i>	<i>maler.</i>	<i>malniṭh.</i>	<i>malnīr.</i>	<i>manṭh.</i>	<i>beṇḍuṭh.</i>
Acc.	<i>malen.</i>	<i>malerin.</i>	<i>malnin.</i>	<i>malnirin.</i>	<i>mane.</i>	<i>beṇḍun.</i>
Inst.	<i>malet.</i>	<i>malerit.</i>	<i>malnit.</i>	<i>malnirit.</i>	<i>manet.</i>	<i>beṇḍut.</i>
Dat.	<i>malek.</i>	<i>malerik.</i>	<i>malnik.</i>	<i>malnirik.</i>	<i>manik.</i>	<i>beṇḍuk.</i>
Abl.	<i>malente.</i>	<i>malerinte.</i>	<i>malninte.</i>	<i>malnirinte.</i>	<i>mannte.</i>	<i>beṇḍunte.</i>
Gen.	<i>maleki.</i>	<i>malerki.</i>	<i>malniki.</i>	<i>malnirki.</i>	<i>manki.</i>	<i>beṇḍuki.</i>
Loc.	<i>maleno.</i>	<i>malerino.</i>	<i>malnino.</i>	<i>malnirino.</i>	<i>manno.</i>	<i>beṇḍuno.</i>
Voc.	<i>o male.</i>	<i>o maler.</i>	<i>o malni.</i>	<i>o malnīr.</i>	<i>o manu.</i>	<i>o beṇḍu.</i>

II.—PRONOUNS—

	I.	We (exclus.).	We (inclus.).	Thou.	You.	Self.	Selves.
Nom.	<i>ēn.</i>	<i>ēm.</i>	<i>nām.</i>	<i>nīn.</i>	<i>nīm.</i>	<i>tāni.</i>	<i>tāmi.</i>
Acc.	<i>eṅgen.</i>	<i>emen.</i>	<i>namen.</i>	<i>niṅgen.</i>	<i>nimen.</i>	<i>taṅgen.</i>	<i>tamen.</i>
Dat.	<i>eṅge.</i>	<i>eme.</i>	<i>name.</i>	<i>niṅge.</i>	<i>nime.</i>	<i>taṅge.</i>	<i>tame.</i>
Gen.	<i>eṅ (-ki).</i>	<i>em (-ki).</i>	<i>nam (-ki).</i>	<i>niṅ (-ki).</i>	<i>nim (-ki).</i>	<i>taṅ (-ki).</i>	<i>tam (-ki).</i>
Loc.	<i>eṅgeno.</i>	<i>emenō.</i>	<i>namenō.</i>	<i>niṅgeno.</i>	<i>nimenō.</i>	<i>taṅgeno.</i>	<i>tamenō.</i>

	He.	She, it.	They (m. and f.).	Who ?	What ?
Nom.	<i>āh.</i>	<i>āṭh.</i>	<i>ār, ā-saber.</i>	<i>nēreh, f. nē(ri)ṭh.</i>	<i>indrṭh.</i>
Acc.	<i>ahin.</i>	<i>aṭhin, n. aṭhe.</i>	<i>ārin.</i>	<i>nēken.</i>	<i>indre.</i>
Dat.	<i>ahik.</i>	<i>aṭhik.</i>	<i>ārik.</i>	<i>nēke.</i>	<i>indrīk.</i>
Gen.	<i>ahi (-ki).</i>	<i>aṭhi (-ki).</i>	<i>āri (-ki).</i>	<i>nēk (-ki).</i>	<i>indrki.</i>
Loc.	<i>ahino.</i>	<i>aṭhino, n. aṭheno.</i>	<i>ārino.</i>	<i>nēkeno.</i>	<i>indrno.</i>

Īh, f. and n. *īṭh*, this, is inflected as *āh*, that. So also *nāh*, that one. *Āw*, that; *īw*, this, plur. *āw-āw*, *īw-īw*, respectively, refer to something which has previously been mentioned. *Nēreh*, who? has a nom. plur. *nērer*. *Ikeh*, which? is inflected as *maleh*, man, but inserts *hi* before the suffixes of the instrumental, ablative, and locative. Thus, *ikehit*, by which? The feminine *ikēṭh* is inflected like *malniṭh*, and the neuter *ikuṭh* like *manṭh*.

Ā (*āw*), that; *ī* (*īw*), this; *ik*, which? are adjectives.

Indefinite pronouns are formed by adding *goṭe* or *beḍi* to the interrogative pronouns. Thus, *ikeh-goṭe*, anyone; *indrṭh-beḍi*, something.

III.—VERBS.—*Bande*, to draw; *darye*, to catch.

Verbal nouns—*bande*, *bandpo*; *darye*, *darypo*. Negative, *bando-male*, *bando-malpo*; *daryo-male*, *daryo-malpo*.

Infinitive of purpose—*bandoti*; *daryoti*.

Relative participles—Present, *bandu*; *daryu*. Negative, *bando-malu*; *daryo-malu*. Past, *bandpe*; *darype*. Negative, *bando-malpe*; *daryo-malpe*.

Inflected adverbial participles—*bandne*; *daryne*. Negative, *bando-malne*; *daryo-malne*. Past, *bande-ke*; *darchke*. Negative, *bandleke*, *daryleke*.

Adverbial participles—*band(e)*, *bandi*, *bandle*; *darch*, *darchi*, *darchle*. Negative, *band-balo*, *bando-malle*; *dary-balo*, *daryo-malle*.

Conjunctive participles—*bandako*; *darchko*. Negative, *bandlako*; *darylako*.

Case forms of verbal noun used as participles—*bandno*; *daryno*. Negative, *bando-malno*; *daryo-malno*: *bandati*, *darchati*. Negative, *bandlati*; *darylati*, etc.

	Present.	Past.	Future.	Conjunctive.	Optative.	Imperative.
Sing.						
1.	<i>bandin</i> .	<i>bandeken</i> .	<i>banden</i> .	<i>bandlen</i> .	<i>bandon</i> .	
2. m.	<i>bandne</i> .	<i>bandeke</i> .	<i>bandene</i> .	<i>bandle</i> .	<i>bando</i> .	<i>banda</i> , <i>bandku</i> .
2. f.	<i>bandni</i> .	<i>bandeki</i> .	<i>bandeni</i> .	<i>bandli</i> .	<i>bando</i> .	
3. m.	<i>bandih</i> .	<i>bandah</i> .	<i>bandeh</i> .	<i>bandleh</i> .	<i>bandoh</i> , <i>bandāndeh</i> .	
3 f. & n.	<i>bandith</i> .	<i>bandath</i> .	<i>bandenith</i> .	<i>bandlith</i> .	<i>bandoth</i> , <i>bandāndeth</i> .	
Plur.						
1. excl.	<i>bandim</i> .	<i>bandekem</i> .	<i>bandem</i> .	<i>bandlem</i> .	<i>bandom</i> .	
1. incl.	<i>bandit</i> .	<i>bandeket</i> .	<i>bandet</i> .	<i>bandiet</i> .	<i>bandot</i> .	
2.	<i>bandner</i> .	<i>bandeker</i> .	<i>bander</i> .	<i>bandler</i> .	<i>bandor</i> .	
3.	<i>bandner</i> .	<i>bandar</i> .	<i>bander</i> .	<i>bandler</i> .	<i>bandor</i> , <i>bandānder</i> .	

The neuter singular is also used when the subject is a plural neuter noun. *Banda* is the present, and *bandku* the future imperative.

The tenses of *darye*, to catch, are formed in the same way. Thus, *daryin*, I catch; *darchken*, I caught; *darchah*, he caught.

Present definite—*band(e) dōkin*; *darch dōkin*.

Pluperfect—*bandeken bechken*; *darchken bechken*; 3rd pers. *bandekēh bechchah*, etc.

NEGATIVE TENSES.—

Present—*bando-maleken* or *bandolken*, etc., as *bandeken*.

Past—*bandleken*, etc., as *bandeken*.

Future—*banden mala*, etc.; 2nd pers. sing. *bandene(-ni) mala* and *bandlene(-ni)*; 3rd pers. fem. and n. *bandenith mala* and *bandlenith*.

Conjunctive—*bandlon*, as *bandon*.

Optative—*bando-māndon*, etc.

IRREGULAR VERBS.—The past tense is often apparently irregular. Thus—

Base.	Past.		Base.	Past.	
	1st pers.	3rd pers.		1st pers.	3rd pers.
<i>eye</i> , bind.	<i>ēcheken</i> .	<i>ēchah</i> .	<i>behe</i> , exist, be.	<i>bechken</i> .	<i>bechchah</i> .
<i>qoye</i> , reap.	<i>qoseken</i> .	<i>qosah</i> .	<i>pāke</i> , take up.	<i>pakken</i> .	<i>pakyah</i> .
<i>qoye</i> , measure.	<i>gojekēn</i> .	<i>gojah</i> .	<i>mene</i> , be.	<i>meñjekēn</i> .	<i>meñjah</i> .
<i>bare</i> , come.	<i>barchlēn</i> .	<i>bzrchah</i> .	<i>choge</i> , set loose.	<i>chogqēn</i> .	<i>choqas</i> .
<i>āte</i> , beat the drum.	<i>ateken</i> .	<i>atah</i> .	<i>ōne</i> , drink.	<i>onqēken</i> .	<i>onqah</i> .

Mene, to be, has a corresponding negative *maleken*, I am not; *malleken*, I was not. Both are conjugated like *bandeken*. *Mene* is regularly inflected when it is not the copula. Thus, *āh meno-malah*, or, *menolah*, he is not.

Passive voice—Formed by adding *uwr* or *ur* to the base and conjugating throughout. Thus, *baj-uwr-in*, I am struck; *āh baj-uwr-eh*, he will be struck.

Causatives—Formed by adding *tr* to the base and conjugating throughout. Thus, *bai-tr-in*, I cause to strike.

[No. 38.]

DRAVIDIAN FAMILY.

MALTO.

SPECIMEN I.

(SONTHAL PARGANAS.)

Ort malek iwr maqer bechchar. Chudeh tambakon awdyah,
One man-to two sons were. The-younger his-father-to said,
 'o abba, biteki bakrath enge anrsith athe qata.' Ānko āh
'O father, property-of portion me-to will-come that give.' Then he
 arik chāgkeh chichah. Pulond dini dokkeh chud
them-to having-divided gave. Few days having-stayed young
 maqeh goteni tūngah ante gech dēsik urqqeh ekyah,
son all gathered and far country-to having-come-out went,
 ante ano taṅg-ki biten ḍagraha kāje-no oṅgyah. Goteni
and there his property bad deeds-in consumed. All
 oṅgyah ani ā dēsino akāleth uṭrāth, ante āh kīr-waroti
consumed and that country-in famine fell, and he to-hunger
 jejjah. Āh ā dēsiki ort malen birrkeh ano
began. He that country-of one man having-joined there
 ḍōkoti jejjah; ani āh ahin kise charātroti taṅg ketek teyah.
to-live began; and he him pigs to-tend his field-to sent.
 Ante āh kisth moqāth ā choprat taṅgki kochon urdoti
And he pigs ate that husk-with his belly to-fill
 uglechah, je nēreh goṭe ahik chiyah. Ani āh bijorārkeh
he-wished, but anyone even him-to gave-not. Then he having-come-to-senses
 awdyah, 'eṅ abba adano ikoudi bērnī-kudurik lapeth ēgrith,
said, 'my father's house-in how-many servants-to food is-sufficient,
 ante ēn kīret keyin. Ēn chōcheken eṅ abba bahak ēken,
and I hunger-from die. I having-arisen my father near will-go,
 ante ahin awden, "o abba, ēn merg panteno ante niṅg bahano
and him-to will-say, "O father, I heaven towards and thy place-in
 pāpen kudken. Ante aneke ēn niṅgad ānuwr joker maleken. Je
sin did. And now I thy-son to-be-called worthy am-not. But
 niṅgki bērnī-kuduri chow eṅgen mēñja." Ānkeh āh chōchah ante
thy wages-worker like me make." Having-said he arose and
 tambako bahak ekyah. Āh gechi behnihi, tambakoh ahin tūndkeh
his-father's place-to went. He far being-when, his-father him having-seen
 cheṅgyah, ante boṅg-kitrkeh ahin bāṅgretrah ante chumqah. Taṅgadeh
pitied, and running-approaching him embraced and kissed. His-son

ahin awdyah, 'o abba, ěn merg panteno ante ning bahano pāpen
him-to said, 'O father, I heaven regarding and thy place-in sin
 kudken, ante aneke nandu ningad anuwɾ joker male-ken.' Tambakoh
did, and now again thy-son to-be-called fit am-not.' His-father
 taŋg chākriyarin awdyah, 'gotente ěru pinderen ondrker ahin
his servants-to said, 'all-from good cloth having-brought him
 chuytra, ante ahiki tētuno aŋtin, qedno jutan attra. Ante borqo
cause-to-wear, and his hand-on ring, feet-on shoes put. And fatted
 ōy-maqon, nām laplet ante apokārlet, athik ondrker
cow-young, we should-eat and should-make-merry, therefore having-brought
 pita; i engadeh keyp meñjah, je aneke nandu jiyaryah; ewjyah,
kill; this my-son dead was, but now again revived; he-was-lost,
 je aneke anduwrah.' Ante ār apokāroti jejyar.
but now was-found.' And they to-make-merry began.

Ahiki mēgro taŋgadeh ā gari keteno dōkyah. Kirneh āh ada
His eldest his-son that time field-in was. Returning he house
 atgi aŋrskēh lale-pāre-ki saḍin meñjah. Ante ort chākriyan
near having-reached dancing-singing-of sound heard. And one servant
 bikkeh, 'ith indrth?' āny meñjah. Āh ahin awdyah, 'ning-doh
having-called, 'this what?' thus asked. He him-to said, 'thy-brother
 barchah, ante abboh ahin ěruqani andah ālagkeh borqo ōy maqon
came, and thy-father him well found therefore fatted cow young
 piṭyah.' Ānko āh rōkarkeh ule koroti maɾ-menlah. Je ahi
killed.' Then he having-got-angry inside to-enter willing-was-not. But his
 tambakoh urqqeh ahin bōtrah. Āh tambakon awde-kirtrah,
his-father having-come-out him entreated. He his-father-to said-returned,
 'tūḍa, inond bacheri ěn niŋgen sēwch dōkin, ante ikonno
'see, so-many years I thee having-served am, and ever
 goṭe niŋki ukmen tuwleken, je ěn eng saŋgaleri saŋgal apokārten,
even thy command broke-not, but I my companions with should-rejoice,
 athik nīn ikonno goṭe maqond ěr maqon enge qatleki; je
therefore thou ever even one sheep young me-to gavest-not; but
 niŋki biṭen laŋwino oŋgyah, ā niŋgadeh barchah, ani nīn
thy property harlotry-in consumed, that thy-son came, then thou
 ahi lagki borqo ōy maqon piṭki.' Ānko āh ahin awdyah, 'o
his sake-for fatted cow young killedest.' Then he him-to said, 'O
 engade, nīn eng saŋgal jugek behne; engkith āth niŋkith. Je i
my-son, thou me with always art; mine that thine. But this
 niŋdoh keyp meñjah, je nandu ujih; ewjyah, je anduwrah,
thy-brother dead was, but again lives; was-lost, but was-found,
 ālagkith name lalopāroti apokāroti behith.
therefore us-to to-dance-and-sing to-make-merry it-is.'

[No. 39.]

DRAVIDIAN FAMILY.

MALTO.

SPECIMEN II.

(SONTHAL PARGANAS.)

Mundi-mundi gol-rājarki amlente agdu maler i mulekeno
Formerly-formerly Hindu-kings-of time-from before the-men this country-in
 dokker tam maṛ-meñjar. Aṭino aṅge-maṅge qale-kukṛe kudyar chaqar. Dokno
living their will-did. There their-own field-plot made sowed. Living
 dokno goler i mulukek aṇsker maleri guni gaṛe baje-naqe
living Hindus this country-to having-come men with much fighting-mutually
 dokyar, ante aṛin ṭideker āriki qeqle ante qale bachyar. Maler
were, and them having-overcome their land and field robbed. The-men
 tamki qepe ante qale ambker ḍaḍeno ḍokoti jejyar. Ḍaḍeno āṛ
their villages and fields having-left forest-in to-live began. Forest-in they
 qale-kukṛe ēṛ-ēṛu kudoti chaqoti polar, ā-lagker āṛ āw-āwen
field-plots good-good to-make to-sow were-unable, therefore they those
 bir-menlar, je gaḥṇḍ-gaḥṇḍi tungrle aḥṛan charchar, ante chañje māke
did-not-attend, but many-many having-gathered hunt made, and deer stag
 chitran kise ante ado sāwajen piṭle, ba ino ano golerki biten
spotted-deer pigs and other animals killing, or here there Hindus-of property
 luschle qepik ondrar. Ante iw-iwti tam-tamki peler ante maqer
plundering village-to brought. And these-from their-their wives and sons
 ujyar. Āṛ gaṛe chechrun ante baṛy meñjar, ā-lagker goler
lived. They very cunning and powerful were, therefore Hindus
 aṛin daryoti ba ṭekyoti polar.
them catch or hinder could-not.

FREE TRANSLATION OF THE FOREGOING.

In old times, before the time of the Hindū kings, the Paharias lived in this country and did just as they liked. They tilled and sowed their own plots. In the course of time the Hindūs came into the country and began to fight the Paharias. At last they overpowered them and took their lands and fields from them. The Paharias then left their villages and their fields and began to live in the woods. They could not there till and sow good plots, and therefore they left off attending to them, but began to gather in great flocks and turned to hunting. They killed deer, stags, spotted deer, pigs, and other animals, and they occasionally also plundered the property of the Hindūs and brought it home to their villages. Their wives and children lived from such things. The hillmen were very cunning and powerful, and the Hindūs could not, therefore, catch them or check them.

KUI, KANDHĪ, OR KHOND.

The Kandhs or Khonds are a Dravidian tribe in the hills of Orissa and neighbouring districts, and the number of speakers may be estimated at about half a million people.

The tribe is commonly known under the name of Khond. The Orīyās call them Kandhs, and the Telugu people Gōṇḍs or Kōḍs. The name which they use themselves is Ku, and their language should, accordingly, be denominated Kui. The word Ku is probably related to Kōi, one of the names which the Gōṇḍs use to denote themselves. The Kōi dialect of Gōṇḍi is, however, quite different from Kui. Compare the specimens on pp. 545 and ff.

The Khonds live in the midst of the Orīyā territory. Their habitat is the hills separating the districts of Ganjam and Vizagapatam in the Madras Presidency and continuing northwards into the Orissa Tributary States, Bod, Daspalla, and Nayagarh, and, crossing the Mahanadi, into Angul and the Khondmals. The Khond area further extends into the Central Provinces, covering the northern part of Kalahandi, and the south of Patna.

Kui is surrounded, on all sides, by Orīyā. Towards the south it extends towards the confines of the Telugu territory.

The language varies locally all over this area. The differences are not, however, great, though a man from one part of the country often experiences difficulty in understanding the Kui spoken in other parts. There are two principal dialects, one eastern, spoken in Gumsur and the adjoining parts of Bengal, and one western, spoken in Chinna Kimedi. According to the report of the Madras Census of 1891 the caste called Konda, Kondadora, or Kondākapu, which is found on the slopes and the eastern summits of the eastern Ghats in Vizagapatam, speak a dialect of Kui, though they returned Telugu as their native tongue. The Madras Presidency not falling within the scope of this Survey, we have no new materials for testing this statement.

In the north, Kui has come under the influence of the neighbouring Aryan forms of speech, and a specimen forwarded from the Patna State was written in Orīyā with a slight admixture of Chhattisgarhi.

The number of Kandhs returned at the Census of 1891 was 627,388. The language returns, however, give a much smaller figure. The reason is that many Kandhs have abandoned their native speech. To some extent, however, the discrepancy is also due to incorrect returns and to the fact that 306,241 of the inhabitants of the Ganjam and Vizagapatam Agencies did not return their language.

The revised figures for Kui in those districts where it is spoken as a home tongue are as follows :—

Madras Presidency	190,893
Bengal and Feudatories	61,550
Angul and Khondmals	46,622
Orissa Tributary States	14,928
Central Provinces	65,600
Patna	759
Kalahandi	64,850
TOTAL	318,043

- LINGUM LETCHMAJEE,—*An Introduction to the Grammar of the Kui or Kandh Language*. Calcutta Christian Observer. May and June 1853. Second edition. Revised and corrected (by Rev. J. M. Descombes and Dr. G. A. Grierson). Calcutta, 1902.
- HODGSON, B. H.,—*Aborigines of the Western Ghats*. Journal of the Asiatic Society of Bengal, Vol. xxv, 1857, pp. 39 and ff. Reprinted in *Miscellaneous Essays relating to Indian subjects*. Vol. ii, London, 1880, pp. 112 and ff. Kondh vocabulary, by H. Newill, on pp. 46 and ff., 119 and ff., respectively.
- [LYALL, SIR A. C.,]—*Report of the Ethnological Committee on papers laid before them and upon Examination of specimens of aboriginal tribes brought to the Jubbulpore Exhibition of 1866-67*. Nagpore, 1868. Part ii, pp. 108 and ff. and Part iii, pp. 1 and ff.
- CARMICHAEL, D. F.,—*A Manual of the District of Vizagapatam in the Presidency of Madras*. Madras, 1869. Contains vocabularies of Highland Khond and Lowland Khond.
- DALTON, E. T.,—*Descriptive Ethnology of Bengal*. Calcutta, 1872. Note on the tribe on pp. 285 and ff; vocabulary by V. Ball, on pp. 302 and ff.
- CAMPBELL, SIR GEORGE,—*Specimens of Languages of India*. Calcutta, 1874. Khond on pp. 95 and ff.
- SMITH, MAJOR J. MCD.,—*A Practical Handbook of the Khond Language*. Cuttack, 1876.
- Manual of the Administration of the Madras Presidency*. Vol. ii. Madras, 1885. Khond Vocabulary on pp. 198 and ff.
- FRIEND-PEREIRA, J. E.,—*Marriage Customs of the Khonds*. Journal of the Asiatic Society of Bengal. Vols. lxxi, Part iii, 1902, pp. 18 and ff. Contains a Kui invocation, with translation.

Kui is not a literary language and does not possess a character of its own. The Gospel of St. Mark and parts of the Old Testament Grammar. have been translated into the language, and have been printed in the Oṛiyā character.

The dialect spoken in Gumsur has been dealt with in the grammars published by Messrs. Lingum Letchmajee and Smith, and is relatively well known. It may be considered as the Standard form of the language, and the remarks which follow apply to it.

Pronunciation.—The short *a* is pronounced as the *a* in 'pan.' In the Khondmals it has a broader sound, probably that of *a* in 'all,' and it is often written *o* in the specimens. Thus, *raṭā* and *roṭā*, big. The long *ā* is, according to Mr. Lingum Letchmajee, shortened before *i* and *h*, and when followed by double consonant. Thus, *aĩ*, I come, but *ādi*, thou comest; *massē*, I was. The specimens, however, do not confirm this rule. In words such as *massē* they simplify the consonant and preserve the *ā* long; thus, *māsē*, I was. Similarly the *ā* is written long in *āĩ*, I am; *ēāñju*, he, and so forth.

Similar is the case with *ē* before double consonant. Lingum Letchmajee writes *essē*, Major Smith *ēssē*, and the specimens *ēsē*. In Kalahandi, the double *ss* in such words is replaced by *ch*; thus, *māchē*, I am.

ḍ is often pronounced as *r* in the Khondmals; thus, *gōḍā* and *gōrā*, horse. In Chinna Kimedi *l* is used instead. Thus, *pāḍu* and *pālu*, milk; *iḍḍu* and *illu*, house. In Kalahandi *l* is also often substituted for *r*; thus, *nēgāli*, Standard *nēgāri*, a good woman.

In Orissa and the Central Provinces a *v* commonly becomes *b*; thus, *bēstēñju*, Standard *vestēñju*, he said. In the Khondmals we even find *ēbāñju*, he; *ēbāru*, they, corresponding to Standard *ēañju*, *ēāru*. The Standard form is also used in Kalahandi. A comparison with Telugu *vāḍu*, Kanarese *avanu*, he, shows that the *v* in this word has been dropped in the Standard. The form *ēañju* seems to correspond to Kanarese *avanu*. The substitution of *ñj* for *n* in connected languages is especially common in Kalahandi where we find forms such as *ēāñji*, Standard *ēāni*, his.

Inflexional system.—The usual inflexional forms will be found in the Skeleton Grammar on pp. 462 and f. For further details the student is referred to the works quoted above under Authorities. I shall here only make a few general remarks.

Nouns.—Kui agrees with Telugu and Gōṇḍi in using the same form for the feminine and neuter singular. Thus, *gināri*, the woman, or animal, that does. The pronouns and verbal tenses likewise have one and the same form for the feminine and neuter plural of the third person.

The suffixes of the plural are *ru* for men, and *wi*, *ga*, and *skā* for the feminine and neuter. These suffixes must be compared with *ru* and *gaḷ* in Kanarese, Tamil, etc. *ōr*, *ṅg*, and *k* in Gōṇḍi.

The old numerals are apparently disappearing, being replaced by Aryan forms. The Dravidian numerals are still in use up to seven. 'Five' is *siṅgi* and 'six' *sajgi*. Compare Tamil *añju*, Gōṇḍi *saiyūṅg*, five; Tamil *āru*, Gōṇḍi *sārūṅg*, six.

Pronouns.—The personal pronoun of the first person has two forms of the plural, one including, and the other excluding, the person addressed. The former is called a dual by Lingum Letchmajee. The form occurs, however, as an ordinary inclusive plural in the first specimen from the Khondmals. Thus, *āju tinā*, we shall eat. It should be noted that there is a similar distinction in the first person plural of the verb. The inclusive plural does not seem to exist in Kalahandi.

Verbs.—There are only two proper tenses, the indefinite and the past. The indefinite tense is used as a future and a present. The negative verb has the same two tenses. Kui in this respect must be compared with old Kanarese. Other tenses are formed by adding the verb substantive to the verbal participles. These are never used alone, but, with the addition of a *nā*, they are used to form adverbial phrases. Thus, *pāginā-vio*, when beating; *pāgān-āi*, having become a beater, having beaten. Compare the relative participles in Telugu. The ordinary relative participles in Kui are slightly different.

When the preceding remarks are borne in mind it is hoped that the short sketch of Kui grammar which follows will enable the student to grasp the forms occurring in the specimens. For further details the works of Lingum Letchmajee and Major Smith should be consulted. The former is the base of the present sketch, which illustrates the Kui dialect spoken in Gumsur and Bod. No specimens have been received from those districts. The short tale which follows on p. 464 has been taken from Major Smith's Handbook. It will be noticed that long vowels are used in many cases where they ought to be short according to Lingum Letchmajee, and that double consonants are often simplified. Thus, *mrānū-gāṭāñju* instead of *mrānu-gaṭṭañju*, the owner of the mangoes. I have added an interlinear translation. In one or two places it is not quite certain.

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KUI SKELETON GRAMMAR.

I.—NOUNS.—Masculine nouns form their plural in *ru*; thus, *ābā*, father; *ābāru*, fathers; *tinañju*, an eater; plur. *tināru*. Other nouns add *skā*, *kā*, or *gā*. Thus, *āñgi-skā*, sisters; *viñā-kā*, bundles of straw; *kōḍi-ñgā*, cows. So also masculine nouns ending in *ñju*, e.g. *lāveñju*, a young man; plur. *lāveñgā*. Feminine nouns ending in *āri* take *āwi*. Thus, *tināri*, she who eats, plur. *tināwi*.

	<i>lāveñju</i> , a young man.		<i>dādā</i> , elder brother.		
	Sing.	Plur.	Sing.	Plur.	
Nom.	<i>lāveñju</i> .	<i>lāveñgā</i> .	<i>dādā</i> .	<i>dādāru</i> .	Nouns ending in <i>ñju</i> form their singular as <i>lāveñju</i> , other nouns as <i>dādā</i> . Other postpositions are <i>tini</i> , <i>tañgi</i> , <i>tiñgi</i> , and <i>tiki</i> , to; <i>ḥai</i> , <i>ḥai</i> , <i>tōḥi</i> , and <i>tākā</i> , from; <i>tanni</i> , <i>tā</i> , <i>lai</i> , <i>lai-tā</i> , in; <i>wākhā-tā</i> , near; <i>kā</i> , with, etc. They are added to the same form as the dative suffix <i>ki</i> .
Acc.	<i>lāveñni</i> .	<i>lāveñgāni</i> .	<i>dādāni</i> .	<i>dādāri</i> .	
Dat.	<i>lāveñniki</i> .	<i>lāveñgāniki</i> .	<i>dādāki</i> .	<i>dādāriki</i> .	
Gen.	<i>lāveñni</i> .	<i>lāveñgāni</i> .	<i>dādāni</i> .	<i>dādāri</i> .	

Adjectives are indeclinable. Adjectives are formed from nouns by adding *gaḥḥa*; thus, *dāḥḥa-gaḥḥa*, strength-having; strong.

II.—PRONOUNS.—

	I.	We (inclus.).	We (exclus.).	Thou.	You.	Who?	In Chianna Kimedi there are separate forms for the accusative, viz., <i>nanna</i> , me; <i>mamma</i> , us; <i>ninna</i> , thee; <i>mimma</i> , you. In Bod and Gumsur the dative is used instead. Who? is also <i>umbāi</i> , <i>imbāri</i> , and <i>imbāru</i> .
Nom.	<i>ānu</i> .	<i>āju</i> .	<i>āmu</i> .	<i>īnu</i> .	<i>īru</i> ,	<i>imbāi</i> .	
Dat.	<i>nañgē</i> .	<i>ammañgē</i> .	<i>mañgē</i> .	<i>niñgē</i> .	<i>miñgē</i> .	<i>imbēriki</i> .	
Gen.	<i>nā</i> , <i>naḥ</i> .	<i>ammāni</i> .	<i>mā</i> , <i>maḥ</i> .	<i>nī</i> .	<i>mī</i> .	<i>imbēri</i> .	

	He.	She, it.	They.		Self.		Instead of <i>āñju</i> , etc., we also find <i>ēwañju</i> , <i>oñju</i> , etc. <i>Tānu</i> has a feminine <i>trāi</i> , and the genitive is often <i>trā</i> instead of <i>tānā</i> .
			Masc.	Fem. and neut.	Sing.	Plur.	
Nom.	<i>āñju</i> .	<i>ēri</i> , <i>ērā</i> .	<i>āru</i> .	<i>ēwi</i> , <i>ēwa</i> (- <i>skā</i>).	<i>tānu</i> .	<i>tāru</i> .	
Acc.	<i>āñni</i> .	<i>ērāni</i> .	<i>āri</i> .	<i>ēwaskāni</i> .	<i>tānā</i> .	<i>tārā</i> .	
Dat.	<i>āñniki</i> .	<i>ērāniki</i> .	<i>ārīki</i> .	<i>ēwaskāniki</i> .	<i>tānāki</i> .	<i>tārāki</i> .	
Gen.	<i>āñni</i> .	<i>ērāni</i> .	<i>ārī</i> .	<i>ēwaskāni</i> .	<i>tānā</i> .	<i>tārā</i> .	

Like *āñju* are inflected *iañju*, this man; *estāñju*, who? *Innā*, what? is indeclinable. *Innāri*, what? is inflected like *ēri* it. Adjectival pronouns are *ā*, *ē*, *ō*, that; *i*, this; *estī*, which?

III.—VERBS.—

A.—Regular verbs.—Principal parts.—

Verbal noun.	<i>pāga</i> , to beat.	<i>meḥpa</i> , to see.	<i>kōpa</i> , to cut.	<i>āwa</i> , to become.	<i>giwa</i> , <i>gipka</i> , to do.
Inf. of purpose.	<i>pāgboṇḍi</i> .	<i>meḥboṇḍi</i> .	<i>kōboṇḍi</i> .	<i>āboṇḍi</i> .	<i>giboṇḍi</i> .
Conjunctive participle, Present	<i>pāgi</i> .	<i>meḥpi</i> .	<i>kōḍi</i> .	<i>āḥ</i> .	<i>gi(pk)i</i> .
„ „ Past	<i>pāga</i> .	<i>meḥa</i> .	<i>kōa</i> .	<i>āja</i> .	<i>gia</i> .
Rel. part.					
Pres. and fut.	<i>pāgini</i> .	<i>meḥni</i> .	<i>kōni</i> .	<i>āni</i> .	<i>gini</i> .
„ Neg.	<i>pāgāni</i> .	<i>meḥāni</i> .	<i>kōāni</i> .	<i>āāni</i> .	<i>giāni</i> .
Past.	<i>pāgiti</i> .	<i>meḥti</i> .	<i>kōti</i> .	<i>āti</i> .	<i>giti</i> .
„ Neg.	<i>pāgāti</i> .	<i>meḥāti</i> .	<i>kōāti</i> .	<i>āāti</i> .	<i>giāti</i> .
Present and fut.	<i>pāgiḥ</i> .	<i>meḥḥ</i> .	<i>kōḥ</i> .	<i>aḥ</i> .	<i>giḥ</i> .
„ Neg.	<i>pāgēnu</i> .	<i>meḥēnu</i> .	<i>kōēnu</i> .	<i>āēnu</i> .	<i>giēnu</i> .

II.—VERBS—*contd.*A.—Regular verbs.—Principal parts—*contd.*

Verbal noun.	<i>pāga</i> , to beat.	<i>meḥpa</i> , to see.	<i>kōpa</i> , to cut.	<i>āwa</i> , to become.	<i>giwa</i> , <i>gipka</i> , to do.
Past tense.	<i>pāgitē.</i>	<i>meḥtē.</i>	<i>kōtē.</i>	<i>ātē.</i>	<i>gitē.</i>
„ Neg.	<i>pāgātē (-nu).</i>	<i>meḥātē (-nu).</i>	<i>kōātē (-nu).</i>	<i>āātē (-nu).</i>	<i>giātē (-nu).</i>
Imperative.	<i>pāgāmu.</i>	<i>meḥmu.</i>	<i>kōmu.</i>	<i>ām.</i>	<i>gimu.</i>
„ Neg.	<i>pāgā.</i>	<i>meḥā.</i>	<i>kōā.</i>	<i>āā.</i>	<i>giā.</i>

Personal terminations.—

	Present and future.		Past tense.		Imperative.		
	Positive.	Negative.	Positive.	Negative.	Positive.	Negative.	
Sing. 1.	<i>pāgi.</i>	<i>pāgēru.</i>	<i>pāgitē.</i>	<i>pāgātē (-nu).</i>			All other regular verbs are inflected in the same way. The plural of the positive imperative ends in <i>du</i> when the singular does not end in <i>āmu</i> . Thus, <i>gidu</i> , do ye.
2.	<i>pāgidi.</i>	<i>pāgāi.</i>	<i>pāgiti.</i>	<i>pāgāti.</i>	<i>pāgāmu.</i>	<i>pāgā.</i>	
3m.	<i>pāgineñju.</i>	<i>pāgeñju.</i>	<i>pāgiteñju.</i>	<i>pāgātēñju.</i>			
3 f. & n.	<i>pāginē.</i>	<i>pāgē.</i>	<i>pāgitē.</i>	<i>pāgātē.</i>			
Pl. 1. incl.	<i>pāgina.</i>	<i>pāgassu.</i>	<i>pāgita.</i>	<i>pāgātassu.</i>			
1 excl.	<i>pāgināmu.</i>	<i>pāgāmu.</i>	<i>pāgitāmu.</i>	<i>pāgātāmu.</i>			
2.	<i>pāgidēru.</i>	<i>pāgēru.</i>	<i>pāgitēru.</i>	<i>pāgātēru.</i>	<i>pāgātu.</i>	<i>pāgātu.</i>	
3 m.	<i>pāginēru.</i>	<i>pāgēru.</i>	<i>pāgitēru.</i>	<i>pāgātēru.</i>			
3 f. & n.	<i>pāginu.</i>	<i>pāgu.</i>	<i>pāgitu.</i>	<i>pāgātu.</i>			

B.—Irregular Verbs.—*Manba*, to be.

	Present.		Past.		
	Sing.	Plur.	Sing.	Plur.	
1 incl.	<i>manna.</i>	<i>massa.</i>	The imperative is <i>manmu</i> , plur. <i>manju</i> . The corresponding negative verb <i>sidēnu</i> , I am not; <i>sidātē</i> , I was not, is regularly inflected.
1 excl.	<i>ma.</i>	<i>mannāmu.</i>	<i>massē.</i>	<i>massāmu.</i>	
2.	<i>manji.</i>	<i>manjēru.</i>	<i>massi.</i>	<i>massēru.</i>	
3 m.	<i>manneñju.</i>	<i>mannēru.</i>	<i>massēñju.</i>	<i>massēru.</i>	
3 f. & n.	<i>mannē.</i>	<i>mannu.</i>	<i>massē.</i>	<i>massu.</i>	

In the same way are conjugated *punba*, to know; *venba*, to hear; *tinba*, to eat. Present conjunctive participle *puñji*, *veñji*, *tiñji*; Past conjunctive participle *puñja*, *veñja*, *tiñja*. Similarly also *salba*, to go; Present conj. part. *sajji*; Past conjunctive part. *salla* or *sajja*; Present and future *sai*, 2nd person *sajji*, plur. *sānēru*; Past *sassē*, Imperative *salmu* or *sajju*, plural *saldu*.

Compound tenses.—Formed by adding the verb *manba*, to be, to the present and past conjunctive participles. Thus, *gipki-ma*, I am doing; *gipki-massē* (in Gumsur *gipkissē*), I was doing; *gia-ma*, I have done, etc.

A kind of precativ is formed from the verbal noun by adding *kānu*, 2 *kādi*, 3 m. *kāju*, 3 f. & n. *kāri*; plur. 1 *kāmu* (*kāsu*), *kādu*, 3 m. *kāru*, 3 f. & n. *kāwi*. Thus, *salba-kāru*, let them go.

Condition is denoted by adding *kē* to the past relative participle; thus, *ānu giākē*, if I do, or did.

Āki added to the past relative participle and *ānē* added to the verbal noun denote the cause. Thus, *ānēgi giāki*, or, *giwānē*, because (they) did so.

Mu, I can, and *ku*, I will not, are added to the verbal noun; thus, *āmu giwa muāmu*, we cannot do.

Verbal nouns are formed from the relative participles by adding the terminations of the personal pronoun of the third person. Thus, *tinañju*, an eater; fem. and neut. *tināri*.

A second set of relative participles are formed from the present and past conjunctive participles by adding *nā*. These forms are always used when the participles are used by themselves. They are combined with particles in order to form adverbial clauses. Thus, *pāginā-vio*, when beating; *ānā-vō*, when coming; *pāgānāi*, *pāgānāngā*, *pāgānāiko*, having beaten. *Āi*, *āngā*, and *ai-ko* are old conjunctive participles of *āwa*, to become. The negative conjunctive participle is also a compound form, and is formed by adding *ār-āngē* (in Chinna Kimēdi *ān-āngā*) to the past conjunctive participle. Thus, *pāgār-āngē*, not having struck.

Passive voice.—Not in common use. Formed by adding *āwa*, to become, to the verbal nom. Thus, *giwa-ālē*, it is done.

[No. 40.]

DRAVIDIAN FAMILY.

KUI, KANDHĪ OR KHOND.

(Major J. McD. Smith, 1876.)

KOGĀÑJŪ ĒNGĀ MĀHĀ-MRĀNŪ-GĀṬĀÑJŪ.
BOY AND MANGO-TREE-OWNER.

Kogāñjū māhā prēk-ātēñjū. Mrānū dēgātānni koksānāikā jēdā
A-boy mangoes stealing-became. Tree branch-in sitting heart
jilli-dāi tiñjisēñjū. Tiñjisāwā mrānū-gāṭāñjū būdā-gāṭāñjū roāñjū tānā
gladness-in eating-was. Eating-when tree-owner old-man one his
māhā pēski-wātēñjū. Wājā-nāi ā kogāni mēhitēñjū; mēhā-nāi
mangoes gathering-came. Having-come that boy saw; having-seen
ēri mādē, 'kogān̄thi ānā gidi nāi mrānūtānni? dāndē wāmū,
that in, 'boy what doest my tree-in? quickly come,
wāātēkā issingātēkā wāwā-giē,' iñji vēstēñjū. 'Āē būdā-
comest-not-if somehow to-come-shall-make,' saying said. 'Nay old-
gātāndi dē, ēssē-vē gidi? Ānū wāēnū; tūtū pāñjitēkā
one O, whatever will-you-do? I will-not-come; belly filled-when
wāē, inū ārtēkā ēssē-vē wāānu.' Būdā-gāṭāñjū ārā vēñjā-
will-come, thou callest-if 'ever will-not-come.' The-old-man that having-
nāi, 'ānū āspā gitēkā vāñēñjū ginnā vaēñjū sūdiē,'
heard, 'I frightening do-if he-will-come or will-not-come shall-see,'
iñji kogi-kogi dējālkā āhānāi ikkē vitēñjū; vivānē kogāñjū
saying small-small clods taking gently threw; throwing-from the-boy
kāksānāi āwāniki, 'vivi-dūmū, vivi-dūmū būdā-gāṭān̄thi dē, ivi
laughing him-to, 'to-throw-continue, to-throw-continue old-one O, these
pātēkā annāri ān?-imbānē kopki-dūē,' iñji ēsitēñjū;
hit-if what will-be?-here-indeed to-sit-will-continue,' saying said;
ēsānē būdā-gāṭāñjū tānā jēdātā, 'dējālkā vitēkā ānni-vē āā-ātē;
on-saying the-old-man his mind-in, 'clods throw-if anything not-becoming-is;
idē vāddingā vitēkā ānni ānē ginnā āē sūdiē,' iñji
now stones throw-if what will-happen or not-will will-see,' saying
dēri dēri dāddingā āhānāi dātā-dāi dāndē dāndē vitēñjū; vivānē
big big stones taking force-with quickly quickly threw; throwing-from
dēhānē pātū, pānpānē kogāñjū riānāi mrānū-ṭikā ditēñjū, divā-dāndē
much hit, hitting-from the-boy crying tree-from fell, falling-immediately
būdāgāṭāñjū āhānāi dūrā-dāi dēhānē sāhātēñjū.
the-old-man seizing stick-with much beat.

FREE TRANSLATION OF THE FOREGOING.

A lad went to steal mangoes, and, seated on a branch, was eating to his heart's content, when an old man who owned the tree came to gather his fruit, and espied the lad there. 'Hey, my lad,' exclaimed he, 'what are you about on my tree? Come down at once, or I will make you do so somehow or other.' 'Nay, old fellow, what will you do? I will not come. When I am satisfied, I will, but not certainly at your bidding.' On hearing this the old man said, 'I will see whether I can frighten him down or not,' and he began to throw little clods of earth at him gently; but the boy, laughing at him, exclaimed, 'throw on, old fellow, throw on. If these do hit me, what does it matter? I shall sit quietly here.' On this the old man said within himself, 'there is no use in throwing clods of earth. I will see whether anything will result from throwing stones.' So saying he took up some very large ones, and threw them with force and rapidity. A number of them struck the boy, who fell down out of the tree crying, when the old man seized him immediately, and gave him a sound beating with a stick.

The specimens received from the Khondmals represent the same form of Kui as that spoken in Gumsur and Bod. There are, however, some traces of the influence of the neighbouring Oriyā. Thus the interrogative pronoun is often used as a relative, and a *b* has been substituted for every *w* or *v*. The cerebral *ç* is often pronounced as an *r*, and so on. Long vowels are used as in the preceding specimen, and double consonants are simplified. On the whole, however, the dialect is the same.

The first specimen is a version of the Parable of the Prodigal Son. The second is a short folktale, which is also found in Major Smith's Handbook, on pp. 68 and ff. A list of Standard Words and Phrases will be found on pp. 648 and ff.

[No. 41.]

DRAVIDIAN FAMILY.

KUI, KANDHĪ OR KHOND.

SPECIMEN I.

(DISTRICT KHONDMALS.)

Raāni ri mrikā māsēru. Ebār-ṭākā kogāñju tānā ābāki bēstēñju.
One-of two sons were. Them-from the-younger his father-to said,
 'ābā, nī dana-ṭākā nāngē ēsē bāgā diānē ērā siāmu.' Ehēngā
'father, thy property-from me-to which share will-fall that give.' Then
 ebāñju tānā dana ebārki bāgā-giā sitēñju. Ikali dinā sāsēkā
he his property them-to share-making gave. Few days passed-when
 kogēri mriēñju gulē dana uspā-māsēñju, ehēngā durā dēsāki sājā
younger son all property collecting-was, then far country-to going

māsēñju. Ēmbā rai buditā gulē dana uḍi-gitēñju. Ēsti-belā gulē
was. There bad sense-in all property spent-made. What-time all
 uḍi-gitēñju ěmbā ratā jugā diātē; ěi-gēli ěbāñju dēhā kalabalatā
spent-made there mighty famine fell; therefore he great distress-in
 ditēñju. Irā-tā ěbāñju sājā-nāi ē dēsā raāni-kē rāhi-ātēñju.
fell. This-from he having-gone that country(-of) one-with staying-became.

Ēi lōku ěbāni-ki pāji-bidā kapā-tiñgi kētā-tāngi pāñditēñju. Ēsti-belā
That man him pig-flock tending-for field-to sent. Which-time
 ěbāñju ělu pātēñju ěbāñju bēstēñju, 'nāi ābāri āliā-lōkungā isē tinārā
he sense recovered he said, 'my father's servants so-much food

pāñpi māñēru jē ērā tiñjānākā sārāi-māñē; ānu sākita sāi-māñ.
getting are that that having-eaten to-spare-is; I hunger-from dying-am.

Ānu niñgānāi ābā saḍiki sājī ěbāniki bēsī, "ābā, ānu
I having-arisen father near-to will-go him-to will-say, "father, I

ratāpēnu bāgāritā atē nī saḍiṭi pāpa giā māñ. Nī mriēñju
heaven against and thee before sin having-done am. Thy son

ilbātingi atē ānu sājñai siḍēnu. Nāñgē nī ra āliā gimū."'
to-be-called anymore I worthy am-not. Me thy one servant make."

Ēbāñju niñgitēñju ēhēngā ābā saḍiki sāsēñju. Ēbāñju ikē duratā
He arose and father near went. He some distance-at

māñēñju, ěi-belā tānā ābā ěbāniki mēhānāñ lālaki ātēñju; ēhēngā
is, that-time his father him having-seen kind became; and

piñjānākā sājānāi tāndā dakā āhtēñju ēhēngā nañjitēñju. Mriēñju
having-run having-gone his neck embraced and kissed. The-son

ěbāniki bēstēñju, 'ābā, ratāpēnu bāgāritā nī saḍiṭi pāpa giā māñ.
him-to said, 'father, heaven against thee near sin having-done am.

Nī mriēñju inbātingi atē ānu sājñai siḍēnu.' Tānā ābā
Thy son to-be-called anymore I worthy am-not.' His father

āliā-lōkurki bēstēñju, 'nēgi siñḍā tādu ēhēngā ibāniki tātā-gidu, atē
servants-to said, 'good cloth bring and this-to to-put-on-make, and

mudi bāñjutā sidu, satēñi kādutā sidu. Bādu, āju gulē tinā ēhēngā
ring finger-on give, shoes feet-on give. Come, we all shall-eat and

jēḍā-jēḍā ginā; jē-gēli i nāi mriēñju sājāñjā māsēru, ěj-gitēñju;
merry shall-make; because this my son dead-become was, revived;

bāñā-ājā māsēñju, pāñpā-sāsēñju.' Dāōke ěbāru jēḍā gibātiki,
lost-become was, found-went.' Then they merry to-make

lāgi-ātēru.

beginning-became.

Ēi belātā tānā ratā mriēñju kētātā māsēñju. Ēhēngā ěbāñju
That time-in his big son field-in was. And he

idu-saḍitā āñābā ēñḍā atē gāñi bēsēñju. Ēhēngā ěbāñju āliā-lōku
house-near coming dancing and singing heard. And he servant

rāniki ārtēñju ēhēngi bēñjātēñju, 'i gulē ini-gēli āi-mānē ?'
one-to called and asked, 'this all wherefore becoming-is ?'

Āliā bēstēñju, 'ni āu bātēñju ; ni ābā ēbāniki nēgi
The-servant said, 'thy younger-brother came ; thy father him-to good
 sukutā pānsā-māni-gēli raṭā baji siā-mānēñju.' Irā
happiness-in getting-being-on-account-of big feast giving-is.' This
 bēñjānākā ēbāñju saḍāngi ājānāi idutāngi sālbatiki māngiā
having-heard he angry having-become house-into to-go wishing-not
 ātēñju. Ēigēli tānā ābā rāhātāngi bājānāi tāngē jāti
became. Therefore his father outside having-come him-to much

buji gitēñju. Ēbāñju tānā ābāki bēstēñju, 'mēhimu, ē ābā, ānu
entreating made. He his father-to said, 'lo, O father, I
 isē bāsāri ātē ni kāmā gitē ; ēsēkābē nidā hukum
this-many years became thy work did ; ever thy command

dēgā-ātēnu. Irā ātēkā-bē nāngē tanēlōkurki boji gibātiki
transgressing-not-was. This being-though me my-friends-to feast to-make
 ēsēkābē raṇḍā aḍā siā siḍāi. Ni ēsti mriēñju dāri-giānākā
ever one goat giving wast-not. Thy which son harlotry-making
 nindā gulē dana uḍi-giā-mānēñju, ēbāñju bāti-dāndē
thy all property squandered-making-was, he coming-immediately

tānā-gēli boji siti.' Tānā ābā bēstēñju, 'ē mriēnti, inu
his-sake-for feast gavest.' His father said, 'O son, thou
 rāhāna nākē māñji. Nāndē jāhā mānē, ērā gulē nindā. I ni
always me-with are. Mine what is, that all thine. This thy

āu sājānākā, ējgitēñju ; bānā-ājānākā, pānpā-sāsēñju ;
younger-brother dead-having-become, revived ; lost-having-become, was-found ;
 ēigēli māndē jēḍā-jēḍā gibā āḍāi-mānē.'
therefore our merry making proper-is.'

[No. 42.]

DRAVIDIAN FAMILY.

KUI, KANDHĪ OR KHOND.

SPECIMEN II.

(DISTRICT KHONDMALS.)

KRĀṆḌI ATĒ KORUKĀ.
TIGER AND BUFFALOES.

Korukā tiñji-māsu. Raṇḍā krāṇḍi surā-nāi, 'raṇḍāni tinī,'
Buffaloes eating-were. One tiger having-seen, 'one will-eat,'
 iñji ēbāskāni bāhāki sāsē. Korukā koskā-ṛai āskānāi pēkitu.
saying their presence-to went. Buffaloes horn-with pushing drove-off.
 Ēigēli ēri āhāppā muātē. Ēri dāo puṭupuṭi giānāi
Therefore he seize could-not. He afterwards deception having-made
 isē, 'nēñju raṇḍā sujāmāni oḍā pājā māl; iru ra-āñju
said, 'to-day one fat goat having-killed am; you one
 bilāni bēlātā nāi gāra bāhāki bājānāi tisēkā kāmuli suāri
night time-at my den near coming eat-if very pleased
 āi.' Raṇḍē koru ēmbāki sājānāi gulē bēnōṭi suritē;
shall-be.' One buffalo thereto having-gone all sides saw;
 ēmbā dēhānē bējgu dēri dēri bājā-tēki gāra muhutā
there much fuel large large cooking-pots den mouth-at
 itā-ājā mānē. Ērā gulē surānāi koru kiṇḍri-ājānāi
kept are. That all having-seen the-buffalo having-turned
 sājā-māsi bājānāi pāturitā guhitē. Guh-āimāsā-bā
going-having-been having-come way-on fled. Fleeing-when
 krāṇḍi ērāni bāhāki bājānāi bēstē, 'imbāki bāti,
the-tiger him near having-come said, 'here thou-camest,
 ināki sāji-māñji?' I koru krāṇḍini bēstē, 'ni ṛai
why going-art?' This buffalo the-tiger-to said, 'thy evil
 budi klārnā pānbā-sāji-mānē. I bējgu bājātēki
intention clearly caught-is. This fuel cooking-pot
 oḍā bājā-tiki āē, nāi dēhingi roṭā janta bājātingi
goat to-cook not-is, me like big animal to-cook
 dāhā-māñji,' inji guhitē.
having-prepared-art,' saying fled.

FREE TRANSLATION OF THE FOREGOING.

A tiger saw some buffaloes grazing and went to kill one of them. But they drove him off with their horns, and he could not seize any of them. He then, in order to deceive them, said, 'I have to-day killed a very fat goat, and shall be much pleased if one of you will come to my den to-night and partake of it.' One of the buffaloes accordingly came, looked about, and saw a lot of fire-wood and big kettles. He got frightened and ran away by the road he had gone in coming. The tiger ran after him and asked why he fled. The buffalo answered, 'I clearly understand your evil design. This fuel and these cooking pots you have not prepared in order to cook a goat, but for a big animal like me,' and so saying he ran away.

The dialect spoken in Chinna Kimedi does not seem to differ much from that dealt with in the preceding pages. The cerebral *ḍ* is changed to *l*, and *ḍ* is sometimes substituted for *s*. The numerals are said to be Dravidian, as far as ten.

The personal pronouns have a separate form for the accusative, viz. *nanna*, me; *mamma*, us; *ninna*, thee; *mimma*, you. These forms are identical with those used in Kanarese.

The terminations *di* and *du* in the second person singular and plural of the present tense are sometimes changed to *ri* and *ru*, respectively. Compare the Telugu termination *ru* in the second person plural.

The *ma* of *massē*, I was, etc., is not elided in the compound tenses. Thus, *gipki-massē*, not *gipkissē*, I was doing; *giā-massē*, not *giassē*, I had done.

The negative conjunctive participle is formed in a different way from that usual in Gumsur. Thus, *ēāni suḍāān-aṅga*, without having seen him.

The preceding notes have been taken from Lingum Letchmajee's grammar. No specimens of the Chinna Kimedi dialect are available.

The specimens received from the Kalahandi State are written in a form of Kui which shares some of the characteristics of the Chinna Kimedi dialect. Thus, *ḍ* becomes *l*, e.g. *ilu*, Standard *iḍḍu*, house; *salāṅga*, Standard *saḍāṅgi*, angry. But we also find forms such as *aḍā*, a goat. Double *ss* seems to become *ch*. Thus, *māchē*, Standard *massē*, I was. This *ch* is probably only a way of writing *s*, to prevent its being pronounced as *sh*.

L often corresponds to *r* in other Kui dialects. Thus, *ilā*, this; *nēgāli*, a good woman.

An *ñj* occurs in many forms where other Kui dialects have *n*. Thus, *ēāñji*, him; *ēāñju*, his.

The form *ēāñju*, he, his, agrees with Standard in not pronouncing a *w* between *ē* and *ā*. In other cases *w* has become *b* as in the Khondmals. Thus, *bēstēñju*, he said.

With regard to inflexional forms, we may note the accusative suffix *i*; thus, *ābāi*, the father; *ēāñji*, him. This form is commonly used as a dative as well. Datives such as *iluku*, to the house, are due to the influence of Oṛiyā, or they must be compared with the usual Telugu forms.

In other respects the dialect of Kalahandi well agrees with Standard Kui. Thus the accusative of the personal pronouns is identical with the dative, e.g. *nāṅgē*, me. *Amu*,

we, is also used when the person addressed is included. If this is not a simple mistake in the specimen, the fact is probably due to the influence of Oṛiyā.

It will be sufficient to give the Parable of the Prodigal Son as an illustration of this form of Kui.

[No. 43.]

DRAVIDIAN FAMILY.

KUI, KANDHĪ, OR KHOND.

(STATE KALAHANDI.)

Rañji ri mrēñju mächēru. Ēāru-bāhātā kagāñju mrēñju trā ābā-i
One-of two sons were. Them-among the-younger son his father-to
 bēstēñju, 'āhē ābā, mi mālātā ēchē bāgā mā pātāpātiki ēhā siāmu.'
said, 'O father, your goods-in what share our getting-for that give.'
 Ēmbā ēāñju trā mālā bāgā-giānā ēāri sitēñju. Likē dinā māñjānā
Then he his goods shares-making them gave. Few days having-passed
 ē kagāñju mrēñju gulē radādā-giānā atēñju sēka dinā sājanā nēgi
that younger son all together-making took far country going good
 buddhi sidānā gulē mālā ēmbā mutēñju. Gulē muti bētaṭi ē dinātā
sense not-being all goods there squandered. All spent after that country-in
 bādā sākhī pātēru, ēāñju bādā dukhā pātēñju. Ē dinātā ēāñju
much famine they-suffered, he much distress suffered. That country-in he
 sājanā ē dinātā ra-lōku ēāñju bāhātā, ē mētēñju ēāñji pāñjīngā
having-gone that country-in one-man him near, that man him pigs
 kapātikā kētātā pāñdītēñju. Ēmbā ēāñji amēñju inā tinbātiki siātēru.
to-herd field-in sent. There him anyone anything to-eat gave-not.
 Ē pāñjīngā tiñji mächā, mēhānā tuṭu pāñjātiki mana gitēñju. Dādā
Those pigs eating were, seeing belly to-fill mind made. At-last
 ēāñju puñjānā puohēñju bēstēñju, 'āhā, nā ābā-bāhātā ēchē guti-lōku
he having-known knew said, 'O, my father-with how-many servants
 nātēkā ēāru gāmā tinbātiki pādpi-mānēru, atē āmu sākitā sāi-mānāmu.
enough-from they more to-eat getting-are, but we hunger-in dying-are.
 Āmu ningānā ābā-bāhātā sājanā bēsī, "āhē ābā, ānu Īśvara-bāhātā
I arising father-to having-gone will-say, "O father, I God-before
 mi-bāhātā pāpa gitāmu. Mi mrēñju iñjānā bēspā-lōku sidāmu; mi
you-before sin did. Your son having-said to-say-worthy am-not; your
 rañju gutilōku dēhēngi māngē itāmu." Atē ēāñju ningānā trā ābā
one servant like me keep." And he having-arisen his father
 tādā sächēñju. Atē trā ābā sēkaṭi trānāi mēhānā śōka gitēñju
near went. And his father far-from him seeing compassion made
 atē piñjānā sājanā trā batā āhānā muskitēñju. Ēmbā mrēñju ēāñji
and running going his neck catching kissed. Then the-son him-to

bēstēñju, 'āhē ābā, Īsvara-bāhātā mi-bāhātā pāpa gitāmu, atē mi mrēñju
said, 'O father, God-before you-before sin I-did, and your son
 iñjānā bēspā-lōku sidāmu.' Trā ābā trā kulilōku-tiki bēstēñju, 'gulē-tēkā
saying to-say-worthy am-not.' His father his servants-to said, 'all-from
 nēgi jirā tāchānā tāta-sidu; ibāñjā kājutā mudingā sidu, ēāñju kālūtā
good cloth bringing put-on; of-this hand-on rings give, his feet-on
 pāndāngā sidu. Atē āmu gulē tiñjānā dātā ānāmu; ēnā nā ē
shoes give. And we all having-eaten merry will-be; because my that
 mrēñju sājā-māchēñju, atē ējgitēñju; ēāñju mrāngā māchēñju, pātāmu.
son dead-was, and revived; he lost was, we-found.'

Embā ēāru uḍungu gibātiki giteru.
Then they merry to-make made.

Ēchē-bēlā trā drēi mrēñju kētātā māchēñju. Ēāñju bātā-biā
That-time his eldest son field-in was. He coming-whilst
 ilutāngi bātēñju. Ēndā bājā dimāchē bēñjānā guti-lōku rañjiyi bēngānā
house-to came. Dance music sound hearing servant one calling
 bēñjā-mistēñju, 'ilā inādiki ihingā gipki-mānēru?' Ēāñju bēstēñju, 'mi
inquired, 'this why thus doing-are?' He said, 'your
 tāmbēsā bātēñju, atē mi ābā ēāñji nēgi jēlātā pāti-gāli
younger-brother came, and your father him good state-in getting-because
 drē boji sibki-mānēñju.' Embā salānga ājanā lāiki sālbatiki kutēñju.
big feast giving-is.' Then angry becoming inside to-go wished-not.
 Embā trā ābā dārāti sāchānā ēāñji gāmā bēstēñju. Ēhāngā trā
Then his father outside going him-to much said. But his
 ābā(-i) bēstēñju, 'mēhēndu, mi ini kāthā bēndānā gāmā
father(-to) he-said, 'lo, your any order not-transgressing many
 dinā-ātē mi kāmā gipki-māñ. Ēchētābē tañē gāspātiki uḍungu
days-became your work doing-I-am. Ever friends to-gather merry
 ājanā ēchētābē rañdā adā māngē siā-sidāi. Ēhāngā mi mrēñju
being ever one goat me-to giving-wast-not. But your son
 dāri ilutā sājā-māchēñju, mi gulē mālā mūtēñju, ēāñju
harlots' house-to gone-is, your all property squandered, he
 trā-bāti-gāli ēāñji gāli drē boji siti.' Trā tāñji bēstēñju, 'āhē
returning-when him for big feast gavest.' His father said, 'O
 mrēñju, inu nātādā mañji, atē mā-bāhātā ēchē mālā mānē
son, thou me-near livest, and me-with what property is
 ē gulē mindē. Atē idā mi āmbēsā sājā māchēñju, ējgitēñju;
that all thine. And this your younger-brother dead was, revived;
 ēāñju mrāngā māchēñju, pātēñju; ēādiki ihingī uḍungu ājanā
he lost was, was-found; therefore so merry having-become
 āmu gipki-mānāmu.
we doing-are.'

GŌṆḌĪ.

GŌṆḌĪ is the principal Dravidian language of Northern India, and is spoken by about one million people.

The word GŌṆḌ occurs in the works of Sanskrit lexicographers like Hēmachandra as a term denoting a low tribe. The GŌṆḌs have given their name to the tract of Gondwana, which corresponds to the greater part of what is now the Central Provinces. Their home has long been the plateau between the Nerbudda valley on the north and the Nagpur plains on the south, and connected tribes must have resided to the north of the Nerbudda in the hill tracts of Central India and Rajputana.

The word 'GŌṆḌ' is not now used by the GŌṆḌs themselves, the national name being *Kōi*. This name has been adopted by European scholars as the denomination of a sub-tribe of the GŌṆḌs in Chanda and Bastar and the adjoining districts of Hyderabad and the Madras Presidency. This distinction between GŌṆḌs and Kōis cannot be upheld from a philological point of view. The so-called Kōi is not a separate dialect, but an advanced form of GŌṆḌĪ with more points of analogy with Telugu than is the case in other districts. The other GŌṆḌ dialects of the same districts are of exactly the same kind. They are partly known simply as GŌṆḌĪ, and partly also distinguished by separate names. Thus the hill GŌṆḌs of Chanda are called *Gaṭṭu* or *Goṭṭe*, and others are known under the name of *Māri* or *Mariā*, i.e., perhaps 'forest-people.'

The materials collected for the purposes of the Linguistic Survey and printed below show that these various denominations are only local names for the border dialects where GŌṆḌĪ merges into Telugu. The various forms of what is known as Kōi are more different than is the so-called GŌṆḌĪ from the so-called Kōi of Bastar.

The denomination Kōi, which is used by almost all GŌṆḌs to denote themselves, should, therefore, be dropped as the name of a separate dialect. The same is the case with such names as *Gaṭṭu* and *Mariā*, and all the various dialects of GŌṆḌĪ should be considered as one single form of speech, with local variations, which gradually approaches the neighbouring Telugu.

The GŌṆḌs have once been a numerous and powerful race, and their language must have been spoken over a very wide area. In the course of time, however, the bulk of them have come under the influence of Aryan civilisation, and have given up their old customs and their native language. At the Census of 1891 the number of GŌṆḌs was returned as 3,061,680, but only 1,379,580 were returned as speaking GŌṆḌĪ. Even those returns were probably a little above the mark. The information collected for the purposes of this Survey shows that GŌṆḌĪ has sometimes been returned as the language of people who in reality use some Aryan form of speech. Thus the so-called GŌṆḌĪ of Baghelkhand is a broken form of Baghelī, and the GŌṆḌ Ōjhās of Chhindwara also use a jargon based on that form of speech, while the GŌṆḌs in the Orissa Tributary States speak a form of Oriyā, and so on. Other dialects which have formerly been considered as various forms of GŌṆḌĪ have long ago been classed as Aryan dialects. Such are for instance the Bhatrī dialect of Oriyā in the Bastar State; Hal'bi which language has, in this Survey, been dealt with in connexion

with Marāṭhī, and several minor dialects which will be mentioned below under the heading Semi-Dravidian languages.

The area within which the Dravidian Göñḍī is spoken is, therefore, much less extensive than it used to be. In many cases Göñḍī remains in the hills but has been superseded by some Aryan form of speech in the plains. The Göñḍī area is, therefore, not a continuous one, but consists of several islets, and even in those Göñḍī is not the only language spoken, but other languages are used as well.

The heart of the Göñḍ country is the plateau of the Central Provinces from Wardha in the west and south to Balaghat and Mandla in the east and north. To the south of Nandgaon it continues through Bastar and Chanda into the Madras Presidency where we find Göñḍī spoken side by side with Telugu in Vizagapatam and Godavari, and further into Hyderabad where Telugu and Göñḍī are spoken all over the north-eastern portion of the State.

Beginning with Mandla, we find Göñḍī spoken in the north-west of Mandla and the adjoining hills in the south of Jabalpur, Narsinghpur, and Bhopal, while it is now practically extinct in Damoh and Saugor. It occupies the south-eastern corner of Hoshangabad and is spoken in the north of Chhindwara. We find it all over Betul and Amraoti, while it is gradually disappearing from the neighbouring districts of Ellichpur and Nimar. Göñḍ communities speak the language in Akola, in the centre of Basim, and, partly interspersed with Kōlāms, in the district of Wun. Speakers of Göñḍī are scattered all over the districts of Wardha, Nagpur, and Seoni, in the north-east of Bhandara, and all over Balaghat and in the adjoining parts of Khairagarh. Göñḍī is further spoken in the hills of Western Bilaspur, and there are also a few scattered speakers in Sarangarh and Patna. From the south-west of Raipur and Nandgaon we follow the language southwards, through the north-west of Kanker and the east of Chanda into Bastar, where it is spoken in the north, and also farther to the south, where it meets with Telugu. Still farther to the south we find Göñḍī dialects in Vizagapatam and Godavari, and in the adjoining districts of Hyderabad, from Khamamet in the south-east to Sirpur Tandur in the north-west.

Göñḍī has no well-defined linguistic boundaries, the speakers being almost everywhere scattered among people employing various other languages. In the north it meets with Eastern and Western Hindi and Rājasthānī, to the west we find Marāṭhī, to the south Telugu, and to the east Telugu, Oṛiyā, Hal'bi, and Chhattīsgarhī.

The Göñḍī language does not differ much in the various districts. I have already mentioned that the so-called Maṛiā, Gaṭṭu, and Kōi do not differ so much from ordinary Göñḍī that they should be classed as separate dialects, although the southernmost form of Kōi is a very distinct form of speech. Several other dialects are mentioned in the various Gazetteers and Census Reports. Such is the so-called Bhōi which has been returned from Saugor. The Göñḍ of Saugor are known as Bhōi Göñḍ, and the 2,400 speakers of Göñḍī which were returned from the district for the purposes of this Survey should therefore be expected to speak the so-called Bhōi. No specimens have, however, been obtainable, and at the last Census only three speakers of Göñḍī have been returned from Saugor. The so-called Bhōi must therefore be considered as extinct. Similar is the case of the so-called Ladhāḍī of Amraoti. The specimens forwarded from the district show

that the dialect has ceased to be a Dravidian form of speech, and it will, therefore, be dealt with under Semi-Dravidian languages below. Kōlāmi and Naikī, on the other hand, which have hitherto been considered as dialects of Gōṇḍī, differ so much that they must be separated as a different language.

There thus only remains one real dialect of Gōṇḍī, the so-called Parjī spoken in the Bastar State. The Gōṇḍī specimens forwarded from that State are all far from satisfactory, and it has not, therefore, been possible to give a full account of Parjī. Compare pp. 554 and ff. below.

The number of speakers of Gōṇḍī is continuously decreasing. The estimates made for the purposes of this Survey refer only to Northern India, and the totals for Hyderabad and the Madras Presidency have therefore been taken from the reports of the Census of 1891. The bulk of speakers is found in the Central Provinces and in Berar. The returns of the last Census of 1901 show a small increase in the number of speakers in Berar, while the total for the Central Provinces is more than 200,000 less than the estimates. The tables which follow show the estimated number of speakers in the Central Provinces and Berar compared with the returns of the Census of 1901.

Where spoken.	Estimated number.	Census, 1901.
Saugor	2,400	3
Damoh	1,200	377
Jabalpur	24,130	5,422
Mandla	89,187	78,681
Seoni	146,000	102,747
Narsinghpur	800	383
Hoshangabad	41,550	27,740
Nimar	2,200	1,693
Betul	94,000	81,619
Chhindwara	123,100	104,168
Wardha	40,450	37,880
Nagpur	44,300	41,218
Chanda	96,500	75,146
Bhandara	87,350	55,705
Balaghat	76,300	54,168
Raipur	27,800	7,784
Bilaspur	8,450	2,119
Sambalpur . . . . .	...	232
Bastar	60,660	89,763
Carried over	966,377	766,848

Where spoken.	Estimated number.	Census, 1901.
Brought forward	966,377	766,848
Makrai . . . . .	...	849
Kanker	39,000	37,399
Nandgaon	5,000	1,413
Khairagarh	21,690	1,141
Kawardha . . . . .	...	66
Sakti . . . . .	...	1
Raigarh . . . . .	...	33
Sarangarh	963	855
Rairakhol . . . . .	...	11
Sonpur . . . . .	...	2
Patna	130	4
Kalahandi . . . . .	...	16
TOTAL CENTRAL PROVINCES	1,033,160	808,638

It will be seen that there is a decrease in all districts with the exception of Bastar, where the old estimates must have been too low.

If we turn to Berar we find the returns as follows :—

Where spoken.	Estimated number.	Census, 1901.
Amraoti	12,000	19,022
Akola	1,142	2,208
Ellichpur	4,427	6,148
Buldana . . . . .	...	71
Wun	53,000	55,495
Basim	450	273
TOTAL BERAR	71,019	83,217

As will be seen from the table, there is an increase in all districts, and in addition thereto, 71 speakers were in 1901 returned from Buldana.

In Central India Gōṇḍī was reported to be spoken by 150 individuals in Bhopal. At the Census of 1901, 20,531 speakers of Gōṇḍī were returned from Central India, 20,268 of whom were found in Bhopal. It seems, however, probable that many of the individuals in question did not in reality speak Gōṇḍī.

It will thus be seen that, generally speaking, the number of speakers of Gōṇḍī in Northern India is decreasing.

The number of speakers in those districts where Gōṇḍi is spoken as a vernacular was according to local estimates and the Census reports of 1891 and 1901, as follows :—

	Estimated number.	Census, 1901.
Central Provinces	1,033,160	808,638
Berar	71,019	83,217
Central India	150	20,531
Hyderabad	36,157	59,669
Madras Presidency	6,694	4,240
TOTAL	1,147,180	976,295

To this total must be added the figures for the so-called Gaṭṭu, Kōi, and Maṛiā. They are as follows:—

Gaṭṭu was returned as spoken by 1,680 individuals in Chanda and 353 in the Madras Presidency, *i.e.*, by a total of 2,033. The corresponding figures in the Census of 1901 were 5,494, of whom 5,483 were returned from Chanda.

Kōi was returned as spoken by 51,127 individuals, *viz.* 10,455 in Chanda, 4,169 in Bastar, and 36,503 in the Madras Presidency. In 1901, 70,842 speakers were returned, *viz.* 8,144 in Chanda, 46,803 in the Madras Presidency, and 15,895 in Hyderabad.

Maṛiā was returned as the language of 104,340 individuals, of whom 10,000 were returned from Chhindwara, 31,500 from Chanda, and 62,840 from Bastar. The corresponding total in the last Census of 1901 was 59,876, *viz.* 9,655 in Chanda, 50,091 in Bastar, 3 in Raigarh, and 127 in Assam.

The so-called Maṛiās of Chhindwara are ordinary Gōṇḍs, and they have now been reported to speak the usual Gōṇḍi of the district.

We thus arrive at the following total for Gōṇḍi spoken as a vernacular :—

	Estimated number.	Census, 1901.
So-called Gōṇḍi	1,147,180	976,295
So-called Gaṭṭu	2,033	5,494
So-called Kōi	51,127	70,842
So-called Maṛiā	104,340	59,876
TOTAL	1,304,680	1,112,507

Outside its proper territory Gōṇḍi was only returned for the purposes of this Survey from Angul and Khondmals, where it was spoken by 123 immigrants. The corresponding figure at the last Census of 1901 was 227. In 1901, Gōṇḍi was returned as spoken

by small numbers from the following districts outside the territory where it is spoken as a vernacular :—

Andamans and Nicobars	1
Assam	1,989
Bengal Presidency	240
Bombay Presidency	401
Rajputana	3
TOTAL	2,634

We thus arrive at the following total :—

	Estimated number.	Census, 1901.
Gōṇḍī spoken at home	1,304,680	1,112,507
Gōṇḍī spoken abroad	123	2,634
TOTAL	1,304,803	1,115,141

If we add the speakers of Parjī in Bastar we arrive at the following grand total for Gōṇḍī and its dialects :—

	Estimated number.	Census, 1901.
Gōṇḍī proper	1,304,803	1,115,141
Parjī	17,387	8,833
TOTAL	1,322,190	1,123,974

Gōṇḍī is not a literary language. There are, however, several Gōṇḍī songs current, and some of them have been printed in the work by the Rev. S. Hislop mentioned under Authorities below. The Gospels and the book of Genesis have been translated into the language. In this translation the Dēvanāgarī alphabet has been used. The Telugu character, which is much better suited to the language, has been employed in a translation of the Gospel of St. Luke into the so-called Kōi dialect of the Madras Presidency.

I am not aware of any old mention of the language of the Gōṇḍs. The authorities dealing with Gōṇḍī which I have come across are as follows :—

Authorities.

- Vocabulary of Goand and Oole Words. From Dr. Voysey's MSS. Ellichpur, 16th December 1821. Journal of the Asiatic Society of Bengal, Vol. xiii, Part i, 1844, pp. 19 and ff.*
- ELLIOTT [ELLIOT], W.,—*Observations on the Language of the Goands, and the identity of many of its terms with words now in use in the Telugu, Tamil and Canarese. Journal of the Asiatic Society of Bengal, Vol. xvi, Part ii, 1847, pp. 1140 and ff.*
- MANGER [i.e. MAUGEE], O.,—*Specimen of the Language of the Goonds as spoken in the District of Seonee, Chuparah; comprising a Vocabulary, Grammar, etc. Journal of the Asiatic Society of Bengal, Vol. xvi, Part i, 1847, pp. 286 and ff.*
- HODGSON, B. H.,—*The Aborigines of Central India. Journal of the Asiatic Society of Bengal, Vol. xvii, Part ii, 1848, pp. 550 and ff., and reprinted in Miscellaneous Essays relating to Indian Subjects. Vol. ii, London, 1880; pp. 99 and ff. Contains a Gōṇḍī Vocabulary.*

- DRIBERG, REV. J. G., and REV. H. J. HARRISON,—*Narrative of a second visit to the Gonds of the Nurbudda Territory with a Grammar and Vocabulary of their Language*. Calcutta, 1849.
- WEIGLE, H. G.,—*Aus einem Briefe*. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. vii, 1853, p. 409.
- Papers relating to the Dependency of Bustar*. Selections from the Records of the Government of India, Foreign Department. No. xxxix. Calcutta, 1863, pp. 39 and ff., 47 ff., 91 ff. Refers to the so-called Maṛiā.
- HISLOP, REV. STEPHEN,—*Papers relating to the Aboriginal Tribes of the Central Provinces*. Edited, with notes and preface, by R. Temple. [Nagpur] 1866. Account of the Gōṇḍa. Part I, pp. 3 and ff.; vocabularies, Part II, pp. 1 and ff.; Gond songs, from Nagpur, Part III, pp. 1 and ff.
- [LYALL, SIR A. J.,]—*Report of the Ethnological Committee on papers laid before them and upon Examination of Specimens of Aboriginal Tribes brought to the Jubbulpore Exhibition, 1866-67*. Nagpur, 1868. Parts ii and iii.
- DAWSON, REV. JAMES,—*Gondī Words and Phrases*, *Journal of the Asiatic Society of Bengal*. Vol. xxxix, Part i, 1870, pp. 103 and ff.
- „ *Additional Gondī Vocabulary*. *Ibidem*, pp. 172 and ff. Refers to the Gōṇḍi of Chhindwara.
- SCANLAN, C.,—*Notes on the Gonds met with in the Sātphurā Hills, Central Provinces*. *Indian Antiquary*, Vol. i, 1872, pp. 54 and ff.
- RAMSAY, W.,—*Gonds and Kurkus*. *Ibidem*, pp. 128 and f.
- CAMPBELL, SIR GEORGE,—*Specimens of Languages of India*. Calcutta, 1874, pp. 126 and ff.
- CAIN, REV. J.,—*The Bhadrachellam and Rakapalli Taluqas*. *Indian Antiquary*, Vol. viii, 1879, pp. 33 and ff. (a Kōi vocabulary); Vol. x, 1881, pp. 259 and ff. (a Kōi grammar).
- „ *The Kōi, a Southern Tribe of the Gond*. *Journal of the Royal Asiatic Society*, Vol. xiii, 1881, pp. 410 and ff.
- Manual of the Administration of the Madras Presidency*. Vol. ii, Madras, 1885. Contains a Gōṇḍi vocabulary on pp. 198 and ff.
- WILLIAMSON, REV. H.,—*Gond Grammar and Vocabulary*. London, 1890.
- HAIG, CAPTAIN WOLSELEY,—*A Comparative Vocabulary of the Gōṇḍi and Kōlāmī Languages*. *Journal of the Asiatic Society of Bengal*, Vol. lxvi, P. i, 1897, pp. 185 and ff.

Gōṇḍi is not a written language. The Dēvanāgarī, the Telugu, and the Roman alphabets have all been used in printing versions of parts of the Scriptures in the various dialects of Gōṇḍi.

Written character. Grammar.

Pronunciation.—It is often impossible to decide when *e* and *o* are short and when long. The long and short sounds are only distinguished in the version of the Gospel of St. Luke in the dialects of the Kōis of the Madras Presidency.

An *h* is in many districts prefixed to the demonstrative pronouns. Thus we find *hōr*, that, in Raipur, Khairagarh, Bhandara, Nagpur, Wun, and Akola.

An *r* is often cerebralised. Thus we find forms such as *varā* for *varā*, come, in Khairagarh, Bhandara, and Nagpur. The cerebralisation of *r* is especially common in the plural forms of pronouns and verbs. Thus, *ōrk*, they; *mattōram*, we were, etc. Such forms are used in Sarangarh, Raipur, Khairagarh, Nandgaon, Bhandara, Balaghat, Nagpur, Seoni, Betul, and Akola. In the northernmost dialects and in the south, on the other hand, the dental *r* is used instead.

L is used instead of *r* in the singular of the demonstrative pronoun and in the third person singular of verbal forms in Hoshangabad and Betul. Thus, *vōl āndul*, he is. It is possible that we have not here to do with an instance of interchange between *r* and *l*, for the *l* can also be explained as representing an old *n*. Compare Pronouns, below.

Initial *r* becomes *l* in words such as *lōn*, instead of *rōn*, house, in Kanker, Bastar, and Chanda.

Initial *s* often becomes *h* in Kanker and Bastar; thus, *hīm* for *sīm*, give.

The palatals are pronounced as in Sanskrit and Hindi. In the Kōi dialect of the Madras Presidency, however, *ch* and *j* are pronounced as *ts* and *dz* respectively, when not followed by *i* or *e*, as is also the case in Telugu and Marāṭhī.

Nouns.—There are two genders, the masculine and the neuter. The former is used for men and gods, while all other nouns are neuter. Gōṇḍī here differs from all other Dravidian languages with the exception of Kui, not only from Tamil and Kanarese, which have a separate feminine gender, but also from Telugu. That latter language agrees with Gōṇḍī in the singular, but uses the masculine and not the neuter form to denote the plural of nouns which denote women and goddesses.

Number.—The usual suffixes of the plural are *k* and *ṅg*; thus, *kāl-k*, feet; *maṭṭā-ṅg*, mountains. Compare Kui *gā* and *skā*; Korava (a dialect of Tamil) *ṅga*.

When a word ends in *r* preceded by a long vowel the final *r* is often changed to *h*, thus, *miār*, daughter; *miāhk*, daughters. Words ending in *iñj* change that termination to *sk* in the plural, thus, *virīñj*, finger, plural *virsk*.

Some words ending in a long vowel add *hk* in the plural and shorten the preceding vowel; thus, *māyjū*, wife; *māyjuhk*, wives. The usual suffix in words ending in a long vowel is, however, *ṅg*, thus, *piṭṭē-ṅg*, birds.

Several nouns form an irregular plural. Thus, *allī*, a rat, *alk*, rats; *marri*, son, plur. *mark*; *sarri*, road, plur. *sark*; *kallē*, thief, plur. *kallērk*; *puṛi*, insect, plur. *purk*; *siṛi*, parrot, plur. *sirk*; *dāū*, brother, plur. *dāulk*; *māmā*, father-in-law, plur. *māmāl*; *ār*, woman, plur. *ask*.

Kallē-rk, thieves, seems to be a double plural, like the Tamil *avargaḷ*, Telugu *vāralu*, they. *Kallērk* probably goes back to an older form *kallēr* which contains a plural suffix *r* corresponding to Tamil *ar*. The same suffix also occurs in words such as *dādāl-ōr*, fathers, and was probably originally used as the plural suffix of rational nouns. Such nouns in all connected languages have the same termination as the personal pronoun of the third person. Compare Tamil *avan*, he; *avar*, they; *maṇḍan*, a man; *maṇḍar*, men. The corresponding pronoun in Gōṇḍī is *ōr*, he; *ōrk*, they. *Ōr* is, however, by origin a plural form, which has become used in the singular, just as the corresponding plural pronoun in connected languages is very commonly used as an honorific singular. The old singular form must have been *ōn*. It is still preserved in the form *ōṇḍu* in the so-called Kōi of Bastar and the Madras Presidency, and probably also in the form *vōl*, he, in Hoshangabad and Betul. Compare Pronouns and Verbs below. The form *ōrk* is thus a double plural and must be compared with *avargaḷ*, they, in Tamil. Forms such as *dādālōr*, fathers, are now very uncommon in Gōṇḍī, and corresponding forms such as *tammur*, a brother, are used in the singular, and a second suffix *k* is added in the plural. Thus, *tammurk*, brothers. On the other hand, the suffix *ōr* is occasionally also used to form the plural of irrational nouns. Thus Bishop Caldwell mentions *kāvālōr*, crows.

Case.—The declension of nouns shows that the distinction of the two genders in Gōṇḍī is a late development of the language and presupposes a state of affairs which more closely corresponded to that prevailing in other connected languages, where there are two genders, one for rational and the other for irrational beings. We see this in the way in which the singular noun is changed before adding the case suffixes. We can distinguish two declensions. In the first an *n* is added to the base before the case suffixes, in the second a *t* is inserted. Thus, *tammur*, a brother, oblique base *tammun*, but *chhauvā*, a child, oblique base *chhauvāt*. Compare Tamil *maṇḍan*, a man, oblique base *maṇḍan*; but *maram*, a tree, oblique base *maratt*. Similar forms also occur in Kanarese, and also in the so-called irregular nouns in Telugu.

The second declension in Gōṇḍī now comprises several nouns denoting rational beings and is, broadly speaking, the regular one. The final consonant is often combined with the following *t* into one sound. Thus, *rōt* is the oblique base of *rōn*, a house; *ḍōngut* of *ḍōngur*, jungle. Final *r* plus *t* sometimes become *ṭ*, and *l* plus *t*, *d*, and so on. Thus, *nār*, village, oblique *nāṭ* (and *nāṭen*); *nēl*, field, oblique *nēd*.

The first declension comprises masculine nouns ending in *ur* such as *tammur*, brother. The oblique form is *tammun*, which is really the old singular base, *tammur* being by origin a plural form. In the same way are inflected nouns ending in *āl*, such as *māṣāl*, a man, oblique *māṣān*, and several other nouns such as *marrī*, son, oblique *marrīn*; *kallē*, thief, oblique *kallēn*; *pērgī*, girl, oblique *pērgīn*; *māyṣū*, wife, oblique *māyṣūn*.

The oblique plural form is identical with the base when the plural suffix *ōr* is used. After *k* and *ṅ* an *n* is added before which the final *ṅ* is usually dropped. Compare Kui. The suffix *un* of the dative and accusative is added immediately to the suffix *k*.

Gōṇḍī uses the same form for the dative and the accusative. In Chanda and Bastar, however, the two cases are distinguished, as is also the case in other Dravidian languages. The confusion in other Gōṇḍī dialects is therefore probably due to the influence of the neighbouring Aryan languages.

The usual suffix of the dative-accusative is *un* corresponding to Kanarese *nnu*, Telugu *nu* and *nī*. Thus, *chhauvātun*, to the child. In the first declension this case is identical with the oblique base; thus, *tammun*, to a brother. In the plural we find forms such as *tammurk-un*, to the brothers; *chhauvānun*, to the children. From plural forms such as *chhauvāṅg*, children, we also find dative-accusatives such as *chhauvān* and *chhauvānūṅ*.

The suffix *un* is the old accusative suffix. We sometimes also find the old dative suffix *k*. Thus, *māṣānk*, to the man; *tammurkunk*, to the brothers; *chhauvāṅgk*, to the children. All these forms are used promiscuously.

Other case suffixes are, ablative *āl* and *sē*; genitive *ōr*, *ā*; locative *e*; and vocative *nī*, plural *nīṭ*. Thus, *tammunāl* or *tammun-sē*, from the brother; *tammun-ōr*, of the brother; *nēd-e*, in the field.

The ablative suffix *āl* is the same as the Tamil suffix of the instrumental; *sē* is Aryan.

The vocative plural is formed from the corresponding singular by adding *ṭ*; thus, *tammunīṭ*, O brothers.

The genitive suffix is inflected so as to agree with the qualified noun. Before masculine nouns it ends in *ōr*, plural *ōrk*, before other nouns in *ā*, plural *āṅg*. Thus, *tammunā lōn*, the brother's house; *māṣānōrk dāulk*, the man's brothers. Similar forms are also found in Kaikāḍī and Kōlāmī.

Adjectives.—Adjectives are not inflected. Comparison is effected by putting the compared noun in the ablative. Thus, *ōnōr tammur ōnā selārt-āl ḍhāṅgāl mandānur*, his brother his sister-from high will-be, his brother is taller than his sister.

Numerals.—The numerals are given in the list of words. The Gōṇḍī forms are used all over the Gōṇḍī area so far as seven. For 'eight' and following numbers Aryan loan-words are commonly used in Mandla and the neighbourhood. More to the south, for instance in Balaghat, Seoni, Chhindwara, Betul, and Amraoti, we find *armur*, eight; *unmāk*, nine; *pad*, ten, etc.

The numeral *undī*, one, corresponds to Kanarese *ondu*, Tamil *ondru*. Both these languages have also a masculine form *oru*, one, and the corresponding *varru* is also used in Gōṇḍī with the meaning 'some one.' In Mandla we find *uṇḍī* instead of *undī*.

Ṛaṇḍ, two, is the form usual in most Dravidian languages. In the south, in Kanker and Bastar, we also find *irur*, corresponding to Tamil *iruvār*, Kanarese *ir*. *Irul* also occurs in Hoshangabad.

Mūṇḍ, three, corresponds to Tamil *mūndru*, Telugu *mūdu*; *nāluṅ*, four, to Tamil and Kanarese *nālu*, Telugu *nālugu*.

Saiyūṅ, five, and *sārūṅ*, six, begin with *s* in the same way as Kui *sīṅgi*, five, and *sajgi*, six. Compare Kanarese *eidu*, *ei*, Telugu *eidu*, five; Kanarese, Telugu, Tamil *āru*, six.

Yērūṅ, seven, corresponds to Tamil *ēru*, Kanarese *ēlu*, Telugu *ēdu*, seven.

Pronouns.—‘I’ is *nannā* and *annā*. The latter form is most used in the west, for example in Narsinghpur, Hoshangabad, Chhindwara, Betul, and Amraoti. But it also occurs in Nagpur and even in Patna. Compare Kanarese *ān*, *nānu*, *nā*. The corresponding plural is *mammāṭ*, *ammāṭ*, *ammōṭ*, and similar forms. The final *ṭ* is a plural particle, and the real pronoun is *mammā* or *ammā* corresponding to Old Kanarese *ām*, Telugu *ēmu*, *mēmu*.

The forms *mammāṭ* and *ammāṭ* are local varieties of the same base. *Mammāṭ* is the usual form in Mandla. In Seoni we find *amōṭ* and *mamēṭ*. In the other districts *ammōṭ* or similar forms are used. The same form is used whether the person addressed is included or not. In this respect Gondī agrees with Kanarese. In the south, however, in the so-called Kōi, we find the inclusive plural distinguished from the exclusive one, just as is the case in other Dravidian languages. Thus, *mannāḍa*, we, inclusive; *mamma*, we, exclusive.

‘Thou’ is *immā* or *immē*, plural *immāṭ*. In Chanda we also find *nimē*, thou; *nimēṭ*, you; and in the so-called Kōi we find the Telugu form *mīru*, you.

The form *immā* is originally a plural employed as an honorific singular and must be compared with Malayāḷam and Kanarese *nīm*. Compare also Kui *īmu*, thou.

The pronoun *ōr*, he, is originally a plural form corresponding to Tamil and Malayāḷam *avar*, Kanarese *avaru*, they. The old singular form was *ōn*, which is used as the oblique base, and also as the base of many verbal forms. The Kōi form *ōṇḍu*, he, is the old singular. Compare Kui *ēaṇju*, Telugu *vāḍu*, he.

The form *ōr* is also used as a plural meaning ‘they.’ In this sense, however, a new plural suffix *k* is commonly added; thus, *ōrk*, they. Compare Tamil *avargaḷ*, they. Regarding forms such as *ōṛk*, they; *vōl*, he, etc., see Pronunciation above.

The corresponding neuter form is *ad*, she, it, genitive *addēnā*, *avēnā*, *tānā*; plural *aū*, genitive *avēhk-nā*. Compare Tamil *adu*, it, gen. *adin*, plur. *avei-gaḷ*; Kanarese *adu*, it, genitive *adara*, plural *avu*. Forms such as *dānā*, her; *dānku*, to her, occur in Chanda and Bastar. Compare Telugu.

The pronouns *ēr*, this, neuter *id*; *bōr*, who? neuter *bad*, are inflected like *ōr*. The latter pronoun, however, is also inflected in person so as to agree with the subject. Thus if we want to say ‘who are you?’ we must say *immā bōnē* (not *bōr*) *āndī*. So also *amōṭ bōram āndōm*, who are we? and so on.

The nominative of the interrogative pronoun can therefore be given as follows:—

	Singular.	Plural.
1 pers.	<i>bōnā</i>	<i>bōram</i> .
2 pers.	<i>bōnē</i>	<i>bōrīṭ</i> .
3 pers. masc.	<i>bōr</i>	<i>bōr(k)</i> .
3 pers. neut.	<i>bad</i>	<i>baū</i> .

When the question concerns females or irrational beings we also find forms such as first person *badēnā*, plural *bavēnā*; second person *badēnī*, plural *bavēnī*.

The pronoun *bōr* is usually compared with Tamil *yāvan*, Kanarese *yāvaru*. It is, moreover, used as a relative pronoun, though we also find relative sentences evaded by the use of participles or independent sentences in the common Dravidian way.

Other interrogative pronouns are *battī*, *bārāṅ*, and *bāl*, what? *Battī* is an interrogative adjective; *bārāṅ* is used as an interrogative particle, and *bāl* is an accusative and used as the object of transitive verbs.

Verbs.—The Gōṇḍī verb is apparently much richer in forms than is the case in other Dravidian languages, and this richness has been pointed out as characteristic of Gōṇḍī. Thus Bishop Caldwell remarks of the language:—

‘It has a passive voice: in addition to the indicative and the imperative moods, it possesses a potential: in the indicative mood, where Tamil has only three tenses, it has a present, an imperfect definite, an indefinite past, a perfect, a conditional, and a future, each of which is regularly inflected: like the other idioms, it has a causal verb, but it stands alone in having also an inceptive. In these particulars the Gōṇḍ grammar has acquired a development peculiar to itself, perhaps in some degree through the influence of the highly inflected Santāl, its Kōlarian neighbour to the northward.’

The elaborate conjugational system of Gōṇḍī is, however, an illusion, and the language in this respect entirely agrees with other Dravidian tongues.

The so-called passive in Gōṇḍī does not seem to be in common use. Forms such as *jīsī āyātōnā*, and *jīsī hattān*, I am struck, *lit.* having-struck I-become, having-struck I-went, are apparently only imitations of Aryan constructions. They do not occur in the materials at my disposal. *Jīsī āyātōnā*, however, corresponds to Tamil forms such as *kōvil kaṭṭi āyirru*, the temple having-built became, the temple is built.

The so-called potential mood is not a separate form of the verb, but is arrived at in the same way as in other Dravidian languages by adding an auxiliary verb to the verbal noun. Thus, *kīā parītōnā*, I can do. Here *kīā* is simply the verbal noun.

The so-called inceptive is formed in a similar way. *Kīālātōnā*, I begin to do, is no proper tense, but either simply *lātōnā*, I begin, added to the verbal noun, or *ātōnā*, I become, added to the dative of that noun.

The various tenses of the indicative mood, to which Bishop Caldwell draws attention, are formed as follows from the verb *kīā-lē*, to do:—

	Present.	Imperfect.	Indefinite past.	Perfect.	Future.	Conditional.
Sing. 1 . . .	<i>kīātōnā</i>	<i>kīndān</i>	<i>kīēnā</i>	<i>kītān</i>	<i>kīākā</i>	<i>kīākā.</i>
2 . . .	<i>kīātōnī</i>	<i>kīndī</i>	<i>kīēnī</i>	<i>kītī</i>	<i>kīākī</i>	<i>kīākī.</i>
3 m. . .	<i>kīātōr</i>	<i>kīndur</i>	<i>kīēr</i>	<i>kītur</i>	<i>kīānur</i>	<i>kīr.</i>
3 f. & n. . .	<i>kīātā</i>	<i>kīnd(u)</i>	<i>kīcār</i>	<i>kīt(u)</i>	<i>kīār</i>	<i>kī.</i>
Plur. 1 . . .	<i>kīātōram</i>	<i>kīndōm</i>	<i>kīēram</i>	<i>kītōm</i>	<i>kīākōm</i>	<i>kīākōm.</i>
2 . . .	<i>kīātōrī</i>	<i>kīndīr</i>	<i>kīērī</i>	<i>kītīr</i>	<i>kīākīr</i>	<i>kīākīr.</i>
3 m. . .	<i>kīātōrk</i>	<i>kīndurk</i>	<i>kīērk</i>	<i>kīturk</i>	<i>kīānurk</i>	<i>kīrk.</i>
3 f. & n. . .	<i>kīātāṅ</i>	<i>kīnduṅ</i>	<i>kīvāṅ</i>	<i>kītuṅ</i>	<i>kīānuṅ</i>	<i>kīṅ.</i>

It will be seen that the so-called conditional is simply a modification of the future from which it only differs in the third person. The *r* in the third person masculine *kīr*

perhaps corresponds to the conditional particle *re* in Kanarese. The other forms of the third person have then followed the analogy of other tenses. They seem to be very seldom used, and they do not form an essential feature of the language.

With regard to the other tenses, they can be divided into two classes. The first comprises the present and the indefinite past, the second the imperfect, the perfect, and the future.

The two classes use different personal terminations, and it will be seen that those added in the first class closely correspond to the terminations of the interrogative pronoun. This fact enables us to understand the real nature of such tenses.

In all Dravidian languages, nouns of agency can be formed from the various participles. Compare, for example, Kanarese *māḍuv-avanu*, a man who makes; *māḍiḍ-avanu*, a man who has made. In Göñḍī there are three different verbal participles, a present, a past, and an indefinite. Thus, *kīātā*, doing; *kītā*, done, having done; *kīē*, doing (indefinite). Verbal nouns of agency are formed from all those participles; thus, *kīātōr*, a doer; *kītār*, one who has done; *kīēr*, one who does, or, who will do. Such verbal nouns are regularly inflected; and Bishop Caldwell has long ago pointed out that such forms may be substituted for the ordinary tenses. This is exactly what has been done in Göñḍī, and the tenses of the first class are simply nouns of agency inflected in the same way as in other connected languages.

The conjugational system in Göñḍī therefore agrees with that occurring in other Dravidian forms of speech, and the rich variety of different forms is only apparent.

On the other hand, there are, as in other connected languages, several compound tenses. The imperfect *kīndān*, I did, can be considered as such a form, consisting of the indefinite participle *kīē*, and *āndān*, I was. Another imperfect is formed by adding *mattōnā*, I was, to the indefinite participle; thus, *kīē mattōnā*, I was doing.

A pluperfect is formed in the same way from the conjunctive participle; thus, *kīsī mattōnā*, I had done. The abbreviated form *kīsītōnā* is used as an ordinary past meaning 'I did.'

The regular past tense *kīlān*, I did, is formed by adding the same suffix *t* which occurs in the form *tt* in Tamil and *d* in Kanarese. We also find the conjunctive participle used alone as in Malayālām. Thus, *māsī*, he was, in Sarangarh and Chanda.

The suffix of the future is *k* as in old Tamil, and Malayālām. Compare Göñḍī *kīākā* or *kēkā*, I shall do; *kīākōm* or *kēkōm*, we shall do; with Old Tamil *seygu*, I shall do; *seygum*, we shall do.

In the formation of tenses, therefore, Göñḍī agrees with Old Tamil and Malayālām and not with Telugu.

The personal terminations used in the inflexion of verbs in Göñḍī are as follows:—

Sing. 1.	<i>ā(n)</i>	Plur. 1.	<i>ōm.</i>
2.	<i>ī</i>	2.	<i>īl, īr.</i>
3 m.	<i>(u)r</i>	3 m.	<i>r(k).</i>
3 fem. & neut.	—	3 fem. & neut.	<i>īg.</i>

The third person singular feminine and neuter has no separate termination. It will be seen from the table on p. 482, that *ā*, *ār*, and *u*, may be added. Instead of *ār* we also find *āl*; thus, *mandāl*, it is, in Mandla. This *āl* is probably the old feminine termination. Compare Tamil *aval*, Kanarese *avalu*, she. *Ār* is perhaps derived from *āl*.

Compare the termination *ā* of the genitive before neuter and feminine words, which form also occurs as *āl*.

The plural suffixes of the third person are formed from the singular suffixes by adding the usual plural termination.

The suffix *ā(n)* of the first person singular and the corresponding *ōm*, *am*, of the plural must be compared with *ān*, *ōm*, respectively, in Old Malayāḷam. Compare also *ēn*, *ōm* in Tamil.

The *i* of the second person singular is also used in Tamil and Kanarese. In the plural *r* is added. Compare *ir* in Tamil and *iri* in Kanarese. In the tenses of the first class the second person plural is formed from the corresponding singular by adding *ṭ*. This *ṭ* seems to be a plural suffix. Compare *immāṭ*, you, *mammāṭ*, we, and forms such as *tindākāṭ*, let us eat, in the Seoni specimen.

The termination *r* of the third person singular is originally a plural suffix. Compare Pronouns, above. The plural suffix *-rk* is a double form and corresponds to Tamil, *-argal*.

The imperative is identical with the base, and *ṭ* is added in the plural. Thus, *uḍḍā*, sit; *nillā*, stand; *varāṭ*, come ye; *tin*, eat; *han*, go. In verbs such as *kīānā*, to do; *sīānā*, to give; *jīānā*, to strike, an *m* is usually added. Thus, *kīm*, plural *kīmṭ*, do. Compare the honorific suffix *um* in Tamil and *mu* in Telugu and Kui. Forms such as *kīā*, however, also occur. *Kisim*, do, and similar forms are probably compounds, *sim* meaning 'give.'

The verbal noun ends in *ā*; thus, *kīā*, to do. The genitive *kīānā* is used in the same way. The infinitive of purpose ends in *ālē*; thus, *kīālē*, in order to do. Compare the suffixes *al* in Tamil and *alu*, in Kanarese.

The verbal participles have already been mentioned. The present participle corresponds to forms such as Kanarese *bāluta*, living; Telugu *koṭṭutu*, striking. The past participle is formed as in Kanarese. Compare Kanarese *māḍida*, who has done. The indefinite participle Gōṇḍi shares with Telugu.

These participles are not much used. They occasionally also occur in the function of relative participles.

The conjunctive participle is formed by adding *sī*, *chī* or *sī-kun*, *chī-kun*; thus, *kīsī-kun*, having done. Compare Telugu *chēśi*, having done, and vulgar Tamil *paḍichchu*, having suffered. *Kun* is probably Aryan.

Other participles are *kisōre*, doing, *kitēkē*, in the act of doing, etc.

The negative verb is formed in the same way as in connected languages by adding the personal terminations to the base without any tense suffixes. Thus the negative form of *kīānā*, to do, is:—

Sing. 1.	<i>kīōn</i>	Plur. 1.	<i>kīōm</i> .
2.	<i>kēvī</i>	2.	<i>kēvīr</i> .
3 m.	<i>kīōr</i>	3 m.	<i>kīōrk</i> .
3 fem. & neut.	<i>kīō</i>	3 fem. & neut.	<i>kīōng</i> .

The particle *hille*, corresponding to Kanarese *illa*, Tamil *illei*, may be added; thus, *hille sēvōr*, he gave not.

Hille is also combined with verbal nouns in order to form a negative verb, in the same way as in other connected languages. Thus, *hille kēvākē*, had not done; *hille kitā*, did not. Such forms do not change for person and number.

The negative imperative is formed by suffixing *mā*, plural *māt*. *Minne* may be prefixed. Thus, (*minne*) *kēmāt*, do ye not do.

The preceding remarks will have shown that the position of Göñdī within the Dravidian family may be defined as follows.

In some few points it has struck out independent lines of its own. Compare the confusion between the dative and accusative cases and the inflexion of the genitive so as to agree with the qualified noun. In all these points we must probably see the influence of Aryan vernaculars.

On the other hand, there are some points of analogy with Telugu. Thus, the distinction of the genders is analogous, though Göñdī, in this respect, still more closely agrees with Kui. Some of the inflected forms of the personal pronouns are similar to those used in Telugu. Compare Göñdī *mīkun*, Telugu *mīku*, to you. The indefinite participle Göñdī shares with Telugu, and the conjunctive participle is similarly formed in both languages.

In most respects, however, Göñdī agrees with Tamil and Kanarese, more especially with the older forms of these languages. Where these two differ between themselves, Göñdī sometimes agrees with Tamil and sometimes with Kanarese. Compare the distinction of two declensions, the case terminations, and the personal pronouns. Note especially that Göñdī like Kanarese has only one form of the plural of the personal pronoun of the first person. Compare further the formation of verbal tenses, the personal terminations of verbs, the verbal noun, and the negative verb.

Göñdī must therefore be derived from the same old dialect from which Tamil and Kanarese have developed, *i.e.*, from what Kumārila called the *Drāviḍa-bhāṣā*, as opposed to the *Āndhra-bhāṣā*, the parent of modern Telugu.

On the other hand, Göñdī has come under the influence of Telugu, especially in the South, where the so-called Kōi dialect may be considered as a link between the two forms of speech. Much stronger is, however, the influence exercised by the neighbouring Aryan dialects. All forms of Göñdī abound in Aryan words; Aryan speech is gradually supplanting the old Dravidian language of the Göñds, and it is probably only a question of time when Göñdī shall have ceased to exist as an independent form of speech.

When the preceding remarks are borne in mind it is hoped that the short grammatical sketch which follows will enable the student to easily understand the Göñdī specimens. For further details the works mentioned under authorities above should be consulted. The ensuing sketch is, to a great extent, based on them, more especially on Mr. Williamson's grammar.

GONDĪ SKELE

I.—NOUNS.—*māṛsāl*, a man ; *tammur*, a brother ; *chhauvā*, a child.

	Singular.			Plural.		
Nom.	<i>māṛsāl</i>	<i>tammur</i>	<i>chhauvā</i>	<i>māṛsālōr</i>	<i>tammurk</i>	<i>chhauvāṅg</i>
Voc.	<i>māṛsānī</i>	<i>tammunī</i>	<i>chhauvānī</i>	<i>māṛsālōrīṭ</i>	<i>tammunīṭ</i>	<i>chhauvānīṭ</i>
Acc.-Dat.	<i>māṛsān</i>	<i>tammun</i>	<i>chhauvātun</i>	<i>māṛsālōrun</i>	<i>tammurkun</i>	<i>chhauvān(uṅg)</i>
Abl.	<i>māṛsānāl</i> , <i>māṛsān-sē</i>	<i>tammunāl</i> , etc.	<i>chhauvātāl</i> , etc.	<i>māṛsālōrāl</i> , etc.	<i>tammurknāl</i> , etc.	<i>chhauvānāl</i> , etc.
Gen.	<i>māṛsānōr</i> , ¹ - <i>nā</i> , etc.	<i>tammunōr</i> , etc.	<i>chhauvātōr</i> , etc.	<i>māṛsālōrōr</i> , etc.	<i>tammurknōr</i> , etc.	<i>chhauvānōr</i> , etc.
Loc.	<i>māṛsāne</i>	<i>tammune</i>	<i>chhauvāle</i>	<i>māṛsālōre</i>	<i>tammurkne</i>	<i>chhauvāne</i>

¹ The form ending in *ōr*, plural *ōrk*, is used before a masculine noun ; the form ending in *ā*, plural *āṅg*, before a neuter word. Instead of *ā* we also find *āl*.

II.—PRONOUNS.

	I.	We.	Thou.	You.
Nom.	(<i>n</i>) <i>annā</i>	(<i>m</i>) <i>ammāṭ</i>	<i>immā</i>	<i>immāṭ</i> , <i>immāṭ</i>
Acc.-Dat.	<i>nāḱ(un)</i>	<i>māḱ(un)</i>	<i>nīḱ(un)</i>	<i>mīḱ(un)</i>
Abl.	<i>nā(-vā-)tāl</i> , <i>nāvāl</i> , <i>nā-sē</i> .	<i>mā(-vā-)tāl</i> , <i>māvāl</i> , etc.	<i>nī(-vā-)tāl</i> , <i>nīvāl</i> , etc.	<i>mī(-vā-)tāl</i> , <i>mīvāl</i> , etc.
Gen.	<i>nāvōr</i> , <i>nāvā</i> , etc.	<i>māvōr</i> , <i>māvā</i> , etc.	<i>nīvōr</i> , <i>nīvā</i> , etc.	<i>mīvōr</i> , <i>mīvā</i> , etc.
Loc.	<i>nāve</i> , <i>nāvā-ivide</i>	<i>māve</i> , etc.	<i>nīve</i> , etc.	<i>mīve</i> , etc.

	He.	She, it.	THEY.	
			Masc.	Fem. and neut.
Nom.	<i>ōr</i>	<i>ad</i>	<i>ōr(k)</i>	<i>aṁ</i> .
Acc.-Dat.	<i>ōn(k)</i>	<i>tān</i> , <i>addēn</i> , <i>avēn</i>	<i>ōr(k)un</i>	<i>avēḱkun</i> , <i>avēn(k)</i> .
Abl.	<i>ōnāl</i> , <i>ōn-sē</i>	<i>tānāl</i> , <i>addēnāl</i> , etc.	<i>ōr(kn)āl</i>	<i>avēḱ(k)nāl</i> .
Gen.	<i>ōnōr</i> , etc.	<i>tānōr</i> , <i>addēnōr</i> , etc.	<i>ōr(kn)ōr</i> , etc.	<i>avēḱ(k)nōr</i> , etc.
Loc.	<i>ōne</i> , <i>āvide</i>	<i>addēne</i> , <i>avēṭe</i>	<i>ōr(kn)e</i>	<i>avēḱ(k)ne</i> .

Ēr, this, fem. n. *iḁ*, plur. *ērḱ*, fem. and neut. *iū* ; *bōr*, who ? fem. and neut. *baḁ*, are inflected like *ōr*. *Bōr* is also inflected in person when used in the nominative ; thus masculine 1st person *bōnā* ; 2nd *bōnī* ; 3rd *bōr* ; plur. 1 *bōram*, 2 *bōrīṭ*, 3 *bōrk* ; feminine and neuter, 1 *baḁnā*, 2 *baḁnī*, 3 *baḁ*, plur. 1 *bavēnā*, 2 *bavēnī*, 3 *baṁ*. *Bōr* forms the locative *bavēṭe* or *bāvide*.

Ēōrē, anyone, neut. *baḁē* ; dat. *bōnāi*, neut. *baḁēnē* ; gen. *bōnōrē*, *bōnāi*, neut. *baddēnōrē*.

TON GRAMMAR.

III.—VERBS.—*Kiānā*, to do.Verbal Noun.—*kiā*, *kiānā*, *kiālē*; negative *kēvākē*.Verbal participles.—Present, *kiātā*; Past, *kitā*; Indefinite, *kiē*.Adverbial participle.—*kisōre*; *kilēkē*.Conjunctive participle.—*kisi*(-kun).

	Present.	Indefinite. ³	Past.	Future.	Negative. ⁷	Imperative.
Sing. 1 .	<i>kiātōnā</i> ¹	<i>kiēnā</i>	<i>kitān</i>	<i>kiākā</i> ⁴	<i>kīōn</i>	
2 .	<i>kiātōnē</i>	<i>kiēnē</i>	<i>kitē</i>	<i>kiākē</i> ⁴	<i>kēvē</i>	<i>kīm</i> , <i>kiā</i> ⁵ , <i>kisim</i> ,
3 m..	<i>kiātōr</i>	<i>kiēr</i>	<i>kitur</i>	<i>kiānur</i> ⁵	<i>kīōr</i>	
3 f. & n.	<i>kiātā</i>	<i>kiēr</i>	<i>kit(u)</i>	<i>kiār</i> ⁵	<i>kīō</i>	
Plur. 1 .	<i>kiātōram</i>	<i>kiēram</i>	<i>kitōm</i>	<i>kiākōm</i> ⁴	<i>kīōm</i>	
2 .	<i>kiātōrī</i> ²	<i>kiērī</i> ²	<i>kitūr</i>	<i>kiākūr</i> ⁴	<i>kēvūr</i>	<i>kīm</i> .
3 m. .	<i>kiātōrk</i>	<i>kiērk</i>	<i>kiturk</i>	<i>kiānurk</i> ⁵	<i>kīōrk</i>	
3 f. & n.	<i>kiātāng</i>	<i>kiēāng</i>	<i>kituāng</i>	<i>kiānuāng</i> ⁵	<i>kīōāng</i>	

¹ Also *kiātōnā*, etc. ² Also *kiātōrī*, etc. ³ Used as an imperfect indefinite and a conjunctive present. ⁴ Also *kēkā*, etc. ⁵ Also *kānur*, etc. ⁶ Also *kiāl*. The future is also used as a conditional in which case the third person is *kīr*, neut. *kī*; plur. *kīrk*, neut. *kīng*. ⁷ The negative verb is usually preceded by *kille*, *hallo*. Those particles are also combined with verbal nouns and participles. Thus, *kille kēvākē*, had not done; *kille kitā*, did not do; *kille kiālē*, *kille kīnāl*, will not do, for all persons and numbers. ⁸ Negative imperative (*minne*) *kēmā*, plur. *kēmāt*, don't do. Some verbs form their imperative differently. Verbs ending in *ānā* (not *ānā*) and *inā* form their imperative in *ā*; those ending in *hānā* in *hā*; those ending in *ndānā* in *n*. Thus, *askānā*, to cut, imper. *askā*; *uddānā*, to sit, *uddā*; *tehtānā*, to raise, *tehā*; *handānā*, to go, *han*. Note *tachchum* and *tarā*, bring (*tattānā*); *vahchum*, explain (*vahtānā*); *varā*, come (*vāyānā*).

Imperfect, *kindān*, as *kitān*. Perfect, *kitonā* and *kisitōnā*, as *kiātōnā*.Auxiliary verbs.—*Āyānā*(*māyānā*, etc.), to be, to become; *mandānā*, to be, to stay.Verbal noun, *āyānā*; *mandānā*; negative *āvākē*, *mannākē*.Conjunctive participle, *āsi-kun*, *manji-kun*.Present, *āyātōnā*, *mandātōnā* or *mandōnā*.Indefinite, *āyēnā*, *mannēnā*.Perfect, *ātōnā*, *mattōnā*.Future, *āyākā*, *mandākā*.Imperative, *ām*, *man*; negative, *āyimā*, *mannā*.Negative tense, *āyōn*, *mannōn*.

Other tenses and the inflexion in general is regular.

Causals.—Formed from the conjunctive participle by adding *aktānā*; thus, *jisaktānā*, to cause to strike; present *jisaktātōnā*; perfect *jisakhtōnā*; future *jisakhā*, etc. The causative of *nittānā*, stand, is *nillahtānā*; *tedānā*, to rise, *tehtānā*; *tindānā*, to eat, *tiktānā*; *undānā*, to drink, *uhtānā*; *handānā*, to go, *hanaktānā*.

Potential, *kiā-paritōnā*, I can do; past *kiā partān*; future *kiā parākā*.Inceptive, *kiālātōnā*, I begin to do, etc.Passive, *kisi-āyātōnā*, I am made, etc.Intensive particle, *ē*, *nē*. An interrogative pronoun is made indefinite by adding *ē*; thus, *bōr-ē*, anybody.

The Gōṇḍī of Mandla closely agrees with the preceding sketch. It is commonly called *Pārsī Gōṇḍī*, or *Chaurāsī kī bōlī*, from Chaurasi, an estate of 84 villages within the area of which Gōṇḍī is everywhere spoken. It is also spoken to the north and west of the estate.

The specimen which follows has been forwarded from Mandla. It is, however, simply the corresponding passage of Mr. Williamson's translation of the Gospel of St. Luke, which was printed in Allahabad in 1895. No other specimen has been forwarded from Mandla, but a list of Standard Words and Phrases will be found on pp. 648 and ff.

In the specimen we may note the frequent use of the indefinite participle in the formation of compound verbs from Aryan words. Compare *pūchhē-kitur*, he asked; *hille chāhē-māyōr*, he did not wish. Note also the frequent use of *ñ* instead of final *ng*; thus, *dhiyāñ*, instead of *dhiyāng*, days.

In the list of Standard Words we may note forms such as *dādātāl*, from the father; *miyārtun*, to the daughter; *kūvāta*, in the well; *mārsālk*, men; *tān*, him.

'I am' is *āndōnā* and *āndān*, plural *āndōm*. Note also *mandāl*, it will be.

The past tense and the future are not given in full in the list. The missing forms have been supplied from other sources, and they have been given within parenthesis.

Note finally *jītān āyēnā*, I should beat, which apparently contains a noun of agency *jīān*, one who has beaten.

[No. 44.]

DRAVIDIAN FAMILY.

GONDI.

Bōrē ādmīnōr raṇḍ mark mattōrk. Ani ōrān-rōpātāl luhṛāl
A-certain man-of two sons were. And their-midst-from the-younger
 dādān kattur, 'ē dādā, dhante jō tūs nāvā udditā ad
to-father said, 'O father, property-in what portion my sits that
 nākun sim.' Tab ōr ōrun apnō sampat tūsi-situr. Vallē dhiyān
me-to give.' Then he to-them his-own property dividing-gave. Many days
 hille āyōn ki chuḍur marri sab bārāngē ikatṭhō kīsī
not passed that the-younger son all whatever together having-made
 lakk dēs tāksi-hattur, ani agā burō kāmte din bitē-kīsōre apnō
a-far country going-went, and there bad deed-in days passing his-own
 dhan māhchi-situr. Baske ōr sab bārāngē māh-chitur aske
wealth having-squandered-gave. When he all whatever had-expended then
 ad dēste baṛō akāl artt ani ōr kaṅgāl āyā-lātur. Ani ōr
that country-in a-great famine fell and he poor to-be-began. And he
 ad dēsānōr mandānavārērkṇā rōpātāl uṇḍinā igā hañji lāgtur,
that country-of inhabitants-of among-from one-of near having-gone lived,
 jō ōn apnō nēlkne padding mēh-tālē rōhtur. Ani ōr au
who him his-own fields-to swine to-feed sent. And he those
 chhīmīng-nāl bavēhkun padding tindung apnō pīr nihtālē chāhē-māndur.
husks-from which swine ate his-own belly to-fill wishing-was.
 Ani baddē ōnk bōraṇi hille siyōn. Tab ōn surat āt ani
And anyone to-him anything not gave. Then to-him sense came and
 ōr ittur, 'nāvōr dādānōrk vallē chākark mandānurk jōnknā sārī
he said, 'my father's many servants will-be whom-of bread
 pissātā, ani nannā igā karrū sāyitōnā. Nannā techchhī
sufficient-is, and I here of-hunger am-dying. I having-arisen
 apnō dādānā pōrī dākā ani ōn-sē indākā, "ē dādā, nannā
my-own father-of near will-go and him-to will-say, "O father, I
 svargtā biruddh ani nīvā munne pāp kītōnā. Nannā issur nīvōr
heaven-of against and thee before sin have-done. I again thy
 marri iñch-ahtānā jōg hille āyōn; nākun apnōr chākarkṇā rōpātāl
son to-be-called fit not am; me thy-own servants-of among-from
 uṇḍinā lēkā banē-kim." Ani ōr techchhī apnō dādānā muṭṭis
one-of like make." And he having-arisen his-own father-of near

tāktur. Pē ōr lakka-ī mattōr ki ōnōr dādāl ōn hūrsi dāyā
went. But he far-off was that his father him having-seen compassion
 kitur, ani vichchhi-kun ōnā varēte liptē-kisi ōn chūmē-kitur.
did, and running his on-the-neck having-embraced him kissed.

Marri ōn-sē ittur, 'ē dādā, nannā svargnā biruddh ani nīvā
The-son him-to said, 'O father, I heaven-of against and thy
 munne pāp kitōnā; nannā issur nīvōr marri iñch-ahtānā jōg hille
in-presence sin have-done; I again thy son to-be-called fit not

āyōn.' Pē dādāl apnōrk chākarkun ittur, 'nahnal-sē nahnal dikri
am.' But the-father his-own servants-to said, 'good-from good clothes

jhapnē pasahchī ōn pōṇṣahār, ani ōnā kaide muddā ani
quickly having-brought him cause-to-put-on, and his hand-on a-ring and

kālkne sarpūhk karsahār; ani mammāt tindākam ani ānand
feet-on shoes cause-to-put-on; and we will-eat and rejoicings

kēkam. Bārī-ki ēr nāvōr marri sāsī mattōr, issur pistōr;
will-make. Because this my son having-died was, again came-alive;

rachchhi mattōr, issur puṭōr.' Ani ōrk ānand kiyā-lāturk.
having-been-lost was, again was-found.' And they merriment to-make-began.

Ōnōr jēthō marri nēde mattōr. Ani jab ōr vāsōre rōtā muṭṭis
His elder son field-in was. And when he coming house-of near

avvatur tab bājā ani yendānā lēng kēñjtur. Ani ōr chākarknā
had-arrived then music and dancing-of noise he-heard. And he servants-of

rōpāṭāl unḍitun apnō muṭṭis kēisi pūchhē-kitur, 'id bāl
among-from one his-own near having-called asked, 'this what

ānd?' Ōr ōn-sē ittur, 'nīvōr tammur vātōr; ani nīvōr dādāl bhōj
is?' He him-to said, 'thy brother has-come; and thy father a-feast

kitōr, idēn-lānē ki ōn bhalō changō pantōr.' Pē ōr sōngā
has-made, this-for that him good well he-has-received.' But he angry

ātur ani rōpā handālē hille chāhē-māyōr. Tab ōnōr dādāl babrō
became and within to-go not wishing-was. Then his father out

vāsī ōn manē-kiyā-lātur. Ōr javāb sīsī apnō dādān
having-come him entreaty-to-make-began. He answer giving his-own father-to

ittur, 'hūrā, nannā ichchō barshāngnāl nīvā ṭahal kiyātōnā, ani
said, 'see, I so-many years-from thy service am-doing, and

bappōrē nīvā hukumtun hille ṭārē-kiyōn, ani immā nākun
at-any-time thy commandment not transgressed, and thou me-to

bappōrē unḍi yēṭinā pilā gadā hille sēvī, ki nannā apnō
at-any-time one goat-of young-one even not gavest, that I my-own

mītk-nā saṅg ānand kiyēnā. Pē jab nīvōr ēr marri vātur jō
friends-of with rejoicing might-make. But when thy this son came who

viṣṣyāṅṇā saṅg nīvā sampat tinjētōr tab immā ōnā-lānē bhōj
harlots-of with thy property has-eaten then thou him-for a-feast
 kitōnī.' Ōr ōn-sē ittur, 'ē marri, immā sag din nāvā saṅg āndī,
has-made.' He him-to said, 'O son, thou all day my with art,
ani jō-bārāṅgē nāvā ānd ad sab nīvā ānd. Pē ānand kiyānā ani
and whatever mine is that all thine is. But rejoicings to-do and
ānand āyānā učit mattā. Bāri-ki ēr nīvōr tammur sāsi
merry to-become proper was. Because-that this thy brother having-died
mattōr, ani pistōr; rachchhī mattōr, ani puttōr.'
was, and came-alive; having-been-lost was, and is-found.'

In Bilaspur Gōṇḍī is now quickly disappearing and giving way to Chhattīsgarhī. It is still spoken in the hills. The number of speakers was estimated for the purposes of this Survey at 8,450. In 1901, however, only 2,119 were returned.

The Gōṇḍs of Bilaspur trace their origin to Mandla, and the dialect is essentially the same in both districts. Compare what is said about the Gōṇḍs of Bilaspur in the *Report of the Ethnological Committee*. Nagpore, 1868, Part ii, pp. 5 and ff.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that the language is ordinary Gōṇḍī, though the specimen is rather corrupt.

[No. 45.]

DRAVIDIAN FAMILY.

GONDĪ.

(DISTRICT BILASPUR.)

Bōrē mārsalnā raṇḍ mark mattā. Ōnā-sō chidur marri
Some man-of two children were. Them-from the-younger son
 dāhṛan kattur, 'rē dadā, nā-igā battiyē mandār tē nākun siyā
the-father-to said, 'O father, me-to coming will-be that me-to to-give
 chāhi.' Ingā ōnigā jō-kuchhu mattā sō ōr tūsitur. Balē diyā
is-wanted.' Now him-to whatever was that he divided. Many days
 hile āyē chidur marri sab kuchhu undi jagā kīsī anī
not becoming the-younger son all whatever one place having-made and
 handē kittur. Agā hañjī jō-kuchhu mattā tān kharāb
going did. There having-gone whatever was that wasted
 kīsī vāttur.
having-made he-threw-away.

To the north of Mandla lies the district of Jabalpur. Gōṇḍī is here only spoken in the hills. The number of speakers at the Census of 1891, when there was a large temporary influx of Gōṇḍ harvesters, was 24,130. In 1901, when the total number of Gōṇḍ in the district was 78,689, only 5,422 speakers of Gōṇḍī were returned. Compare the *Report of the Ethnological Committee*, quoted under Authorities, Part ii, pp. 1 and ff.

The specimens received from the district are rather corrupt and much mixed with Aryan forms and words. The beginning of the Parable of the Prodigal Son will show that they represent the same form of speech as that illustrated in the preceding pages. Note the frequent omission of case suffixes and forms such as *immē*, thou; *mādkī*, in order to tend; *hill-āṅgā*, was not, etc.

[No. 46.]

DRAVIDIAN FAMILY.

GÖNDĪ.

(DISTRICT JABALPUR.)

Urrar ādmī raṇḍō chhauvān mattān. Chudur tural dādan
One man(-to) two sons were. The-younger son the-father-to
 kattur ki, 'nāvā hissā sīsum.' Jō kuchh mālmatā sō tusī
said that, 'my share give.' Which some property that dividing
 dādal sītur. Valē din hil-vāyēvākē chudur tural bēsī dhan
the-father gave. Many days not-came the-younger son all property
 baghē-lē hatur ba dēste. Aggā jarīsī mattur sagā dhan
collecting went another country-in. There riotously was all property
 khoīki sītur. Vō dēste baṛā akāl arsi mattā. Ōnē-gat
squandering gave. That country-in big famine having-fallen was. Him-near
 bārē hill-angā. Ā dēste baṛē ādmī-ingān mandā-lātur, nōkrī
anything not-was. That country-in big man-near to-live-began, service
 kiya-lātur. Ōn nēli rōchitur mēdki padī.
to-do-began. Him field sent to-feed pigs.

In Narsinghpur, as in Bilaspur and Jabalpur, Gōṇḍī is only spoken in the hills, and the dialect is gradually disappearing from the district. The number of speakers was estimated for this Survey at 800. In the Census of 1901 only 383 were returned.

The Gōṇḍī of Narsinghpur cannot, under such circumstances, be expected to be an unmixed form of speech. The Aryan element is rather strong, and the dialect will soon cease to be a Dravidian form of speech.

The difference between the two genders is disappearing, and the suffixes of the plural are not often used. The case suffixes are modified, and so forth. Compare *mārsalnōr raṇḍ chhavā mattur*, Standard *mārsānāṅ raṇḍ chhavāṅ mattāṅ*, a-man-of two children were; *dādalrān*, Standard *dādān*, to the father; *dādalōn*, Standard *dādālōr*, fathers, etc.

'I' is *anā*, and 'we' *imān*. The form *māōr*, his, occurs too often to be a mere blunder. *Māōr*, *māvā*, also means 'my.'

The inflexion of verbs is also corrupt, the various forms being interchanged. Compare *sāyātur*, Standard *sīyātōnā*, I am dying; *sīm* and *sītur*, give, etc.

It is not, however, of any use to go into details. The beginning of the Parable of the Prodigal Son which follows will show how mixed and corrupt the Gōṇḍī of Narsinghpur is.

[No. 47.]

DRAVIDIAN FAMILY.

GONDĪ.

(DISTRICT NARSINGHPUR.)

Barrūr māṛsalnōr raṇḍ chhavā mattur. Ā-vīṭal chuḍur pēḍgal.
One man-of two sons were. Them-from the-younger boy
 māōr dādālṛān kattur, 'bārī dādāl, rōn dhan ichchō māvā.
his father-to said, 'O father, house property how-much my
 hisā hai, māk sīm.' Phir dādāl ōrun māōr dhan tūsitur.
share is, me give.' Then the-father them-to his property divided.
 Bāryē din piḍḍā chuḍur pēḍgal māūr dhan ēchhi-kun lakdar
Some days after the-younger boy his property having-taken distant
 dēs hattur uḍēn hukkē luchpantēn sab kīsī-situr. Sab dhan
country went and there riotousness-in all doing-gave. All property
 mārsat-horsiat ad dēstēn parā kāl artā, uḍēn inēkē vōr karrū
spent-on-being that country-in big famine fell, and now he with-hunger
 sāy-latur. Tab vōrrē barrūr dēśi-māṛsalnōr nīgā chākur lāgtur.
to-die-began. Then he some country-man-of near servant stayed.
 Uḍēn ōr ōn paddī mēhtā nirsī, vōrrē vallēn paddinōr tindā-lēnī
And he him pigs to-feed having-sent, he all pigs-of eating-of
 phaliyōnrān māūr pīr pañchtan nihtatur; barrē māṛsal ōn bārē
husks-with his belly full was-filling; any man him anything
 hillēn dāylē mattur. Jab ōn khabar vāt, vōr katā-latur,
not to-give was. When him-to sense came, he to-say-began,
 'daiyā, nāur dādālṛān vallēn chākṛāṅkhōn pīr pañchtan tindātōnā piḍḍā
'O-God, my father-of many servants-to belly full eating after
 piḍḍī mātī-hat, uḍēn anā karrū sāyatur. Uḍēn inēkē anā
something left-is, and I with-hunger die. And now I
 tēchchhu-kun dādālṛān nīgā handātōnā uḍēn katātōnā, "ē dādāl, anā
arising father-of near will-go and will-say, "O father, I
 nī tuddi-sāman bhagvāntā pāp-dōkh kitur. Anā inēkē nīur chhavā
thy face-before God-of sin made. I now thy son
 katānā lākh anā hillēnā. Nīur chākur-vallēntē undhīnōr barrūr
to-be-called worthy I am-not. Thy servants-in one-of some
 irsēnā mākun nirsēnā." Tab ōr tēchchhi nichchhtur uḍēn māūr
like me keep." Then he arising stood and his
 dādālṛān nīgā hattur. Dādāl ōn lakdal vānākē hūrsētur, ōn
father-of near went. The-father him far-from coming saw, him

parrō parājivā kitur uchchhī-kun ōn gurūngārān jhumā-mātur uḍēn
 on compassion made having-run him neck-to pressed and
 chumā ētur.
 kiss took.

No specimens have been forwarded from Damoh and Saugor, and Gōṇḍī is quickly disappearing from those districts. Local estimates give 1,200 as the number of speakers in Damoh. In 1901, when 27,521 Gōṇḍs were enumerated in the district, only 377 were returned as speaking Gōṇḍī. In Saugor the local estimates gave so high a figure as 2,400. In 1901 only three speakers were returned, though the number of Gōṇḍs in the district was 21,546. The Gōṇḍs are known as Bhōi Gōṇḍs, and their language was called Pārsī as in Mandla. They are chiefly found in Kesla Pargana of Rehli Tahsil. Only a few old people still speak Gōṇḍī.

Gōṇḍī has also been returned as the language of 150 individuals in Bhopal. At the Census of 1901, 20,268 speakers were returned. No specimens have been obtainable and it seems probable that most of the Gōṇḍs of the district have given up their native tongue.

Proceeding southwards from Narsinghpur we reach the district of Chhindwara where Gōṇḍī is, to a great extent, spoken in the north. The number of speakers was estimated for this Survey at 125,100, and it was 104,168 at the Census of 1901.

AUTHORITY—

DAWSON, REV. JAMES,—*Gondī Words and Phrases*. *Journal of the Asiatic Society of Bengal*, Vol. xxxix, P. i, 1870, pp. 108 and ff., and pp. 172 and ff.

The dialect of Chhindwara in most respects agrees with the grammatical sketch on pp. 486 and f.

With regard to the inflexion of nouns, we may note the dative *ādmīkun*, to a man, in the first line of the specimen.

The dialect uses the numerals *armur*, eight; *unmāk*, nine; *pad*, ten.

With regard to pronouns, we may note *annā*, I, as in Narsinghpur; *ammōt*, we; *ā-piḍe*, in him, among them.

The pronoun *bāṅg*, what? has a genitive *bāndōr*, *bāndā*, etc., and a dative *bātkun*.

The conjugation of verbs is mainly regular. An *n* is, however, added to the second person singular in tenses formed like *kitān*, I did. Thus, *ātīn*, thou wast; *kīndīn*, thou wast doing. The third person neuter of the future ends in *āl* and not in *ār*; thus, *ad kiāl*, she will do.

The present tense of the verb substantive is *āndān*, I am. In other dialects this form is an imperfect.

'I am beaten' is translated *annā mār tīndātōnā*, I am eating stripes. This translation shows that Gōṇḍī has not a fixed form for the passive.

In other respects the dialect is quite regular, as will be seen from the beginning of the Parable of the Prodigal Son which follows. Note only the use of ordinary tenses in negative clauses. Mr. Dawson, however, gives the ordinary negative forms, and the compiler of the specimen was certainly wrong in not introducing them.

[No. 48.]

DRAVIDIAN FAMILY.

GONDĪ.

(DISTRICT CHHINDWARA.)

Borē admikun raṇḍ mark matturk. Chuddur marri dāū-sē
Some man-to two sons were. The-younger son the-father-to
 vaṅktur, 'dāū, nā-juar bad dhan aiyāl ad nākun varkē-kisim.'
spoke, 'father, me-to what property will-be that me-to separate-make.'
 Aske āplō dhan ōrkun tūstur. Tān pajā thōrō diate
Then his property them-to he-divided. That-of after few days-in
 chuddur marri sabrō māl samti kīsī-kun lakk dēhāte
the-younger son all wealth together having-made far country-to
 chalsī hattur. Aggā garsī-kun undē kal uñji-kun sabrō māl
having-gone went. There playing and wine drinking all wealth
 mähchitur. Sabrō māl māhttur tān pajā ad dēhāte parā
squandered. All wealth had-squandered that after that country-in big
 kāl arsi hattā; tindālē badē halle vāta. Aske hundur
famine having-fallen went; to-eat anything not came. Then there
 ādmīn-igē hañji-kun ōnā rōn lāgsī hattur. Ōr ōn nēde
man-near having-gone his house staying became. He him field-in
 paddīng mahtālē rōhchitur. Aske baddēn tōlk paddīng tindūng
swine to-feed sent. Then which husks the-swine were-eating
 addēn tindālē hurndur; ōn borē halle sītur. Parōr vāsī
those to-eat he-tried; him anybody not gave. Big (i.e. wise) becoming
 hattur, aske āplō jiāte vēhtur, 'nāvōr dāūnā rōte bachālē
went, then his mind-in he-advised, 'my father's house-in how-many
 naukarkun tindālē sari puttīlātā, annā karrōk saiātōnā. Annā nāvōr
servants-to to-eat bread is-got, I hungry am-dying. I my
 dāūn-ige vitsī-kun dākā, ōn indākā, "dāū, pēknā sēvā halle
father-near running will-go, him will-say, "father, God's worship not
 kitān, nīvā halle kēñjtān; nīvōr achhō marri hallenan. Nigā
I-did, thy(-word) not I-heard; thy good son not-am. Now
 nī-juar mazdāride mandākōm."
thee-with service-in will-stay."

In Hoshangabad Gondī is spoken in the eastern corner, towards Chhindwara and Narsinghpur. The number of speakers was estimated for this Survey at 41,550. At the last Census of 1901, 27,740 speakers were returned.

The dialect of Hoshangabad in most respects agrees with that spoken in Chhindwara. Compare *ānd*, it is; *anā*, I. The chief peculiarity of the dialect, however, is the use of *l* instead of *r* in nouns, pronouns and verbal forms of the third person singular. Thus, *vōl ittul*, he said. The same *l* also occurs in the termination of the genitive before a singular masculine noun and in some numerals, etc. Thus, *dēst-ul*, of the country; *varul*, one; *irul*, two, etc.

The usual form of 'one' is *undī*, and of 'two' *raṇḍ*. *Varul* is used as an indefinite masculine pronoun, and *irul* is sometimes used instead of *raṇḍ* when the qualified noun is of the masculine gender.

The *r* of plural forms of verbs and pronouns is a cerebral *r*; thus, *vōr ittōr*, they said. The same pronunciation prevails over a large area, in Betul, Ellichpur, Akola, Nagpur, Seoni, Balaghat, Bhandara, Khairagarh, Nandgaon, Raipur, and Sarangarh. The original texts sometimes write *ḍ* and sometimes *r*. Thus, *ōḍk* and *ōrk*, they. I have written *r* throughout.

The adverbial participle ends in *ke* and not in *re*; thus, *kisōke*, doing.

There is a verbal noun formed from the past participle; thus, *hattate*, in the going, when he went; *vakhtute*, in the roaring, while he was roaring.

Note also the neuter negative *hale rōval*, it was not.

Further details will be easily understood from the specimen which follows.

[No. 49.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(DISTRICT HOSHANGABAD.)

Undī diyā śikārī narkā ḍaṅgur śikārkun hattul. Undī hirṇī
 One day a-hunter at-night to-a-forest hunting-for went. One deer
 ḍaṅgur-nēde mērtē huṣī vōl kattul, 'anā jikā.' Vōnā āvāj kēñjtu,
 forest-field-in grazing-in having-seen he said, 'I will-kill.' His sound heard,
 tō ḍaṅguṭikkē sorit. Vōl śikārī bhī tānā pichārī vittul. Hirṇī valē lak
 it wood-into fled. That hunter also its back-at ran. The-deer very far
 sōṛisī hatt. Agā hañjī mēl-lāt. Vōl śikārī tānā pichārī vittul.
 fleeing went. There having-gone to-graze-began. That hunter its back-at ran.
 Hirṇī ittāl jagāte hañjī āvat, agā ihūn jāṛī lāksit, agā
 The-deer such place-in having-gone came, there such jungle was-found, there
 hañjī magsī hatt. Vōl śikārī kaiik masi-kisōke rahē-mattul.
 having-gone having-hidden went. That hunter hands wringing staying-was.
 Sikāṭī āsī hatt-te vōl udās man kisi-kun rōn vāttul. Vōl
 Darkness having-become coming-in he afflicted mind having-made house went. He
 thōrōsō lak hattul ki pulli vankhtute vōl āvāj kēñjtu. Vōl apnō pisānā
 little distance went when lion roaring-in he sound heard. He his life-of

ās hailē irōl. Undī maṛāte hañjī-kun tarisī hattul. Pulli ghaṛī-ēk
hope not kept. One tree-in having-gone climbing went. The-lion in-a-moment
 mañjī-kun vankhtūke idē maṛā siḍvāt. Pullitun huṛsī-kun vōl
having-remained roaring that-very tree reached. The-lion having-seen he
 apnō mante rañj kitul; vōl kattul kē, 'harñin hale jiyālē vāēnā tō
his mind-in regret made; he said that, 'the-deer not to-kill if-I-had-come then
 nāvā jīvā dukhte hale rōval.'
my life mishap-in not had-been.'

FREE TRANSLATION OF THE FOREGOING.

A hunter once went to hunt at night in the wood. He saw a deer grazing in a field in the wood and resolved to kill it. The deer heard the noise he made, and fled into the wood, and the hunter ran after it. It fled very far, and then began to graze. While the hunter was pursuing it, the deer had fled to a place where the jungle was thick enough to hide in. The hunter wrung his hands, but darkness having set in he made towards his house in low spirits. He had not gone far when he heard a lion roar. He fled for his life and climbed a tree. The lion soon came roaring to that very tree, and when he saw it he repented and said, 'if I had not come to kill the deer my life would not be in danger.'

Gōṇḍī has also been reported from Nimar where the number of speakers has been estimated at 2,200. At the Census of 1901, 1,693 speakers were returned. The Gōṇḍīs of Nimar are mentioned in the *Report of the Ethnological Committee*, Nagpore, 1868, Part ii, pp. 112 and ff. It has not, however, been possible to get any specimens, and the local authorities some time ago stated that Gōṇḍī was no more spoken in the district.

The Gōṇḍī dialect of Betul and Amraoti is essentially the same as that spoken in Hoshangabad. Speakers are found all over both districts. Their number was estimated for this Survey at 94,000 in Betul and 12,000 in Amraoti. The figures returned at the Census of 1901 were 81,619 and 19,022, respectively.

It will be sufficient to give one specimen to illustrate the dialect as spoken in both districts.

It will be seen that *l* is substituted for *r* in the same cases as in Hoshangabad. Thus, *chuḍḍōl*, the younger; *kittul*, he did; *vaṛul*, one.

R is pronounced as *r* in words such as *vaṛā*, come.

An *h* is prefixed to the neuter forms of pronouns in Amraoti; thus, *had*, that.

With regard to numerals, we find *armul*, eight; *unmā*, nine; *pad*, ten.

'I' is *annā*, as in Hoshangabad and Narsinghpur.

The inflexion of verbs is regular. Note *āndul*, he is; *jīyānuṛ*, they will strike; *vitsūre*, running, etc.

The form *matakē*, may be, is perhaps a participle.

[No. 50.]

DRAVIDIAN FAMILY.

GONDĪ.

(DISTRICT BETUL.)

Varul ādmīnā raṇḍ mark mattul. A-viṭāl chuḍḍōl tūrāl dāūtun
One man-of two sons were. Them-in-from the-younger son the-father-to
 ittul, 'ē bābā, nīvā dhan-māltā-iviṭāl jō nāvā hissā matakē sō nākun
said, 'O father, thy property-in-from what my share may-be that me-to
 sisim.' Tō ōl senāl ōnk ōnā dhan-māl tūsī situl. Vallē diyā
give.' Then that old-man him-to his property dividing gave. Many a-day
 hall āyō ki chuḍḍōl tūrāl sab māltun arpā-kittul ani lai lakk
not became when the-younger son all property collect-made and very far
 dēste hattul uṇḍē aggā luchpante din kāṭē-kittul, sab dhan-māl
country-to went and there riotousness-in days spend-did, all property
 mähachchī-situl. Jab vōl sab dhan ḍūbē-kittul, achchō bakht
having-squandered-gave. When he all property spent-had-made, that time
 add ē dēste parā kāl art, uṇḍē vōl kaṅgāl āsī hattul.
that-very country-in big famine fell, and he destitute having-become went.
 Ani ad mulkte hañjī-kun varul igā naukar rahē-mātul. Uṇḍē vōl vōn
And that country-in having-gone one near servant staying-was. And he him
 nēde paddi mēhtālē rōhtul. Aggā vōl kurmi paddi mēintā a-nīnē tānā
field-in swine to-feed sent. There he husks swine were-eating them-from his
 pīr bhī nihtālē āndul. Pan ōn baddē chīj tindānā halle sēvōl.
belly also to-fill he-was. But him-to anyone thing to-eat not gave.

No specimens have been forwarded from Ellichpur where the estimated number of speakers was 4,427. The corresponding figures in 1901 were 6,148. The dialect is probably the same as in Amraoti and Betul.

Seventy-one speakers of Gōṇḍī were returned from Buldana at the Census of 1901. The old returns and the local reports make no mention of Gōṇḍī in the district, and it is probable that the speakers were immigrants from Akola.

The Gōṇḍs of Akola are known as Rāj Gōṇḍs. The number of speakers was estimated for this Survey at 1,142. At the Census of 1901 their number had increased to 2,208.

The Gōṇḍī of Akola is a very corrupt form of speech. Thus, the genders are continually confounded, and the singular is often used instead of the plural; e.g., *raṇḍ tūrāl āttu*, two sons were; *hissō vāyatōr*, a share is coming, etc.

An *h* is commonly added before the neuter forms of demonstrative pronouns, just as was the case in Ellichpur; thus, *had* and *ad*, that. So also *hōr*, they.

On the other hand, *r* and not *l* is used in those cases in which Standard Gōṇḍī has *r*; thus, *ōr*, he.

Ṛ, originally written *ḍ*, is substituted for *r* in plural forms of pronouns and verbs. Thus, *hōṛ*, they. Forms such as *ōrk*, they, however, also occur.

With regard to numerals, we find *armur*, eight; *pad*, ten, but the usual forms for 'nine' and 'ten' are Aryan loan-words.

The pronoun 'I' was *annā* in Narsinghpur, Chhindwara, Hoshangabad, Betul, and Amraoti. In Akola we again find the form *nannā* which is used in all other districts, with the exception of the Patna State. 'We' is *āmōṭ*.

With regard to the inflexion of verbs, we must note forms such as *kintān*, he was doing. The final *n* in such forms can be the old termination of the third person. It is, however, just as probable that we have simply to do with a confusion between the first and third persons.

Note also forms such as *mandōrō*, we are; *kēkār*, we shall do; *matṭēkē*, it may be, etc.

The specimen abounds in blunders. It is, however, of no use to account for them, and it will be quite sufficient to refer to the beginning of the Parable of the Prodigal Son which follows.

[No. 51.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(DISTRICT AKOLA.)

Bōrē mānvālnā raṇḍ turāl āttu. Chuḍur turāl dāūn
Some man-of two sons were. The-younger son the-father-to
 varḱitur, 'dāū, paisānā hissō nāvā vāytōr ad nākun sīm.' Maṅg ōr
said, 'father, money-of share mine may-come that me-to give.' Then he
 sampat vātā-kisitur. Maṅg thōrkē divāyānē hattur chuḍur turāl sab-ē
property divide-did. Then few days-only went the-younger son all-indeed
 jamā-kīsī-kun lakk muluk-mandō hattur, āni agā vallē paisā kharch-kintān,
collected-having-made far country-in went, and there much money spent-made,
 sampat urī-kintān. Maṅg ōnā sab-ē paisā mārtun maṅg ad mulukte
property waste-did. Then his all-indeed money spent then that country-in
 baṛā akāl arsi-mattā. Ad vakte ōn aṛchan arsi-mattā. Ōr had dēsāte
heavy famine falling-was. That time-at him-to distress falling-was. He that country-in
 giristanigā rahē-mattu. Ōr tanvā nēde ōn paddi mēstālē rōkhtu.
householder-near staying-was. He his field-in him swine to-feed sent.
 Paddi jō chhilyā tindār adu aplō tindānā ōnā jivā āttu; ōnu bōrē
Swine which husks ate that his eating-of his wish was; him-to anyone
 sēvur hille.
gave-not not.

Four hundred and fifty speakers of Gōṇḍī have been returned from Basim. In 1901 their number was only 273. Most of the Gōṇḍs are found in the east of the district.

The specimens received from Basim represent a much more correct form of Gōṇḍī than those forwarded from Akola. There are, however, a few instances of confusion between the two genders. Thus, *vātu* and *vātur*, he came; *mātā*, he was.

The form *mānyāl*, to a man, instead of *manyān*, is perhaps due to the influence of the neighbouring Marāṭhī.

With regard to pronouns, we may note *immē*, thou; *immēt*, you; *hōr*, he.

The present tense of the verb substantive is formed as follows:—

Sing.	1. <i>mantōn(ā)</i>	Plur.	1. <i>mantōm</i> .
	2. <i>mantē(n)</i>		2. <i>mantēf</i> .
	3. m. <i>mantōr</i>		3. m. <i>mantōrk</i> .
	3. f. & n. <i>mantā</i> .		3. f. & n. <i>mantāng</i> .

Compare *āndān*, I am, etc., in Chhindwara and neighbouring districts.

The suffix *n* is used in many forms where it does not occur in the Standard. Thus, *jikā* and *jikān*, I shall strike; *ētān*, he took. Compare the forms mentioned above from Akola.

The form *yētur-ā*, he took, seems to present a similar wide use of the suffix *ā* of the first person singular.

The past participle *tintā*, eaten, is used as a relative participle in *padī tintā sēngā*, swine eaten husks, the husks which the swine ate.

I do not understand the form *kikā*, taking.

For further details the student is referred to the beginning of the Parable of the Prodigal Son which follows.

[No. 51.]

DRAVIDIAN FAMILY.

GONDI.

(BASIM DISTRICT.)

Varōn manyāl raṇḍ chhavāṅ mantā. Chidōr bābān itōr, 'bābā,
A-certain man-to two children are. The-younger father-to said, 'father,
jamētā hissā mākun sīm.' Maṅ jamētā hissā ētān. Maṅ thōḍa
estate-of share me-to give.' Then estate-of share he-took. Then a-few
dinte vākā jingī kikā chidōr dēsne hātān. Maṅ
days-in the-whole property taking the-younger another-country-to went. Then
khushī-sē jingī uḍi-kitān. Paisā kharch-kitān maṅ dukāl ārtā.
pleasure-with property he-squandered. Money had-expended then a-famine fell.
Hādēn-murō āḍohan ārtā. Aske dēsāte bhalē mānyārigē rahē-mātā.
Therefore difficulty fell. Then country-in a-respectable man-near remained.
Vōr mānyā ōn nēd-rabō padī mēhtālē rōhitūr. 'Padī tintā sēngā
That man him-to into-the-field swine to-graze sent. 'Swine eaten husks
hāv nanā tindākā.' Bōrē hile sitā. Ōn gyān vātu, vaṛktur, 'nā
those I will-eat.' Anyone not gave. Him-to senses came, he-said, 'my
bābōnā chākartūn tindālē puṭintā; nanā karū sātōnā. Nanā āplō
father-of servants-to to-eat is-sufficient; I of-hunger am-dying. I my-own
bābōnikē hankā ōn inkā, "bābā, pēndā bāhirō nī dēkhat
father-near will-go him-to will-say, "father, God-of against your in-presence
pāp kitōnā. Ingā niōr mari nī-lāyak hille. Bābā, nākun manyān
sin I-did. Now your son worthy am-not. Father, me-to a-servant
chākri irā." Maṅ bābōnigē vātu. Mari lak harsī
in-service keep." Then father-near came. The-son far-off having-seen
bābā ayantō; piṭ-rapō māyā vātu, vaḍēde bilgē-mātu, mukā
the-father shed-tears; heart-in compassion came, on-the-neck embraced, kiss
yētur-ā.
took.

In the district of Wun, Gōṇḍī was returned as the language of 53,000 individuals. The corresponding figures at the Census of 1901 were 55,495. The Gōṇḍis are found all over the district, especially in Kelapur and Yeotmal.

The dialect has several characteristic features of its own.

An *ś* is often used where ordinary Gōṇḍī has *h*; thus, *śurā*, see; *śilā*, not; *śōtōr*, he went; but *hākān*, I will go. Forms such as *hōr*, he; *hid*, this thing, have already been noted from other districts.

The inflexion of nouns and pronouns is mainly regular. Note, however, plural forms such as *pōrālīr*, sons; *padīk*, swine. There is apparently no difference between the declension of nouns denoting rational and those denoting irrational beings. Compare *dēsñōr*, of the country; *divasne*, in (some) days. Note *dēsūn*, to a country; *āmōṭ*, we; *āmōku*, us; *imē*, thou; *imēṭ*, you; *vōnkūn*, to him; *hōrkūn*, to them; *hōnār sāṭī*, for his sake.

The present tense of the verb substantive is given as follows :—

Sing.	1. <i>mantōn</i>	Plur.	1. <i>mantōm</i> .
	2. <i>mantī</i>		2. <i>mantīr</i> .
	3. <i>mantōr</i>		3. <i>mantēr</i> .

Similar forms are also used of finite verbs. Forms such as *mantōram*, we are, do not seem to exist. Note also *jikān*, I shall strike; *vāt*, it came; *artu*, it fell; *tindūg*, (the swine) ate.

The past participle is used as an adjective. Thus, *mastītū paḍā*, the fattened calf. The same form also occurs as a verbal noun. Thus, *kharchī-kitā-upar*, expenditure-making-after, after he had spent.

Causative forms are *ramvāyāṇāt*, let us feast; *ināvayā*, to be called.

Ārū, to fall, is the Marāṭhī form.

Further details will be seen from the version of the Parable of the Prodigal Son which follows.

[No. 53.]

DRAVIDIAN FAMILY.

GONDĪ.

(DISTRICT WUN.)

Bōri-undi mānyān raṇḍ pōrālir matōr. Hōr-rōpō chidōr
A-certain man-to two sons were. Them-from-among the-younger
 bābān itōr, 'bābā, bad paisā vāṭṇi nāvā vātā hād
father-to said, 'father, what property-(of) share mine may-come that
sim.' Maṅg hōr vōnkūn paisā vāṭtōr. Maṅg thōḍō divasne
give.' Then he him-to property divided. Then a-few days-in
 chidōr pōrāl āchōḍē-hi jamā-kiśi lay laṅgnā dēsūn sōtōr,
the-younger son whole-even having-collected very far-off country-into went,
 an hāgā ughdā-artōrne rahē-vāśi āpnā paisā kharchi-kitōr.
and there riotous-people-with having-lived his-own property spent-made.
 Maṅg hōr achōḍē-hi kharchi-kitā-upar hād dēsūn-rōpō phērā sāthyā ārtu;
Then he whole-even expended-made-after that country-into a-great famine fell;
 hādēn-karitā vōnkūn takliph ārū lāgtā. Indikē hōr hād dēsūn
therefore him-to difficulty to-fall began. Therefore he that country-of
 undi mānyān-igē sōśi rahē-vātōr. Hōr-tar vōnkūn padik chāri-
one man-near having-gone remained. He-on-his-part him-to swine graze-to-
 kiyālē āpnā vāvate rhētōr. Indikē padik bad ṭōkrē tindūg hādēn-
make his-own into-field sent. Then swine which husks were-eating that-
 phērō hōr āpnā pīr pañjānā. dihūn hōnkūn vātu-vāyā; an bōri
on he his-own belly should-be-filled so him-to to-appear-began; and anyone
 hōnkūn batā-hi śitōr śilā. Maṅg hōr śuddhit-phōr vāśi itōr, 'nāvā
him-to anything gave not. Then he senses-on hacing-come said, 'my
 bāpōnā bachōr gadyāl-kūn pīr-mēṇḍ sārī mantā, an nanā upāsīne
father-of how-many servants-to belly-full bread is, and I of-starvation
 santōn; nanā tēttēśi nāvā bābōn-hikē hākān an hōnkūn inkān,
am-dying; I having-arisen my father-near will-go and him-to will-say,
 "hē bābā, nanā pēn-dā viruddh an nivā mune pāp
"Oh father, I God-of against and you before sin
 kitōn; higḍāl nivā pōrāl indāyā nanā chōkhā śilā; nivā undi
have-done; henceforth your son to-be-called I fit am-not; your one
 mānyān-sārkho nākūn irā." Maṅg hōr tēśi āp'lō bābōnikē sōtūr.
servant-like me keep." Then he arising his-own father-near went.
 Aske hōr laṅg matānich hōnōr bābō vōnkūn huḍśi kīv vāt an
Then he far-off was-just his father him-to having-seen compassion came and

hōr dhāv-kiśi hōnā veḍēde miṭhī vāḍtōr an hōnā mukā yētōr. Maṅg pōrāl
he running his neck-on embracing put and his kiss took. Then the-son
 hōnkūn itōr, 'bābā, ākāsnā viruddh an nivā mune nanā pāp kitōn;
him-to said, 'father, heaven-of against and you before I sin have-done;
 an higḍāl nivā pōrāl ināvayā nanā chōkhaṭ śilā.' Pan bābānō
and henceforth your son to-be-called I worthy am-not.' But the-father
 āplō mānyānkūn vēhtōr, 'chāṅglō jhagō tattśi vōnkūn ghāli-kim;
his-own servants-to told, 'good a-robe bringing him-to put-on;
 an hōnā kayde mudā an kālde jōḍā ghāli-kim; maṅg mastitā
and his hand-on a-ring and feet-on shoes put-on; then a-fattened
 paḍā tattśi kōyāt, an āmōku tidkē ramvāyānāt. Barākī hēr
calf bringing kill, and us eating let-merriment-make. Because this
 nāvōr pōrāl sāśi matōr, hōr phirē-vāśi jītō ātōr; an harē-vāśi
my son dead was, he again-coming alive became; and lost
 matōr, hōr puḍtōr.' Aske hōr ramvāyā lātōr.
was, he was-found.' Then they merriment-to-do began.

Hād vēre hōnōr phērōl pōrāl vāvaṭe matōr. Maṅg hōr vāśi
That time his elder son in-the-field was. Then he having-come
 rōntā najik vātā-upar hōr nēknā an yandānā kēñjtōr.
house-of near had-reached-after he singing and dancing heard.
 Aske mānyān-rōpōḍāl unditūn kēhśi hōr puśi-kitōr, 'hid
Then servants-from-among one-to having-called he asked, 'this
 batā āndu?' Hōr vōnkūn itōr kī, 'nivōr tamūr vātōr; an
what is?' He him-to said that, 'your brother is-come; and
 hōr nivōr bābōn khuśāl puḍtōr hidēn-karitā hōr mastitā
he your father-to safe-and-sound was-found therefore he a-fattened
 paḍā kōytōr.' Aske hōr ghussā-vāśi rōpō sitā-śilā. Hidēn-karitā
calf has-killed.' Then he getting-angry inside would-not-go. For-this-reason
 hōnōr bābō bāhēr vāśi vōnkūn samji-kiyā lātōr. Pan hōr
his father out having-come him-to to-entreat began. But he
 bābōn uttar śitōr kī, 'surā, nanā ichōṅg varsāṅg nivā chākri
father-to reply gave that, 'see, I so-many years your service
 kitōn an nivā ādnyā nanā baskēhī mōḍi-kitōn śilā;
am-doing and your order I ever-even broke not;
 tarī nanā nāvā sōbtyān-saṅgō khuśāli kiyā mhañōn imē
still I my friends-with happiness make having-said you
 nākūn baske pāṭh sitā śilā. An bōr nivā paisā rāṇḍēntōḍō
me-to ever a-kid gave not. And who your property harlots-with
 tinśi vātōr hōr hēr nivōr pōrāl vātōr aske imē hōnār-sāṭhī
having-eaten wasted that this your son came then you him-for
 mastitā paḍā kōytī.' Aske hōr vōnkūn itōr, 'pōrā, imē
a-fattened calf have-killed.' Then he him-to said, 'son, you

hamēsā nāvā-higē mantī, an nāvā achōḍē-hī paisā nivā-ch mantā.
always me-with are, and my whole property thine-alone is.
 Paṇ ramvāyānā an ānand kiyā hid yōgy matā. Bārāki hēr
But to-be-merry and joy to-make this proper was. Because this
 nivōr tamūr sāśī matōr, hōr phirē-vāśī jītō ātōr; an harē-vāśī
your brother dead was, he again alone became; and lost
 matōr, hōr sāpdē vātōr.
was, he found is.'

In Wardha, Gōṇḍī is spoken all over the district. The number of speakers was estimated for the purposes of this Survey at 40,450. At the last Census of 1901, 39,385 speakers were returned. No specimens have been received, but the Gōṇḍī of Wardha is probably identical with that spoken in the neighbouring Nagpur.

The estimated number of speakers in Nagpur is 44,300. In 1901, 41,218 were returned.

A vocabulary and some songs in the Gōṇḍī dialect of Nagpur were published in the papers left by the Rev. S. Hislop and published by Sir R. Temple. See Authorities above.

The dialect spoken in Nagpur in most respects agrees with the grammatical sketch on pp. 486 and f.

Demonstrative pronouns begin with an *h*, and an *r* is usually changed to *ṛ* between vowels. Compare *hōr*, he; *had*, that; *hid*, this; *maṛā*, tree; *vaṛā*, come; *mandōram*, we are.

Nālunḡ, four, has a definite form *nālunṭe*, the four.

'I' is *nanā*, but the form *anā*, which is common in Chhindwara, is used as well. 'We' is *āmōṭ*.

Verbs are regularly inflected in person and number. The present tense ends in *ntōnā*; thus, *santōnā*, I die; *sintōnā*, I give, etc. 'I am' is *mandōnā*.

Note *māyāl*, it will be; *matkē*, it may be; *itkē*, saying, and so forth.

For further details the specimen which follows should be consulted.

[No. 54.]

DRAVIDIAN FAMILY.

GONDĪ.

(DISTRICT NAGPUR.)

Undi musalmān ānik undī marhātāl mattōr. Hōr marhātāl bazāre
One Musalman and one Marāṭhā was. That Marāṭhā bazar-in
hattur. Hōn nāsiritā kauṛiṅ savdātun kamti hattunḡ. Usdē
went. Him-to quarterpice-of kauris article-to deficient went. Then
bazāre huṛintōr hōnōr varkitōr musalmān-sī nāsiritā kauṛiṅ
bazar-in looked his acquaintance Musalman-from quarterpice-of kauris
ētur ki, 'anā ingānēch dārōte nivā kauṛiṅ nikun sintōnā.' Hōr
took that, 'I now-just house-at thy kauris thee-to give.' That
musalmān hañjī hōnā darvāzāte hattur indā-lātur, 'nāvā nāsiritā
Musalman having-gone his door-at went to-say-began, 'my quarterpice-of
kauṛiṅ bazāre ēchī-mattōnī, had sim.' Hōnā bāyakō indā-lāt,
kauris bazar-in having-taken-wast, that give.' His wife to-say-began,
'nāvōr mōidō jāvuntōr, tavā siyānur.' Hōr musalmān indā-lātur,
'my husband is-eating, afterwards he-will-give.' That Musalman to-say-began,
'ingānēch ētkā.' Hōnā bāyakō indā-lāt, 'hōn yadki vātā.'
'now-just shall-take.' His wife to-say-began, 'him-to fever came.'
Musalmān indā-lātur, 'vāt bī, bhalē-māri ingānē ētkā-ch.'
The-Musalman to-say-began, 'it-came even, still now-just shall-take-indeed.'
Hōnā bāyakō indā-lāt, 'nāvōr mōidō sātur,' itkē aṛi-lāt.
His wife to-say-began, 'my husband has-died,' saying to-cry-began.
Musalmān bāṅg inttōr, 'huṛā, ingāḍā-ingānē bāṅg ḡhōṅg kiṃā-lātur?
The-Musalman what said, 'see, immediately what pretext to-make-began?
bhalē-māri sātur bī tō anā ētkā.' Usdē hōnōr jātvālē bhalē
still died even then I shall-take.' Then his castemen respectable
mānyāl vātur ānik hōn ōyā-lātur. Āni rāt āsi hat. Hōr
men came and him to-carry-began. And night coming went. That
musalmān marāte katyāri uchchī mattōr. Āplō dilte indā-lātur,
Musalman tree-in stick having-taken stayed. His mind-in to-say-began,
'huṛā lēkāl ḡhōṅg kitur.' Tō-usdē hōr bhalē mānyāl vāsī-mattōr,
'see the-rascal pretext made.' Then those good men having-come-were,
hōrk murdātun hagānēch irsī-kun hattur. Handāl nālunḡ kaliērḡ
those the-corpse there-only having-put went. Thereafter four thieves
vāndur. Hōrkṇā kāldun śiri lāḡt. Ingā bēs chamatkār dist.
were-coming. Their feet-to the-bier stuck. There good wonder appeared.

Bōrē indā-lātur, 'mākun māl sapdē-māyāl, āmōṭ nariyal
One-of-them to-say-began, 'to-us wealth found-will-be, we cocoanuts
 sikōm,' itāl nālunṭē janāl kabulē-mātur. Usdē hōrk bhalē
will-give,' saying-from the-four men agreed-were. Then those good
 mānyāl misālē vāsī-mattōr, hōrknā-ch rōte hōrk kallērk chōrī
men to-bury having-come-were, their-exactly in-house those thieves theft
 kisī-kun handā-lāturk. Undī janāl inttōr, 'āplētun had hagā chamatkār
having-made to-go-began. One man said, 'us-to that there wonder
 disī-mattā, hagā dā.' Hōrk vāturk nariyal situr, bōrē kōrk situr.
was-seen, there go.' They came cocoanuts gave, some fowls gave.
 Nālunṭē gatṭing hagānē irturk, kāl kari-lātur. Usdē hōr murdā
Four bundles there-exactly put, feet to-bow-began. Then he corpse
 āsī-mattōr, hōr hagādāl tettāp ātur. Hōrk kallērk mattōr,
becoming-was, he therefrom getting-up became. Those thieves were,
 sōḍisī-hattur. Usdē hōr marhātāl hāv gatṭing tāchī ōyā-lātur.
fleeing-went. Then that Marāṭhā those bundles taking to-carry-off-began.
 Usdē marātāl hōr musalmān huṛintur, 'huṛā, lēkāl kallērknā
Then tree-from that Musalman was-seeing, 'lo, the-rascal thieves-of
 jamā ōyā-lātur. Nitā, sālyā, nāvā nāsiritā kauṛing
property to-carry-off-began. Stop, brother-in-law, my quarterpiece-of kauris
 hid-ē vakatnē sim.' Hōr marhātāl indā-lātur, 'rōte dā, nīkun
this-very time-at give.' That Marāṭhā to-say-began, 'house-to go, thee-to
 nivā nāsiritā kauṛing sikā.' Usdē hōr musalmān vāsī-kun
thy quarterpiece-of kauris will-give.' Then that Musalman having-come
 darvāzāte nittur āni indā-lātur, 'nāvā nāsiritā kauṛing sim.' Usdē
door-in stood and to-say-began, 'my quarterpiece-of kauris give.' Then
 hōr marhātāl undī latṭ ṭantur hōn jisi-situr. Hōr aṛī-lātur, usdē
that Marāṭhā one stick took him beating-gave. He to-cry-began, then
 indā-lātur, 'halle, bāpā, halle talkōn.'
to-say-began, 'not, father, not I-ask.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a Musalmān and a Marāṭhā. One day the Marāṭhā went into the bazar to buy something, and he found he wanted a quarter pice worth of kauris.¹ He looked about him in the bazar and asked the Musalmān, whom he happened to know, to give him the missing kauris, saying that he would pay them back immediately he got home. Then the Musalmān went to his door and said, 'pay me back the kauris you borrowed in the bazar.' The Marāṭhā's wife came out and said, 'my husband is just dining. He will pay you later.' The Musalmān said, 'I will have my money at once.' The wife said, 'he has caught the fever.' The Musalmān said, 'never

¹ The value of the kauṛi differs. One pice is equal to about 100 kauṛis.

you mind, I must have my money at once.' Said the wife, 'my husband is dead,' and she began to cry. What did the Musalmān answer? 'Lo,' he said, 'what tricks is he at now? Even if he is dead, I shall have my money.' Then respectable men of the Marāṭhā's caste came to carry him out. When the night set in the Musalmān took a stick and sat down in a tree, and began to think, 'lo, the rascal is pretending.' Then the men who had come put the corpse in that very place and went away. Then four thieves came, and their feet got entangled in the bier. They thought this a good omen, and one of them said, 'if we get rich, we will make an offering of cocoanuts.' They agreed on the matter, and went to steal in the house of those very men who had come to bury the corpse. Said one of them, 'let us go to where we saw the wonder.' They went and made an offering of cocoanuts and some fowls. They put down four bundles and began to worship. Then the man who had died got up, and the thieves fled. The Marāṭhā took the things they had left and prepared to carry them off. The Musalmān looked from the tree, 'lo, the rascal is carrying off the property of the thieves. Stop, scoundrel, give me my kauris this very moment.' The Marāṭhā said, 'come to my house, and I shall pay.' Then the Musalmān went to the door and said, 'give me my quarter pice worth of kauris.' The Marāṭhā then took a stick and began to beat him. He began to cry and said, 'I shall not ask for them any more, father.'

Eighty-seven thousand three hundred and fifty speakers of Gōṇḍī have been returned from Bhandara, where the dialect is spoken in the north-east, towards Balaghat. The corresponding figures in 1901 were 55,705.

The dialect is almost identical with that spoken in Nagpur. 'I' is, however, only *nannā*, and 'I am' is *mantōn(ā)*. Note also *hilen*, I am not; *hile handur*, he went not, etc.

The specimen which follows is the report of a theft.

[No. 55.]

DRAVIDIAN FAMILY.

GONDĪ.

(DISTRICT BHANDARA.)

KALLĒNĀ RAPŌṬ.
THEFT-OF REPORT.

Hanēt-nēṭi śukarvārtā narkā āmōṭ sab mānvālk rōt-rapō
Day-before-yesterday Friday-of at-night we all men house-in

suñchi mattōrōm. Naṛum narkātā andāstē nākun khaḍ-khaḍ
having-slept were. Middle night-of about me-to khaḍkhaḍ

ihun āvāj kēñji-vātu rōt-rapō. Nākun samji-mātu nay matēkē;
such noise having-heard-came the-house-in. Me-to thought-was a-dog might-be;

nanā tēttā hile. Sakārtā pāhrō suñchi tēchchi, nāvā rōt-rapō
I got-up not. Morning-of time having-slept having-arisen, my house-in

undi khōli mantā, had khōlinā kavāḍ ughḍō distu. Sujānā vakhatnē
one room there-is, that room-of door open appeared. Sleeping-of time-at

nanā hid kavāḍ lāgsi sisi-matōnā. Kavāḍ ughḍō bāhun
I this door having-closed having-given-was. The-door open why

ātu hid nanā huṭtān : had khōlite nāvā undi adkāte nūr
became this I began-to-see : that room-in my one earthen-pot-in hundred

rupiyā uṇḍē sōnōnā isrāṅg nūr rupiyā kimmatnā irsi-matōnā.
rupees and gold-of ornaments hundred rupees worth-of having-kept-I-was.

Khōlite hañji-kun bad adkāte māl irsi-matōnā had adkā
In-the-room having-gone which pot-in property having-kept-I-was that pot

nākun ōrtāl distu, ani hagā māl hile mattā. Nanā rōt-rapō valē
to-me broken appeared, and there property not was. I house-in many

ṭhikānte huṭtān ; bagā māl puṭṭa hile. ‘Bōrē-tari
places-in made-a-search ; anywhere property was-obtained not. ‘Someone

māl kalsi ōsi matēkē,’ iñji-kun nanā hid kallēnā
property having-stolen having-taken-away may-be,’ having-said I this theft-of

rapōṭ kiyālē vātān. Nāvā rōn kallēnā narkā nāvā raṇḍ chākar,
report to-make have-come. My at-house theft-of at-night my two servants,

hōnā nāv Rāmā uṇḍē Gōpālā, suñchi matōrk. Hōrkun-rapō nāvā
their names Rāmā and Gōpālā, sleeping were. Them-among my

subhā Gōpālā nāvtā mānvān-parō mantā. Nāvā śējārtē hōr
suspicion Gōpālā by-name man-on is. My neighbourhood-in that

mānvān sarikhō undi Gōmā nāvtōr kallē-kiyē mānvāl mantōr.
man like one Gōmā by-name theft-committing a-man is.

Hōr mānvāl nāvā rōn vātē-hattē-kē mantōr. Hōr nākun undi
That man my to-house coming-and-going is. He me one

raṇḍ mānvāltun rupyāṅg sitēkē huṭtur, uṇḍē āṭh divsān pajā nāvā
two men-to rupees while-giving saw, and eight days ago my
 chākar Gōpālā yēn hōr pusi-kitur, 'nivā mālik āplō jamā bagā
servant Gōpālā this he was-asking, 'thy master his-own property where
 irātōr?' ihun nākun samji-mātu. Yēr mānvān hanēt-nēṭi
keeps?' so to-me known-was. This man day-before-yesterday
 dinte pāhātōṅge nāvā rōn vāsi-matōr. Hōr vīsā rupyāṅg
day-at in-the-morning my at-house having-come-was. He twenty rupees
 karjī nākun talkandur. Nanā hōn bāṅgē karjā sitā hile. Hōr
loan me-to was-asking. I to-him any loan gave not. He
 raṇḍ rupyāṅg śēkdā byāj siyālē kabūl hile matōr. Hōr handā-lātūr
two rupees per-cent. interest to-give ready not was. He to-go-began
 had vakhatne hōr nākun ittur, 'nēṭā narkā nivā rōn bati āntā,
that at-time he me-to said, 'this night thy in-house what happens,
 huṛā.' Yēr mānvāl nēṇḍ dusrō nār hattur, ihun nākun mālum-ātu.
see.' This man to-day another to-village went, so me-to known-became.
 Yēra-ch mānvāl nāvā jamā ōsi-kun jōṛisi-kun hañji-matēkē,
This-very man my property having-taken having-run might-have-gone,
 hid mukadmānā chavkasi āyānā.
this case-of • enquiry be-made.

FREE TRANSLATION OF THE FOREGOING.

REPORT OF A THEFT.

Friday night, the day before yesterday, we were all sleeping in my house. About midnight I heard a rattling noise in the house. I thought it might be a dog, and did not get up. Early in the morning I arose and found that the door of a certain room in the house was open. I had shut that door when I went to sleep, and I began to look for the cause of its having been opened. I kept hundred rupees and hundred rupees worth of ornaments in an earthen pot in that room. On entering the room I found that the earthen pot had been broken, and the property was not there. I made a search in several places in the house, but my property could nowhere be found. Thinking that somebody might have stolen the things and carried them off, I have come to make a report of the theft. On the night of the theft two servants, Rāmā and Gōpālā by name, slept in the house. Of them I suspect Gōpālā. There is in my neighbourhood another man like him, called Gōmā, who is in the habit of committing thefts. He often comes to my house, and he has seen me give money to one or two persons. I have also heard that eight days ago he asked my servant Gōpālā, 'where does your master keep his money?' On the day before yesterday he came to my house in the morning and asked me for a loan of twenty rupees. I did not give him the loan, because he would not agree to pay two per cent. interest. When going away he said to me, 'look what will happen in your house to-night.' I am told that he has to-day departed to another village. He may have run away with my property, and an enquiry should be made into the matter.

Gōṇḍi is spoken everywhere in the district of Balaghat. Local estimates give 76,300, and the returns of the Census of 1901, 54,168 as the number of speakers.

The dialect is, in all essentials, the same as in Mandla. The specimens forwarded from the district are, however, somewhat corrupt. The two genders are, for example, often confounded. Thus, *jō ananś āynur ōn sēkā*, which share (neuter) will be (masc.), that (masc.) give; *avhēkūn*, to him.

R becomes *r* in plural forms of pronouns and verbs; thus, *ōrkun*, to them; *mandōr*, they were.

The inflexion of nouns and verbs is regular. 'I am' is *āndān* as in Seoni, Chhindwara, etc. The corresponding form is an imperfect in other districts. A list of words which has not been reproduced gives *mañjī*, was, for all persons and numbers.

Note also forms such as *bātākī*, dividing; *urēkī*, wasting; *sēkā*, give.

For further details the beginning of the Parable of the Prodigal Son which follows should be consulted.

[No. 55.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(DISTRICT BALAGHAT.)

Varū	ādmīnā	raṇḍ	mark	mandōr.	Ōn-mē-sē	chudūr	marri
One	man-of	two	sons	were.	Them-in-from	the-younger	son
tannā	bābhōrān-sē	itūr,	'jō	nāvā	ananś	āynūr	ōn sēkā.'
his	father-to	said,	'what	my	portion	will-be	that give.'
Tab	ōr	ōrkun	tannā	dhan	bātā-kī	sītūr.	Valē diyān hille āt,
Then	he	them-to	his	property	dividing	gave.	Many days not became,
tab	chudūr	tūrān	sab	undī	jaghā	kīsī	dūsre dēstūn
then	the-younger	son	all	one	place	having-made	another country-to
hatūr.	Tab	agā	hañjī	jhōljhapat	kīsī	tannā	din agā
went.	Then	there	having-gone	wickedness	having-made	his	days there
kātē-kitūr.	Tab	tannā	dhan	urēkī	sītūr,	tab	ad dēste
pass-made.	Then	his	property	spending	gave,	then	that country-in
pharā	sūkhā	art.	Tab	ōn-igā	batī	hille	rahē-māt.
great	famine	fell.	Then	him-near	anything	not	remaining-was.
Then	ōr	agā	hañjī	ad	dēstōr	mānvālkūn	saṅg varūn-igā
he	there	having-gone	that	country-of	men	with	one-near
mandā-lātur.	Tab	ōr	tannā	nēde	paddīn	mēhtālē	rōhtūr.
to-stay-began.	Then	he	his	field-in	pigs	to-feed	sent.
Then	those	bhusā	tiñjī	paddīn	tamā	pīr	nīhtātān
husks	eating	swine	their	belly	filling-were	them	anyone not gave.

Tab avhēkun akal vāt. Tab ōr ittūr ki, 'nāōr bābhōṛāna bachōlē
Then him-to sense came. Then he said that, 'my father's how-many
 banihiyārk kisi-matōr; tab valēnē gātō jāvā āytā. Nannā karūnē
servants working-were; then more rice food is. I hunger-with
 sāytōnā. Nannā tēchī nāvōr dāhōṛān-igā dākā tab ōn-sē
am-dying. I having-arisen my father-near will-go then him-to
 indākā, "Yē bābā, nannā Bhagvāntāl pāp kitān, tab nivā munne bhī
will-say, "O father, I God-from sin did, then thee before also
 pāp kitān. Nannā niōr marri bahūntē āykā? Nākun tannā banihiyārkūn
sin I-did. I thy son how can-be? Me your servants-of
 varūnā barābar kīm."'
one-of like make."'

Gōṇḍi is spoken all over the district of Seoni. The number of speakers has been estimated at 146,000, and it was returned as 102,747 at the Census of 1901.

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[LYALL, SIR A. J.],—*Report of the Ethnological Committee on Papers laid before them and upon Examination of Specimens of Aboriginal Tribes brought to the Jubbulpore Exhibition, 1866-67.* Nagpore 1868, Part ii, pp. 57 and ff.; Part iii, pp. 286 and ff.

The dialect of Seoni does not much differ from that spoken in Mandla.

R becomes *ṛ* in plural forms and often between vowels. Thus, *ōṛk āndurk*, they are; *paṛksōṛe*, searching.

'We' is *āmōṭ* and *mamēṭ*; and 'his' is *ōnā* and *tanvā*.

With regard to the inflexion of verbs we may note *āndān*, I am, as in Balaghat, Chhindwara, etc. The form *tindākāṭ*, let us eat, is a future, formed from the first person singular by adding *ṭ*.

Mauger gives forms such as *tindi*, eats; and *tiñji*, ate, for all persons and numbers.

Note *vāṭūnd*, he used to destroy, and forms such as *artēn*, when it falls; *jōktēn*, if you kill. They are formed from a verbal noun derived from the past participle. Compare the corresponding forms in Bēraḍi mentioned on page 602 below.

The negative verb is regular. Forms such as *hille sīndūr*, he gave not, are simply the positive form added to *hille*. Similarly we find *hille-n ānd*, it is not.

The verb *sī*, to give, seems to be freely used in forming compound verbs. Compare *tāksī-sītur*, he went; *chalsī-sīt*, it went.

Two specimens have been received from Seoni. The first is a version of the Parable of the Prodigal Son, and the second is a translation of a well-known fable.

[No. 57.]

DRAVIDIAN FAMILY.

GONDĪ.

(SEONI DISTRICT.)

SPECIMEN I.

Varrur mānvānōr raṇḍ mark mattōrk. Ōṛknāl chuḍḍur
A-certain man-of two sons were. Them-from the-younger
dāhōṛān ittur, 'hē bābā, dhantāl jō nāvā bhāg vāitā nākun
to-father said, 'O father, wealth-from what my share comes me-to
sīm.' Tab ōr ōṛkun tanvā dhan bātē-kīsī sītūr. Vallē
give.' Then he them-to his-own wealth having-distributed gave. Many
diyān hille hannōn ki chuḍḍur marri sab barāṅgē samtē-kīsī-
days not passed that the-younger son all whatever together-having-
kun lak dēs tāksī-sītūr anī aggā luchpanōte tanvā
made a-far country-to took-his-journey and there riotous-living-in his-own
sambat mähchī-vāttur. Ōr jab sab mähchī-ētūr tab ad
property squandered-away. He when all having-squandered-took then that
dēste parā kāl art, anī ōr kaṅgāl ātur. Anī ad
country-in a-great famine fell, and he poor became. And that
dēstōrk mandānvārēṛknāl varrun-iggā hañjī-kun mandā lātur, bōr ōn
country-of inhabitants-from one-near having-gone to-live began, who him
paddīn mahtālē tanvā nēde rōhtur. Anī ōr āu jhilpan-sō bavēn
swine to-graze his-own into-field sent. And he those husks-with which
paddīn tindūn tanvā pīr nihtālē chāhē māndur. Anī bōrē hille
swine ate his-own belly to-fill wishing was. And anyone not
ōn batī sīndur. Tab ōn umach vāt, anī ōr ittur, 'mā
him anything gave. Then to-him sense came, and he said, 'my
dāunōr bachālē chākark-un tindā parrōr, ah puṭṭitā, anī nannā
father's how-many servants-to eat not-can, bread is-obtained, and I
karrūte sāitōnā. Nannā tēchchī-kun nāvōr dāun-iggā handākā anī
hunger-by am-dying. I having-arisen my father-near will-go and
ōn-sē indākā, "hē bābā, saragtā biruddh anī nīvā munne nannā
him-to will-say, "O father, heaven-of against and your before I
pāp kitōnā. Nannā id yōgy hillenānd ki nīvōr marri
sin have-done. I this worthy not-is that your son
iñchihtān; nākun nīvōr chākarknāl undīt lēkhā banē-kim." Tab
I-called-myself; me your servants-from one like make." Then

ōr tēchchi tanvōr dāhōrān-iggā handā-lātur. Par ōr lakkē mattōr
he having-arisen his father-near to-go-began. But he distant was
 ki ōnōr dāhōrāl ōn hūrī-kun kīvā kitur ani viehchi-kun ōnā
that his father him having-seen pity did and having-run his
 ghōngātun liptē-māsi ōnā chummā ētur. Marri ōn-sē ittur,
to-the-neck clinging-having-become his kiss took. The-son him-to said,
 'hē bābā, nannā saragtā biruddh ani nīvā munne pāp kitōnā;
 'O father, I heaven-of against and your before sin have-done;
 ani unḍē nīvōr marri iñchihtān yōgy hillenānd.' Par dāhōrāl
and again your son I-should-call-myself proper not-is.' But the-father
 tanvōr chākarkun ittur, 'chōkōṭk dikṛiṇ taṇḍsi ōn
his-own servants-to said, 'excellent a-robe having-brought him
 karsihāt, ani ōnā kaide muddā ani kāde sarpung karsihāt,
cause-to-put-on, and his on-hand a-ring and on-foot shoes put-on,
 ani mōṭō kurrā tachchi jōkkāt, ani aplō tindākāt ani
and a-fatted calf having-brought we-will-kill, and we will-eat and
 ānand kēkāt. Barī ki ēr nāvōr marri sāsi mattōr,
rejoicing will-make. Because that this my son having-died was,
 unḍē pistōr; khōē-māsi mattōr, unḍē puṭṭōr.' Tab ōṛk
again was-alive; lost-having-become was, again was-found.' Then they
 ānand kiya lāturk.
rejoicing to-do began.

Ōnōr sojjōr marri nēde mattōr. Ani jab ōr vānakē
His elder son in-the-field was. And when he while-coming
 rōtā kachchul autur tab ōr nēkinā ani ēndānā lēng kēñjur.
house-of near arrived then he music-of and dancing-of sound heard.
 Ani ōr tanvōr chākarknāl varrun tanvā kachhul kaisi-kun
And he his servants-from one-to his-own near having-called
 pūchhē-kitur, 'id batī ānd?' Ōr ōn-sē ittur, 'nīvōr tammū
asked, 'this what is?' He him-to said, 'your brother
 vātōr ani nīvōr dāhōrāl mōṭō kurrātun jōktōr, barī-ki ōn
has-come and your father a-fatted calf has-killed, because-that him
 bēsē-bēs pāē-mātōr.' Par ōr riss kitur ani roppō handālē
safe-and-sound he-received.' But he anger did and within to-go
 hille chāhē-māyōr. Idēn-lānē ōnōr dāhōrāl bāhrō vāsi-kun ōn
not wishing-was. Therefore his father out having-come him
 mānē-kiyā-lātur. Ōr dāhōrān uttar sītur ki, 'hūrā, nannā
entreating-to-make-began. He to-the-father reply gave that, 'see, I
 ichchō varsānāl nīvā sēvā kiyātōnā, ani baskēnē nīvā
so-many years-from your service am-doing, and at-any-time your
 āgyātun hille urhiyōn; ani immā bappōrē undi mēṇḍbāl-pilā
commandment not transgressed; and thou ever one goat's-young-one

tēri hille sēvi ki nannā nāvōr mītkun saṅgne ānand kēvēnā.
even not gavest that I my friends with rejoicing might-make.

Par ēr nīvōr marri bōr kisbēhkun saṅgne nīvā sampattun
But this your son who harlots with your property

tiñji vāttur jab vātur tab immā ōn-sāṭi mōṭō kurrā
having-eaten wasted when came then thou him-for a-fatted calf

jōktōnī.' Dāhōrāl ōn-sē ittur, 'hē marri, immā sadā nā
hast-killed.' The-father him-to said, 'O son, thou always my

saṅgte mandōnī, anī jō-bārāṅgē nāvā ānd ad sab nīvā ānd.
in-company art, and whatever mine is that all thine is.

Par ānand kiyānā anī khuṣī āyānā uchit mattā. Bārī-kī,
But rejoicing to-do and happy to-become proper was. Because-that,

ēr nīvōr tammū sāsī mattōr, uṇḍē pistōr; khōē-māsī mattōr,
this thy brother dead was, again revived; lost-having-become was,

uṇḍē puṭtōr."
again was-found."

[No. 58.]

DRAVIDIAN FAMILY.

GONDI.

(DISTRICT SEONI.)

SPECIMEN II.

Undī pulyāl badē dōngutē phasrē-māsi suñchī mattā. Ekā-ek
One tiger a-certain in-jungle lying-down sleeping was. All-of-a-sudden
 vallēnē allin tām kachohul aplō dhōdhuhknāl passī hattūn.
many mice him near their-own holes-from having-rushed-out went.
 Avēhknā ārōtāl pulyāl chamkē-māt anī tānā pañjā undī allit
Their noise-from the-tiger startled-was and his paw one mouse
 parrō achānak arsi hatt. Riste vāsi-kun pulyāl ad
upon by-chance having-fallen went. Anger-in having-come the-tiger that
 allin jokkilē chāhē-māt. Allī ardz kīt ki, 'immā nī
mouse to-kill wishing-was. The-mouse entreaty made that, 'thou thee
 hikkē anī nā hikkē hūrā; nāvā jōktēn nīvā batī barāi
towards and me towards look; my killing-from your what greatness
 āyār?' Idēn kēñchi-kun pulyāl allitun chhuṭē-kīt. Allī
will-be?' This having-heard the-tiger the-mouse-to released. The-mouse
 āsis sīsī itt, 'bade diyā nannā nīvā id dayātā palṭā
blessing giving said, 'some day I your this kindness-of return
 sēkā.' Idēn kēñchī pulyāl kaūt anī dōngut hikkē
will-give.' This having-heard the-tiger laughed and jungle towards
 chalsī-sīt.
went-away.

Kuchh diyānā pajjā ad dōngut-kachohul mandānvārērk phāndā
Some days-of after that jungle-near inhabitants net
 lāgsihchī pulyāltun phandē-kitur, barī-kī ad ōṛknā dhōṛkkun bahudhā
having-set the-tiger-to entrapped, because that their cattle-to frequently
 jōksi vātūnd. Pulyāl phāndātāl pasītān sāṭī vallē
having-killed used-to-destroy. The-tiger net-from getting-out for much
 chāhē-māt par hille pasitā parrō. Pajjārāl ad duḥkhtāl
wishing-was but not get-out could. At-last he pain-from
 garjē-māyā-lāt. Adē alli badēn pulyāl chhuṭē-kīsī mattōr
roaring-to-be-began. That-very mouse which the-tiger having-released was
 ad garjē-māyānā kēñjt. Ad tanvōr upkār-kiyēvārēnā lēng
that roaring heard. It its obligation-doer-of voice

chinhē-māt anī paṛsōre aggā vāsī art bagā pulyāl
recognized and searching there having-arrived fell where the-tiger
 phandē-māsī mattā. Ad tanvā painā palkne phāndātun
entrapped-having-become was. It its sharp teeth-with the-net
 katrē-kīsī pulyāltun chhuṭē-kīsīt. Id vēsōṛītāl id bāt dīsītā
having-cut the-tiger released. This story-from this thing appears
 ki chuddur-sō chuddur tērī dhōṛiyāl kām artēn tanvā-sō vallē
that small-from small even animal need falling itself-from much
 jōrvārēnā sahāytā kiyā partā.
strong-of assistance do can.

FREE TRANSLATION OF THE FOREGOING.

A tiger was sleeping in a jungle when suddenly many mice rushed out of their holes close to him. The tiger was awakened through the noise, and his paw happened to fall on one of the mice. He got angry and was just going to kill the mouse when it began to beseech him, 'look at yourself and at me. How much bigger will you get from killing me?' On hearing this the tiger released the mouse. The mouse thanked him and said, 'I shall return you this kindness some day.' On hearing that the tiger laughed and went away into the jungle.

Some days afterwards, the people of the neighbourhood set a net and caught the tiger, because it had often killed their cattle. The tiger tried in vain to get out of the net, and at last it began to roar from pain. Now the very mouse which the tiger had let off heard the roar and recognized the voice of its benefactor. It found its way to where the tiger was entrapped, cut the net with its sharp teeth, and set the tiger free.

It will be seen from this story that even the smallest animals can give assistance to such as are much stronger.

To the south-west of Balaghat is the State of Khairagarh. GōṇḌī is spoken in the north-west, towards Balaghat. The number of speakers was estimated for this Survey at 21,690. This estimate is, however, far beyond the mark, and only 1,141 speakers were returned at the last Census of 1901.

The dialect is the same as that spoken in Bhandara, as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 59.]

DRAVIDIAN FAMILY.

GONDI.

(KHAIRAGARH STATE.)

Bōrē mānvānōr rand pēkōr mattōr. Ā-pē chuddar mattōr, ōr
Some man-of two sons were. Them-of the-younger was, he
 āplō bābōn-sē ittur kī, 'bābā, dhan mandā ā-paitō nāvā vātō
his father-to said that, 'father, property is that-from my share
 mattēkē, tō nākun sīm.' Ōr ōrkun āplō dhan bātē-kīsitur.
may-be, that me-to give.' He them-to his property divide-did.
 Valē diyān āyōn kē chuddar pērgāl sabtun vaisī-kun valē
Many days were-not when the-younger son all having-taken very
 lak hattur, unḍē agā luchpanē hañjī-kun din khōyē-kītur.
far went, and there riotously having-gone days spend-did.

Gōṇḍī is, to some extent, also spoken in the State of Nandgaon, especially in the extreme south of the district. Local estimates give 5,000 as the number of speakers, but only 1,413 were enumerated at the Census of 1901.

The specimens received from the district were so full of blunders and miswritings that I have only been able to restore a portion of one of them. It shows that the dialect is essentially the same as that spoken in neighbouring districts such as Balagnat.

Forms such as *ānār*, its; *ānān*, I am; *jīyātōn*, thou killest; *killī*, it roared; *kasūr hillam*, it is not my fault, are all curious, and would be very interesting, if they were correct. Owing to the unsatisfactory state of the materials, however, it would not be safe to do more than register them.

[No. 60.]

DRAVIDIAN FAMILY.

GONDĪ.

(STATE NANDGAON.)

Undi pahārte pulli. Maṅg khērātā jānvar pulli vaiyūnd.
One mountain-in a-tiger. And wood-of animals the-tiger taking-away-was.

Sab jānvar milē-māsi-kun salāh kītuṇ. Pulli-tiryā hattu ki,
All animals joined-having-become council made. Tiger-near went that,

‘mākun jiyātōn vārī? Tō pāri-pārite undi jānvar sēkum.’
‘us killest why? Then successively one animal we-shall-give.’

Pulli ittur ki, ‘bēs ānd.’ Bhāri jānvar ānd tō ad hand.
The-tiger said that, ‘good is.’ Old animal was then that went.

Ṭā jānvartun pulli tind. Dusrō diyā bhaṭēlyānā pārivār hattur.
Those animals the-tiger ate. Another day hare-of turn went.

Bhaṭēlyā ittu ki, ‘mākun jōkisi vātār. Dhirē dhirē dākā,
The-hare said that, ‘me killing he-will-destroy. Slowly slowly will-go,

khuśāmad kēkā, tari-nā hille pisākā.’ Tō pulli gussāte pūchhē-kīt.
flattery will-make, if-not not shall-live.’ Then the-tiger anger-in ask-did

ki, ‘ichur dirāṅg vārī-lāg sīstī? Nikun mālum hille ki nanā
that, ‘so-much delay what-for madest? Thee-to known not that I

jaṅgaltā rājā ānān?’ Tō bhaṭēlyāl kar jōrē-kisī nittur vadē
jungle-of king am?’ Then the-hare hands joined-making stood and

javāptā, ‘kasūr hillam. Niyā kachūr barā muskilte vātōnā.
answered, ‘fault is-not. Thee near great difficulty-in I-came.

Ni-lēkhātā undi pulli sarde nākun saprē māsi adū-nē
Thy-appearance-of one tiger way-in me-to meeting becoming that-indeed

nākun ittu ki, “nanā jaṅgaltā rājā ānān.” Tō tān-sē phir
me-to said that, “I jungle-of king am.” Then him-from again

karār kīsī vātōnā. Ni-sē phir salāh kīsī-kun dākā.
oath making I-came. Thee-with again counsel having-made shall-go.

Tān-sē krayā sīsī-kun niyā kachūr vātōnā; niyā saṅg milē-
Him-with promise having-given thee near I-came; thee with joined-

māsi-kun hantōnā.’ Pulli tān parōḍāl gussā bhāri āttur.
having-become I-go.’ The-tiger that on-from anger filled became.

‘Niyā saṅg vāykā, undi pañjāte tān jēkā.’ Kuātātīgē vōtu,
‘Thee with will-come, one paw-in him will-kill.’ Well-to brought,

niyā varinā mārkatē kuāte luktā.’ Kuātā pāri parō tarktā
thy fear-of on-account well-in has-hidden.’ Well-of border on climbed

āḍāl mār-kītā, tō ānār dhaṛmī khālē dist. Khūb gussāte
therefrom look-did, then his image below was-seen. Great anger-in
 killi anā agā kuāte dēkt.
roared and there well-in fell.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a tiger on a mountain, and it used to carry off the animals of the forest. All the animals then came together to consult. They went to the tiger and said, 'why do you kill us? we will give you one animal every day. Said the tiger, 'well.' Now all the old animals came forward in their turn, and the tiger ate them. One day the hare's turn came, and it thought, 'he will certainly kill me. I will go very slowly and try to flatter him. If I cannot do so, I am done for.' The tiger then got angry and asked, 'why hast thou delayed so long? Doest thou not know that I am the king of the jungle?' The hare joined his hands and answered, 'it is no fault of mine. It has been very difficult to come to you. On the way I met a tiger such as you, and he said to me that *he* was the king of the jungle. I had to swear before I went to you that I would come back when I had consulted you. I gave him my promise before I came to you, and I am now going after having seen you.' Thereupon the tiger got angry and said, 'I will come with thee and kill him with one blow.' The hare brought him to a well and said, 'he is hiding in the well for fear of you.' The tiger mounted the platform of the well and looked down, and his image appeared in the water below. He roared in great anger and fell into the well.

Gōṇḍi is also spoken in the south-west of the district of Raipur. The number of speakers was estimated for this Survey at 27,800, but only 7,784 were returned in 1901. The Gōṇḍis of Raipur have been dealt with in the *Report of the Ethnological Committee*, Nagpore, 1868, Part ii, pp. 100 and ff, Part iii, pp. 1 and ff.

The Gōṇḍi of Raipur is essentially the same as that spoken in Balaghat and it will be quite sufficient to give the beginning of the Parable of the Prodigal Son as an illustration.

[No. 61.]

DRAVIDIAN FAMILY.

GONDI.

(DISTRICT RAIPUR.)

Undi mānvān raṇḍ mark mattōr. Tān-rapō chidur marri
A-certain man-to two sons were. Them-in the-younger son
 āplō bābōrān ittur ki, 'bābā, nivā-kachūlē jō-kuchh sampat mandā
his-own father-to said that, 'father, of-you-near whatever property is
 had nākun vātō-kisim.' Pher hōr bābōrāl had sampat raṇḍ bhāilkun
that me-to divide.' Then that father that property two brothers-to
 vātē-kisitur. Vallē diyāng hannō tō chidur marri āplō
divided. Many days not-passed then the-younger son his-own
 paisā-kaurī baisi-kun par-dēste chalsitur. Undē hagā
money having-collected foreign-country-into went-away. And there
 āplō paisā-kaurī sab raṇḍibājte urē-kisitur. Tān-rapō had dēste
his-own money all harlotry-in squandered. That-in that country-in
 pharā dukāl arsi-hatt. Pher hōn tindā-undānā vallē
great famine having-fallen-went. Then to-him eating-and-drinking-of great
 takliph āyā-lāt. Pher hōr bōrē bhalō mānvān-kachūl
distress to-become-began. Then he a-certain good man-near
 hañji-kun rahē-māyā-lātur. Hōr sōjōr mānvāl hōr tuṛān āplō
having-gone to-remain-began. That good man that boy-to his-own
 nēde padding mēhtālē rōhtur. Tō padding bhusān tindātā.
into-field swine to-graze sent. Then the-swine husks were-eating.
 Hōr samjē-mātur ki, 'ihunē nanā bhusān tindākā tō nāvā-bi
He thought that, 'in-like-manner I husks will-eat then my-also
 pīr nindār.' Aske bōrē mānvālōr hōn tindālē sēvōr. Aske
belly will-be-filled.' Then any man to-him to-eat not-gave. Then
 hōr āplō sudhte vāsī-kun indā-lātur ki, 'nāvōr bābōn-igā
he his-own senses-on having-come to-say-began that, 'my father-near
 vallē nōkar-chākark bachōlē sāring tintōr; an nanā hagā karrū
many servants much bread are-eating; and I here hungry
 sāntōnā. Nanā tēchchī-kun handākā āplō bābōrān-kachūl undē
am-dying. I having-arisen will-go my-own father-near and
 hōn indākā ki, "ē bābō, nanā Bhagvānt-igā undē nivā-karūm
to-him will-say that, "O father, I God-against and of-you-near
 pāp kitōnā, nanā nivōr marri indālē jōg hille. Nanā nivā-igā
sin did, I your son to-be-called fit am-not. I of-you-near

nōkar sarikō mandākā.”” Pher hag’dāl tēchchikun āplō
a-servant like will-remain.”” Then from-there having-arisen [his-own
 bābōrān-hikē hōr hattōr.
father-at he went.

A few speakers are also found in the State of Sarangarh. Local estimates give 963 as the number of speakers; 855 were returned in 1901.

The dialect of Sarangarh does not much differ from that spoken in Raipur, as will be seen from the short specimen which follows.

Note forms such as *tatli*, to bring; *māsi*, was, became; *mañjī*, it was, etc.

[No. 62.]

DRAVIDIAN FAMILY.

GONDĪ.

(SARANGARH STATE.)

Undi sērā ādmīnā vallē mark mattōrk. Vōrk āpaste sab
One old man-of several sons were. They with-each-other all
 diāng larbāi āndurk. Ōnōrk bābal vallē ōrkun samjhē-kitur
days quarrelling were. Their father much them-to persuade-did
 phēr batē kām vāyō. Ant-kālte ōr tanvā mark-kun kaṭiyānā
but any result was-not. Death-time-at he his-own sons-to sticks-of
 undi bīrā tanvā munne tatli hukum sītur. Undē tab ōrkun
one bundle his-own before to-bring order gave. And then them-to
 ballē jōrte tēn urihtālē hukum sītur. Sabtun urihchī
great force-with it (bundle) to-break order gave. The-whole to-break
 hurṭurk, phēr batē-kām-vāyō. Bārīk kaṭiyāng kachul-gasē-kisī
endeavoured, but any-result-was-not. Because the-sticks closely-and-compactly
 undi jāgā bandhē-māsi; undē undi ād*minā jōrte adēn urihtanā
one place tied-up-were; and one man-of strength-by that to-break
 muskil mañjī. Tēnā-pajjā ōnōrk bābal bīrātun chhuṭē-kiālē
difficult it-was. That-after their father the-bundle separate-to-make
 hukum sītur; undē undi undi marrīn undi undi kaṭiyā sītur. Undē
order gave; and one one son-to one one stick gave. And
 adē vakhatte ōrkun tēn urihtālē hukum sītur; ōkōhk jhank
that time-at them-to that to-break order gave; each-one men
 kaṭiyātun sahaṭte urihturk. Tab ōnōrk bābal ittur, ‘ē nāvā
the-sticks ease-with broke. Then their father said, ‘O my
 marrīlk, ikatthātā jōr hurāt; tēn-sāṭi idērkam baskēnē imāt
sons, union-of strength see; this-for in-like-manner when you

mitānit-lēkhā	undē-jāgā	mandākīṭ	bōrē	ādmī	mīkun	batiyē	duḥkh
<i>on-friendly-terms</i>	<i>together</i>	<i>will-live</i>	<i>any</i>	<i>man</i>	<i>you-to</i>	<i>any</i>	<i>unhappiness</i>
sīōrk.	Phēr	jab	larhāite	imāṭ	alag	āykīṭ	miyā
<i>give-not.</i>	<i>But</i>	<i>when</i>	<i>quarrel-by</i>	<i>you</i>	<i>separate</i>	<i>will-remain</i>	<i>your</i>
bairilk	mīkun	tīndānūrk.					
<i>enemies</i>	<i>you</i>	<i>will-devour.</i>					

FREE TRANSLATION OF THE FOREGOING.

An old man had many sons who were always quarrelling. Their father often admonished them, but in vain. When he felt death to be near he asked his sons to bring a bundle of sticks before him and ordered them to break it. They all tried, but in vain, because all the sticks were tied together, and it was accordingly difficult for a man to break them. Then the father ordered them to unfasten the bundle and gave each son one stick and asked them to break them. Now they were all able to do so without difficulty. Then their father said, 'O my sons, see what strength there is in unity. Therefore so long as you live together on friendly terms nobody will be able to do you any harm. But if you quarrel your enemies will undo you.'

In the State of Patna Gōṇḍī is now practically extinct. Local estimates give 130, and the returns of the Census of 1901 only 4, as the number of speakers.

The Gōṇḍī of Patna is rapidly giving way to Oṛiyā, and the influence of that language is seen in forms such as *bābar-mān*, fathers; *kākār*, of the uncle, etc., used in the Gōṇḍī dialect. The change of *v* to *b* in words such as *bāt*, it came, is also due to the same influence.

Note also the change of *a* to *ē* in *mēntōnā*, I am.

'I' is *anā*, and the numerals above 'two' are Aryan.

For further details the short specimen which follows should be consulted.

[No. 63.]

DRAVIDIAN FAMILY.

GONDĪ.

(STATE PATNA.)

Ēṭi undī ēk kūralte ēyar ūtur. Ēcharchakā ēk brukāl sē
Goat one one rivulet-in water drank. Then one tiger that
 kūralte ēyar undā-bāt. Kūral-parte brukāl ēyar ūtur.
rivulet-to water to-drink-came. Rivulet-upper-part-in the-tiger water drank.
 Ēcharchakā ēṭitun brukāl hurtur ār bēhatur 'bārkyā ēyar gundāl
Then the-goat-to the-tiger saw and said, 'why water muddy
kiya-lātōnī? Ni gundāl ēyar nā-hikē bāi-lātā.' Ēṭi
to-make-beginnest? Thy muddy water me-near to-come-began.' The-goat
 bēhatur, 'hē brukāl, kūrul-dūnite mēntōnā. Bāhān-kishi hat gundā
said, 'O tiger, rivulet-lower-part-in I-am. What-making that muddy
 ēyar bāi-lātā?' Brukāl ēṭitun bēhatur, 'bachharē ātanē
water to-come-began?' The-tiger the-goat-to said, 'year becoming
 nākun rāngil-ātōnī, anā kēnstānā.' Ēṭi uttar sēt, 'hē prabō,
me abusing-wast, I have-heard.' The-goat reply gave, 'O Sir,
 anā-tō chha mās ātōnā. Nikun bāhān-kishi rāngtānā?' Brukāl
I-indeed six months am. Thee what-doing abused?' The-tiger
 bēhatur, 'imā hile rāngtēn itē ni bābar, hale itē ni dādar
said, 'thou not if-abusedest then thy father, not then thy grandfather
 rāngsi-mandānūr. Daṇḍ nikun sēkān, nikun tindākān.
abusing-may-be. Punishment thee-to will-give, thee will-eat.'

FREE TRANSLATION OF THE FOREGOING.

A goat was once drinking water in a river, when a tiger came to the river to drink water. The tiger stood higher up in the river. It saw the goat and said, 'why doest thou make the water muddy? The muddy water is coming down from thee to me.' Said the goat, 'O tiger, I stand below you in the river. How can the water flow from me to thee?' Then the tiger said to the goat, 'I am told that thou didst abuse me a year ago.' Answered the goat, 'I am only six months old, how can I have abused thee?' Said the tiger, 'if thou didst not abuse me, then thy father did, or if not, then it must have been thy grandfather. I will punish thee and eat thee.'

Gondī is also spoken in the Kanker State, especially in the north-west. According to local estimates, the number of speakers is 46,631. The corresponding Census figures were 39,000 in 1891 and 37,399 in 1901.

The dialect spoken in Kanker in some characteristics agrees with the various forms of Göndī current in Bastar, Chanda, and the neighbourhood.

R becomes *l* in *lōn*, a house, and the initial *s* in the verb *siyānā*, to give, is replaced by *h*; thus, *hīm*, give; *hēvōr*, he did not give.

The numeral for 'two' is *irur* before masculine nouns.

Balē diyā āyvā matta, many days did not pass, seems to contain a negative participle *āyvā*. Compare the so-called *Maṛiā* of Bastar. It is, however, also possible that *āyvā* is simply miswritten for *āyō*, the regular negative third person singular neuter of *āyānā*, to become. The specimen has not been well prepared, and several points remain doubtful. The beginning of the Parable of the Prodigal Son which follows will, however, show that the general character of the dialect is the same as in the neighbouring districts to the north and north-west.

[No. 64.]

DRAVIDIAN FAMILY.

GÖNDĪ.

(KANKER STATE.)

Bōrē mānēkun irur pēkōr mantōr. Un-garā huḍilōr bābō-
A-certain man-to two sons were. Them-from the-younger father-
 harān kattur, 'ai būbā, dhante jō tūs nāvā hō nāhun hīm.'
to said, 'Oh father, wealth-in what share my may-be me-to give.'
 Achōy-pahar dhantun tusitur. Balē diyā āyvā mattā,
That-very-moment wealth distributed. Many days passing-not were,
 huḍilōr pēkōr sabōy dhantun balēy bhūmtun ōtur ani agā
the-younger son all-even wealth another land-to took and there
 burī kāmte din bitē-kisōr dhantun mähchī-situr. Māldun
bad work-in days spending wealth having-squandered-gave. All-wealth
 mähchitur, aske ad dēste dukār artā, ani ōr garib ātur.
wasted, then that country-in famine fell, and he poor became.
 Ad-ē bhūmte bōrur mānēt-igā ōr huñjtur, jō ōnē paddi nēlīngnigā
That-very land-in one man-near he lived, who him swine fields-to
 rōhtur. Ōr mānē paṛktun badēn tijōr-mattā paddi, 'pōṭā pajihkā,'
sent. That man husks-to which eating-were swine, 'belly will-fill,'
 iñji irādā kīs-mantōr.
saying intention making-was.

In Chanda and Bastar the language of the Gōṇḍis begins to assume a somewhat different character. All the various forms which have been dealt with in the preceding pages are essentially identical, and the local variations are comparatively unimportant. In Chanda and Bastar, on the other hand, we begin to find several traces of the influence of the neighbouring Telugu. This influence goes on increasing as we pass into the Madras Presidency, and we here find dialects which can be characterized as links between the two languages.

The Gōṇḍi dialects of the districts in question are known under various names such as Gōṇḍi, Gaṭṭu, Maṛiā, and Kōi. Such names do not, however, connote various dialects. The so-called Kōi of the Madras Presidency is, for example, different from the Kōi of Bastar and Chanda. On the other hand, the Gōṇḍi of Chanda is essentially identical with the dialects known as Gaṭṭu, Kōi, and Maṛiā in the same district. It will, therefore, be necessary to deal with the various dialects in geographical succession.

All the dialects in question have, however, some characteristic features in common, and it will prove convenient to point out some of them before proceeding to deal with the dialects in detail.

An *l* is substituted for the initial *r* in *lōn*, house, and some other words. We have already found the same state of affairs prevailing in Kanker. The same is the case with the initial *h* in *hīm*, Standard *sīm*, give.

Greater importance must be attached to the fact that there are separate forms for the dative and the accusative. The details will be found in what follows. In this place it will be sufficient to point out that the dialects in question in this respect differ from ordinary Gōṇḍi and agree with Telugu.

With regard to numerals it should be borne in mind that ordinary Gōṇḍi apparently only possesses the neuter forms. *Irul*, two, however, is used in Hoshangabad in addition to the neuter *raṇḍ*. Similar forms occur in the dialects now under consideration. Thus, *irul*, two, in the so-called Gōṇḍi of Chanda; *irur* in the so-called Maṛiā of Bastar; *iruvuru* in the so-called Gaṭṭu and in the Kōi of the Madras Presidency.

In the latter dialect we also find two different forms of the plural of the personal pronoun of the first person, viz., *manṇaḍa*, we, when the person addressed is included, and *mamma*, we, when the person addressed is excluded. *Manamu*, we, in the so-called Gaṭṭu and Kōi of Chanda seems to correspond to the latter form. My materials are not, however, sufficient for discussing the state of affairs in the other dialects in question.

Miru, you, the ordinary Telugu form, occurs in the so-called Gaṭṭu and Kōi of Chanda and in the Madras Presidency.

The neuter demonstrative pronoun assumes forms which correspond to those usual in Telugu. Thus I have noted *dānā* or *dānvā*, her, in Chanda and Bastar; *dāni*, her, in the Kōi of the Madras Presidency.

It will be remembered that the tenses of the ordinary Gōṇḍi verb were of two classes, differing in the formation of plural forms. Compare *kitōm*, we did; *kitōram*, we were doing. It has already been pointed out that *kitōram*, we were doing, is formed from a noun of agency *kitōr*, those who were doing, by adding a personal termination *am*. In the dialects now under consideration there is nothing corresponding to such forms.

The personal terminations of verbs are also, to some extent, different. We shall in this place only note that the second person singular usually ends in *in* or *ini*, and the

second person plural in *ir* or *iri*. Thus, *dāntin*, thou goest; *intir*, you say, in the Gōṇḍi of Bastar.

Further particulars must be reserved for the ensuing pages where the various dialects will be dealt with in geographical order.

Several languages are spoken in the Bastar State. The main Aryan language of the State is Hal'bi, which has, in this Survey, been dealt with in connexion with Marāṭhī. It is a very mixed form of speech, and there can be little doubt that the Hal'bas originally spoke a dialect of Gōṇḍi.

Of other Aryan languages we find Oṛiyā with its dialect Bhatrī, and Chhattisgarhī.

The rest of the population of Bastar speak Telugu and various forms of Gōṇḍi.

Telugu extends from the border of the Bijji and Sunkam Talukas on the Sabari, along the range of the Bila Dilas to the Indravati, and follows that river as far as its confluence with the Godavari.

The Mārīs or Mārīās are the most numerous of the various Gōṇḍ tribes in Bastar. They inhabit the Chintalnar, Bhupalpatnam, and Kutru Talukas, with the greater part of Vijapur. In the west they are also known as Goṭṭis. They inhabit the denser jungles, while Telugu is the language of the better and more civilized classes. Near Karikote their territory crosses the Indravati and takes a circuitous route through the so-called Ubuymard to Bhamragarh on the Indravati. In the north-west of the state the Mārīās are found together with ordinary Gōṇḍs, and their territory extends into the neighbouring districts of Chanda. In the south the Mārīās meet with the Kōis, who extend over the eastern frontier of the state into Vizagapatam.

The Gōṇḍs proper are found in the north-east, and, together with Mārīās, in the north-west of the state.

The Parjīs will be separately dealt with below.

Specimens of all these dialects have been forwarded from the district and will be reproduced in what follows. They are all far from being satisfactory. The materials sent in for the use of the Survey are not the originals, but copies from them, and the copies have been made by people who did not know the dialect in question. They therefore abound in mistakes, and I have not been able to correct all of them.

The so-called Gōṇḍi of Bastar was reported for this Survey as spoken by 60,660 individuals. The corresponding figures in 1901 were 89,763.

The specimen forwarded from the district has been so carelessly prepared that I have only succeeded in restoring a small portion of it. The remarks which follow are based on it and on a list of words which was too corrupt to be reproduced.

Initial *l* is substituted for *r*, and *k* for *s*, in words such as *lōn*, house; *lōhtōk*, he sent; *kāmṭū*, give; *kāyatōnā*, I die.

Rk seems to become *k* in plural forms; thus, *ōk*, Standard *ōrk*, they, he (honorific); *kītōr*, honorific *kītōk*, he did. It is, however, possible that *k* is only miswritten for *rk*.

The dative ends in *ki* or *ku*; thus, *marrinki*, to the son; *godḍuku*, to the cattle. It is often confounded with the accusative; thus, *vōrunu*, to them.

The ablative ends in *agāḍā*; thus, *dhant-agāḍā*, from the property.

The plural seems to be formed as in ordinary Gōṇḍī. Thus, *paḍḍiṅ*, swine; *pēkur*, sons. The list of words gives forms such as *mankāl-manē*, men.

The following are the personal pronouns,—

<i>nannā</i> , I	<i>nimma</i> , thou	<i>vōr</i> , he	<i>ad</i> , she, it.
<i>nāvā</i> , my	<i>nīvā</i> , thy	<i>vonvā</i> , his	<i>dānvā</i> , its.
<i>nāku</i> , to me	<i>nīku</i> , to thee	<i>vōnku</i> , to him	<i>tāku</i> , to it.

Verbs.—Forms such as *hāyetōnān*, I am dying, correspond to Standard *sāyitōnā*. The present tense of finite verbs is, however, slightly different. Thus, *dāntān*, I go; *dāntin*, thou goest; *dāntōr*, he goes; *dāntā*, she goes; *dāntir*, you go; *dāntōk*, they go. The other plural forms do not occur in my materials.

The past tense is inflected in the same way. Thus, *kitān*, I did; *kitōr*, he did; *ārtu*, it fell. *Bārḍ*, it becomes, is probably miswritten for *bārtu*.

Future forms are *dākān*, I shall go; *ketākān*, I shall say.

The imperative is formed as in ordinary Gōṇḍī. Thus, *karisāṭ*, cause ye to put on; *kēmā*, do not do. Note *hīmṭū*, give.

Negative forms are *punnōn*, I do not know; *sēvōr*, he did not give; *hannōr*, he did not go. In *hēyātī*, thou didst not give, a past negative tense is formed in the same way as in Kui.

An infinitive is *mēhkā*, to feed. The conjunctive participle is regularly formed. Thus, *kīsī*, having done; *tēdsī*, having arisen; *hūḍsī*, having seen.

The dialect seems, on the whole, to agree with the so-called *Marīā* of Bastar, which will be dealt with below. It is not, however, possible to base any further conclusions on such imperfect materials as those at my disposal.

DRAVIDIAN FAMILY.

GONDI.

(STATE BASTAR.)

Bōnē kōitōnōr raṇḍ pēkur mattur. Īrunāhi huḍilōk pēkāl bābōhārān
Some man-of two sons were. Both-of the-younger son the-father-to
 kettōr, 'hē bābō, dhant-agādā nāvā bachōnē bārd(bārtu?) tāku nāku
said, 'O father, property-from my what becomes that me-to
 himtū.' Agāhāhi vōru vōrunu āpnā dhan tusitur. Badē diyāh bhōātu
give.' Then he them-to his property divided. Some days after
 huḍilōk pēkāl jammā dhan ōrpāvē kīsī bēkēn pēsi
the-younger son all property together having-made away having-taken
 satur, phēr agāhāhi kisibinā-īhahiyā kīsī dhan tuṛihsitōr.
went, and then harlots-of-company(?) having-made property wasted.
 Vōk anni tuṛihsitōr aske ad bumte mahag ārtu; vōr garīb
He all wasted then that country-in famine fell; he destitute
 ātōk. Vōr haji bōnōn-agā mattōk. Vōru vōnu āpnā nēlte
became. He having-gone somebody-with stayed. He him his field-in
 padding mēhkā lōhtōk. Bōrē tānu bārāy hēvōr. Aske ōnu
swine to-feed sent. Anyone him-to anything gave-not. Then him-to
 chēt ārttu, aske vōru kettōr, 'nāvā bābōn-agā bachōnē kōitōnā
sense fell, then he said, 'my father-with how-many men-of
 tīdānālē bēd annō gātō; nannā karvā hāetōnān. Nannā
eating-after much food rice; I with-hunger die. I
 tēdsī bābōn-agā dākān, anī tān ketākān, "hē bābō,
having-arisen father-near will-go, and him-to will-say, "O father,
 nannā ispurānā hōgte nīvā-y munne pāp kitān. Nannā āpnā pēkāl
I God-of before thy-also in-presence sin did. I your son
 āivānku ardvo ātān. Nāku kōitōnē-sē vōrunā varā-parō kīsīm."'
being-for unworthy became. Me servants-from one-of likeness-on make."

It has already been mentioned that the so-called Mariā has been returned from the following districts :—

	Estimated number.	Census of 1901.
Central Provinces	104,340	59,749
Chhindwara	10,000	...
Chanda	31,500	9,655
Bastar	62,840	50,091
Raipur . . . . .	...	3
Assam . . . . .	...	127
TOTAL	104,340	59,876

It has also been pointed out that the so-called Mariā of Ohhindwara is not, in any respect, different from the current Gōṇḍi of the district. The same is also the case in Bastar and Chanda.

The Revd. S. Hislop derives Mariā from *marā*, a tree, and remarks that the Mariās of Bastar are also called Jharias which would mean the same thing. In the west of Bastar they are also called Gotte, which name is also used in Chanda. Compare below.

The Mariās are, so far as we can judge, simply the Gōṇḍis living in the jungles, and there is no reason for distinguishing them as a separate tribe with a dialect of their own.

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HISLOP, REV. STEPHEN,—*Papers relating to the Aboriginal Tribes of the Central Provinces.* Edited with notes and preface, by R. Temple. 1866, Part i, pp. 7 and ff.; p. 22; Vocabulary, Part ii, pp. 1 and ff.

[LYALL, SIR A. J.],—*Report of the Ethnological Committee on Papers laid before them and upon Examination of Specimens of Aboriginal Tribes brought to the Jubbulpore Exhibition of 1866-67.* Nagpore, 1868. Part ii, p. 40; Vocabulary, Part iii, pp. 1 and ff.

The territory within which Mariā is spoken in the Bastar State has been defined on page 529 above. Mariā and Gōṇḍi are spoken beyond the frontier of the State in the north-east of Chanda.

The Mariā of Bastar seems to be almost identical with the ordinary Gōṇḍi of the district.

The pronunciation is the same; compare *lōn*, house; *lōhtōr*, he sent; *hīmṭū*, give.

The usual plural suffix is *ku*, thus, *marrē*, son; *marku*, sons; *pal-ku*, teeth. I have not found any instances of the use of the suffixes *ōr* and *ng*, but there is no reason for supposing that they are wanting.

The accusative ends in *n* and the dative in *ke* or *ku*, but the two cases are continually confounded. Thus, *bābōn*, to the father; *nāku*, me, to me.

Other cases are formed as in Gōṇḍi. Thus, *lōtā dhan-māl*, the property of the house; *rājte*, in the country. Note *muttēntōḍi*, with harlots, and compare Tamil *ōḍu*, with.

Numerals.—The first ten numerals are,—

- | | |
|--------------------------------------|---|
| 1. <i>undī</i> . | 6. <i>āru</i> . |
| 2. <i>irur</i> , neut. <i>reṇḍ</i> . | 7. <i>sāt</i> , <i>yēḍu</i> . |
| 3. <i>mūṇ</i> . | 8. <i>āṭh</i> , <i>yemmidi</i> . |
| 4. <i>nāḍu</i> , <i>nālgu</i> . | 9. <i>nava</i> , <i>ermu</i> , <i>tommidi</i> . |
| 5. <i>aindu</i> . | 10. <i>dasu</i> , <i>pad</i> . |

Āru, six; *yēḍu*, seven; *yemmidi*, eight; *tommidi*, nine, and *pad*, ten, are the usual forms in Telugu, and are probably borrowed from that language. *Ermu*, nine, seems to correspond to Kanarese *ombhattu*, Tulu *ormba*.

Pronouns.—The personal pronouns are the same as in the Gōṇḍi dialect of Bastar. We do not, however, find forms such as *vōk*, they, *vōr* or *ōr* being used instead. 'We' is *mayō* and *mama*, and 'our' is *māvā*. The corresponding forms of the second person are *miraḍ*, you; *mīvā*, your.

Other pronouns are *vēr*, this, neuter *id*; *bōr*, who? *bēd* and *bātā*, what?

Verbs.—The personal terminations are :—

Sing. 1. <i>n</i>	Plur. 1. <i>ōm</i> .
2. <i>ī(n)</i>	2. <i>īr</i> .
3. m. <i>ēr, ōr</i>	3. m. <i>ōr</i> .
3. f. and n. <i>ā, u</i>	

Thus, *mendēn*, I am ; *mendī*, thou art ; *mendēr*, he is ; *mende*, it is ; *mattān*, I was ; *attī*, thou cookedest ; *mattīn*, thou wast ; *kettōr*, he said, they said ; *ārttā*, it arose ; *yēsītōm*, we threw ; *hoktīr*, you killed. Note *vāsī*, he came.

Future forms are *rehtākān*, I shall strike ; *rehtākīn*, thou wilt strike ; *rehtānōr*, he will strike. *Dātān*, I will go ; *kettitān*, I will say, are forms of the present, and *mendēbān*, I might be, is half Oṛiyā.

The negative verb is regular. Thus, *kiyōn*, I did not ; *īvīn*, thou gavest not ; *kēvōr*, he did not ; *āyō*, it came not ; *vīt-ma*, don't run ; *udu-ma*, don't sit.

There are, however, also a negative infinitive and a negative participle. Thus, *ivā-mattōr*, to-give-not-was, he did not give ; *māyvā-ōre*, not being. Compare Kui.

The conjunctive participle is regularly formed. Instead of the final *i* we, however, also find *u*. Thus, *hañji-mañji* and *hañju-mañju*, having-gone-having-become, having gone.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows.

[No. 66.]

DRAVIDIAN FAMILY.

GONDĪ.

SO-CALLED MARĪĀ DIALECT.

(STATE BASTAR.)

Bōna-i irur marku mattōr. Tān huḍilā marri tān bābōn
Some-one-of two sons were. His younger son his father-to
 kettōr, 'ō bābō, bechōr mende nā māl-mattā tūsi hīmṭū.
said, 'O father, what is my property dividing give.'
 Agāṭinā vōnke ōr tūsi hitōr. Jēl āyō-ē huḍilā marri
Thereafter him-to he dividing gave. Long not-was the-young son
 lōtā dhan-māl poisi lakk bhūmi vittōr, aur aggā muttēntōḍi
house-of property taking far country went, and there women-with
 narsī māl-mattā gavāh-kitōr. Ōrē sab māl-mattā gavah-kisi
living property squandered. He all property squandering
 pohchī hitōr, ad rājte karuv ārttā, aur ḍoṇḍāl ātōr.
having-spent gave, that country-in famine arose, and poor became.
 Ōr hañju mañju adē rājte varrōn-aggā mēndēr.
He having-gone having-become that-very country-in one-near stayed.
 Ōr ōnku tān vēḍāte paddi mēhtā lōhtōr. Ōr nēlāt chārā paddi tintā
He him his field-in swine to-feed sent. He good husks swine ate
 agā hañjōr tān pōtā pajī tintōr. Aur tān bēnōr ivā-mattōr.
there going his belly having-filled ate. And him anyone gave-not.
 Achun-madde surtā artu. Venḍ-ōr kettōr, 'nā bābōn-aggā bachōr
That-after sense fell. Then-he said, 'my father-near how-many
 mānētā tindān-agādā āgar ātā, aur mayō karne ḍolātōm.
men-of eating-after remaining is, and we hunger-with die.
 Nannā tendī nā bābōn-aggā dātān aur vōnku hañj-mañj kettitān,
I arising my father-near will-go and him-to having-gone will-say,
 "ō bābō, nannā bhagvāntun mānē-māiōn, aur nī-mune pāp kitān.
"O father, I God obeying-was-not, and thee-before sin did.
 Nannā nī marri kettān-lē āiōn. Nī naukari-lē nāku kim."
I thy son saying-for am-not. Thy service-to me make."
 Agāṭinā tān bābōn-agā attōr. Vōr jēk mattōr, tama bābō
Thereafter his father-near went. He far was, his father
 ūrī-mañjī jivā kitōr, aur mirtī vāsī guḍugātun uruṅgi
having-seen compassion made, and running coming neck-to falling
 burtōr. Tan marri kettōr, 'ō bābō, nannā bhagvāntun mānē-māyvāōre
kissed. His son said, 'O father, I God obeying-not-being

nī-mune pāp kitān. Nannā nī marri kettān-lē āiōn.' Venḍe vōr
thee-before sin did. I thy son saying-for am-not.' Again that
 bābō tan naukarin kettōr, 'sabte nēlōṭ gisīr vōn kerpahā,
father his servant-to said, 'all-in good cloth him cause-to-put-on,
 aur kaide muddā aur kālde erpuṅg kerpahā. Tiñji-mañji bērkāte
and hand-on ring and foot-on shoes put. Having-eaten merriment-in
 mantān. Nā marri ḍoli-mañji, badaktōr; māi-mattōr, venḍe doroktōr.'
will-be. My son having-died, lived; lost-was, again was-found.'
 Venḍe ōr bērkā attōr.
Then they merry became.

Vōn biriyā marri vēḍāte mattōr. Lōn hērē yēvtōr ḍolkanēkānā
His big son field-in was. House near came music
 ēndānā kēñjtōr. Aur tān lōtōr naukarin varenī karingi puchhē-
dancing heard. And his house-of servant one calling ask-
 kitōr, 'id bātā?' Vōr kettōr, 'nī tamur vātōr, nī bābō nēlā
did, 'this what?' He said, 'thy brother came, thy father well
 attōr, nēlōṭā dorkī hattōr.' Venḍ-ōr alā-māsī lōn
cooked, good being-found went.' Then-he angry-becoming house
 ōḍitōnān(?) man kēvōr. Achan-mēnde tan bābō mānāh-kis
to-enter(?) mind did-not. That-after his father entreaty-making
 urtōr. Venḍe tan bābōn kettōr, 'huṛā, ichōr varsā nannā
came-out. Then his father-to he-said, 'lo, these-many years I
 niku sēvā kitān. Bechuṭē-nē nī māṭātun pēlā-kivōn. Aur
thee-to service did. Ever-even thy word break-did-not. And
 tanāke nāku bechuṭē-nē meṇḍā iṇ, nannā mittōḍe astirte
still me-to ever-even goat gavest-not, I friends-with merry
 mendebān. Venḍe nī marri miṛkilōtān-tōḍsi nī dhantun titōr, bechuṭe
might-be. Again thy son harlots-joining thy property ate, when
 vāsī achuṭē-nē nēlōṭādi attī.' Bābō kettōr, 'ō marri,
came then-indeed good-thing cookedest.' The-father said, 'O son,
 nimmā nā-tōḍe dinnāl mendi. Bēd nāvā ad nīvā. Vande
thou me-with always art. What mine that thine. But
 bērkāte mandānā nēlōṭā, bārkiā vēr nī tamur ḍoli-mañji, venḍe
merry to-be good, because this thy brother dead-having-been, again
 badaktōr; māi-mattōr, doroktōr.'
lived; lost-was, was-found.'

Proceeding from Bastar towards the west we find Marīā and Gōṇḍi spoken in Chanda.

At the Census of 1901 Gōṇḍi was returned as spoken by 75,146 individuals. Local estimates give 100,000, and in the Rough List the number was approximately put down as 96,500.

Speakers are found in every town and village in the district, but are most numerous east of the Wainganga, especially in the north. The Gōṇḍs speak Gōṇḍi among themselves, Telugu, Marāṭhi, or Hindī, with strangers. Telugu is the local language in the south, and the Gōṇḍs are there known as Kōis and Gaṭṭus.

The Gōṇḍs of Chanda have been described in the *Report of the Ethnological Committee*. Nagpore, 1868. Part ii, pp. 8 and ff.; Part iii, pp. 1 and ff. (vocabulary).

The specimen printed below is to some extent mixed up with Aryan words and forms. The nature of the dialect is, however, quite clear and in most particulars, agrees with the Gōṇḍi of Bastar.

Pronunciation.—We find *l* corresponding to Standard Gōṇḍi *r* in *lōt-lopō*, Standard *rōt-rapō*, into the house. 'Give,' on the other hand, is *sim* and not *hīm* as in Bastar.

Final *r* is often dropped; thus, *mattō* and *mattōr*, he was.

Nouns.—The two genders are sometimes confounded. Thus, *idu marī—ōn*, this son (neuter)—to-him (masculine); *ōnā bābō*, instead of *ōnōr bābō*, his father; *badu vāṭō vātōr*, which share (neuter) comes (masculine).

There are separate forms for the dative and the accusative. Thus, *bābōn*, the father (acc.); *bābōn-ku* and *bābōneke*, to the father. The two cases are, however, often used promiscuously. We also find forms such as *mankyāl*, instead of *mankyān*, to the men. Compare the dative suffix *lā*, *lē*, *l* in Marāṭhi.

I have noted the following numerals, *varol* and *undī*, one; *ivur* and *reṇḍ*, two; *nālu*, four.

Pronouns.—The following personal pronouns occur in the texts:—

<i>nan(ā)</i> , I	<i>nīmē</i> , thou	<i>ōr</i> , he	<i>ad(u)</i> , she.
<i>nākūn</i> , me	...	<i>ōnu</i> , <i>ōnkun</i> , him	...
<i>nāku</i> , to me	...	<i>ōnku</i> , to him	<i>dānku</i> , to her.
<i>nā(vōr)</i> , <i>nāvā</i> , my	<i>nī(vā)</i> , thy	<i>ōnā</i> , his	<i>dānā</i> , her.
<i>nomōṭ</i> , we	<i>nīmēt</i> , you	<i>ōr</i> , they	...

Other pronouns are *idu*, this; *tanvā*, own; *badu*, what? *Anē*, by him, occurs in one place, and is probably due to Aryan influence.

Verbs.—The personal terminations are the same as in the so-called Marīā of Bastar. There are, however, no instances of the second person plural. Thus, *sāntān*, I die; *dākān*, I shall go; *mantī*, thou art; *ittōr* and *ittur*, he gave; *mattā*, it was; *kikōm*, we shall make; *mattōr*, they were. Irregular are *kintā*, I was doing; *kitōr-mattā*, has made, without change for person. Note also *kīyōnā*, I might make; *māsī*, he was.

Verbal nouns are *kēp-lē*, in order to keep; *inalā*, to say; *kharchi-kitā-pajjā*, after spending.

Note *tētōr*, arising; *tijōn matō*, (the swine) were eating, etc.

The negative verb is formed by adding *hile* to a verbal noun ending in *ā* and adding the personal terminations. Thus, *teṇḍā-hilēn*, I did not break; *iyā-hilvī*, thou didst not give; *iyā-hile*, he did not give.

The Parable of the Prodigal Son which follows will be sufficient to show the general character of the dialect.

[No. 67.]

DRAVIDIAN FAMILY.

GÖNDĪ.

(DISTRICT CHANDA.)

Bör undi mankyān ivur pēkūr mattōr. Ōn-āgā chuḍur
Some one man-to two sons were. Them-among the-younger
 bāhōn ittōr, 'bā, badu mālē vāṭō nāku vātōr adu
the-father-to said, 'father, what property share me-to comes that
sim.' Maṅg ōr ōn-āgā khub mālmatā vāṭō-kisī ittōr. Maṅg
give.' Then he him-with all property parts-making gave. Then
 tīr etkā chuḍur marī sarva jamā-kisī vali lak hottōr, ō
few days the-younger son all together-making very far went, and
 agā bhu uḍi-kitōr, tanvā bhāgya kharch-kitōr. Maṅg ānē samdur
there much spend-did, his share wasted. Then by-him all
 kharchi-kitā-pajjā ad mulkin phērsō mähāg artā. Māhāgan-pāi ōnkū
spent-made-after that country-to heavy famine fell. Famine-on-account-of him-to
 aḍchan artā. Aske ōr ad nātēnāl varol bhalē mankyān kachul
difficulty fell. Then he that village-from one good man near
 hoñji mattōr. Ōr ōrkun ōnā padī kēplē tanvā vāvūṭe lōhattōr.
having-gone stayed. He him his swine to-keep his field-in sent.
 Aske padī ṭōkrēn tijōn matō tān pajjā ōr pīr nihitōr, ihin ōnkū
Then swine husks eating were that on he belly filled, so him-to
 vāṭtā, ājhuk bōr ōnkū batāl iyā-hile. Maṅg ōru suddhin
it-appeared, but anyone him-to anything gave-not. Then he sense
 porā vāsi ittōr, 'nā bābōnā lōt-lopō bachuk mankyāl sārī
on having-come said, 'my father's house-in how-many men-to bread
 mantā, ānik nan karvasī sātān. Nan tētōr āplē bābōneke dākān
is, and I hunger-with die. I arising my father-to will-go
 ānik inkō intān, "ō bābō, nan pēndā virudh vō nivā mune pāp
and him-to say, "O father, I God-of against and thee before sin
 kitōr-matā. Indikētāl nī marī inala nanā sarē-hille. Tanōr undī
done-have. Henceforth thy son to-say I worthy-not. Your-own one
 chākarīn dhāt nākūn irā." Maṅg ōr uchchī tan bābōneke hottōr.
servant like me keep." Then he having-arisen his father-to went.
 Maṅg ōr laṅg mattōr ichōṭ-lopō ōnā bābō ōnō huḍsī pīt-lopō
Then he far was that-in his father him having-seen belly-in
 dayā vātā vō ōr-ē vittōr ōnā guṇḍgāt dzōmb-mattōr vō ōnā
compassion came and he-indeed ran his neck-on fell and his

tōḍi burtōr. Maṅg mari ōnkū ittōr, 'bābō, pēndā virudh ō nivā
mouth kissed. Then the-son him-to said, 'father, God-of against and thee
 mune nanā pāp kitōr-matā, vō inkēṭāl nī mari inala nanā sarē
before I sin done-have, and henceforth thy son to-say I worthy
 hile.' Par bābō āplō mankyāl vēhtōr, 'chōkōṭnā āṅgaḍē tatan-kēi,
not.' But the-father his men-to said, 'good cloth bring-put-on,
 ō ōnā kaide muddā dossā ō kālke jōḍā dossā. Maṅg nomōṭ
and his hand-on ring put and feet-on, shoes put. Then we
 tiṇṇi khusi kikōm. Bat-kā-bād idu nāvā mari sās-hottā,
having-eaten merry will-make. Because this my child dead-was,
 ōn malsi jivā ātā; ō dāvdē-māsī mattōr, ōr sāpdē-māsī.
him-to again life came; and lost-having-become he-was, he found-was.'
 Aske ōr khusi-kitūr.
Then they merry-made.

Adu ghaṭkāte ōnōr pharsar mari vāvutē mattōr. Maṅg ōr vāsī
That time-at his older son field-in was. Then he having-come
 lōt-karum vātōr, ōr vājā ō yēndmāḍ kēistōr. Aske mankyāl-loṭṭō
house-near came, he music and dancing heard. Then men-among
 varūn kēitōr, ōn pus-kitūr, 'idu batal mantā?' Ōr ōnku vēhtōr
one called, him ask-did, 'this what is?' He him-to said
 kī, 'nivōr tamūr vāsī mattō, vō ōr nivā bābōnkū
that, 'thy younger-brother having-come was, and he thy father-to
 sukhne bhēṭō mattōr, in-kartā ōrē phērā jēvan kisi-mattā.' Aske
safely met was, that-reason-for he big feast having-done-is.' Then
 ōr sāṅg-āsī lopō hondā-hile. Āḍēlōttōr ōnōr bābō palāte
he angry-becoming inside went-not. Therefore his father outside
 vāsī ōnū samji-kitōr. Par ōr bābōtōḍō uttar baḍkatōr,
having-come him entreat-did. But he the-father-to answer said,
 'huḍā, nanā ichuṅg varsā nivā chākri kintā, nivā pōlō nanā
'lo, I so-many years thy service did, thy order I
 baskē-hi tēṇḍā-hilēn. Par nanā nāvā sāṅgin barābar khusi-kiyōnā
ever broke-not. But I my friends with merry-might-make
 iji nimē nākun baskē-nē chuḍu sātrī iyā-hilvī. Vō ōr nivā sampat
saying thou me-to ever young goat gavest-not. And he thy wealth
 rāṇḍēs barābar buḍi-kitōr, ōr ir nivā mari vātōr, aske nimē
harlots with spend-did, that this thy son came, then thou
 ōn-sāṭhi phērsā jēvan kitōr-matā.' Aske ōr ōnkun ittōr, 'mari, nimē
him-for big feast made-hast.' Then he him-to said, 'son, thou
 baskē-hi nāvā barōbar mantī, vō nāvā sārāḍō sampat nivā-y mantā.
always me with art, and my all property thine-only is.
 Par ānand vō khusi kiyānā id chāṅglō mattī. Id kāran, ir nī
But joy and merry to-make this good was. This reason, this thy

tamūr	sāsi-mattōr,	ōr	malsi	jitā-ātōr-mattā;	vō	davḍē-māsi
younger-brother	dead-was,	he	again	alive-become-has;	and	lost-become
mattōr,	ōr	sāpdē-māsi	mattōr.'			
was,	he	found-become	was.'			

The so-called Mariās in Chanda are found in the same localities as the Gōṇḍis proper, and their dialects are almost identical. The number of speakers was estimated for the purposes of this Survey at 31,500. This estimate is probably above the mark, only 9,655 speakers having been returned at the Census of 1901.

Pronunciation.—The pronunciation is the same as in the Mariā of Bastar. Compare *lōn*, house; *him*, give.

Nouns.—The inflexion of nouns is the same as in the Gōṇḍi dialect of the district. There are several instances of plural forms. Thus, *pēksaku*, children; *ask*, women; *murrān*, cows.

Pronouns.—The pronouns are apparently the same as in the so-called Gōṇḍi. Note, however, *mammat*, we; *mammatku*, to us; *nimmat*, you.

Verbs.—The conjugation of verbs is the same as in the Mariā of Bastar, and the Gōṇḍi of Chanda. Compare *hāntōn*, I die; *mattōn*, I was; *vhondkām*, I shall go; *mantin*, thou art; *mattī*, thou wast; *mattā*, it was; *kikōm*, we shall do; *mattōr*, fem. and neut. *mattāng*, they were; *kim*, do; *kimā*, don't do.

The negative particle *hille* is not inflected. Thus, *hiyyā-hille*, gave not, for all persons.

Note forms such as *mat-aske*, when being; *kharchattā-pajjā*, after spending; *tinjēk mattā*, was eating; *karsēk mattōr*, they were playing; *hille-y-ā*, is it not? etc.

The short specimen which follows will show how closely the dialect agrees with the Gōṇḍi of Chanda.

[No. 68.]

DRAVIDIAN FAMILY.

GONDĪ.

SO-CALLED MARĪĀ DIALECT.

(DISTRICT CHANDA.)

Undi mankēnku reṇḍ vhuḍlā pēksaku mattōr, undi pēḍal vōsō undi
One man-to two small children were, one boy and one
 pēḍi. Pēḍal mandōr vōr mendulte nekkā nēhanā mattōr, pēḍi
girl. Boy was he body-in very good was, the-girl
 vhuḍūl nēhanā mattā. Undi dinā avvu reṇḍāsi pēksaku addamu
little good was. One day those both children mirror
 moṭras karsēk-mat-aske pekkal pēkin ittōr, 'rīn idu addamate mammaṭ
near playing-being-then boy girl-to said, 'O this glass-in we
 huḍkōm nēhanā bēs bōr disintōr.' Addu pēkinku addu lāgō ātā,
we-shall-see good well who seems.' That girl-to that bad was,
 dānku tēḍi-ittā ki, 'vīr iddu mammaṭku siggutku ittōr.'
her-to being-known-thought that, 'this this me to-lower said.'
 Aske addu tappe moṭras hoṇjī tādanā kuddi vhehāttā. Addu ittā,
Then she father near going brother-of complaint told. She said,
 'iappe, addam-ante mendul vhuḍsi samajā āmanā iddu āskunā kabad
'father, glass-in body seeing satisfaction to-become this women's business
 mattā. Avate mankēnku mansu dōshā lāgō.' Tappe irurku pīr-sī
is. That-on a-man-to mind to-put is-bad.' The-father both belly-to
 pīsi vōnā samajā kittōr. Vōr ittōr, 'pēksaku, mimmaṭ vahāchaḍ
clasping their satisfaction made. He said, 'children, you quarrel
 kimā.'
do-not-make.'

Pēḍi ittā, 'tappe, Sōmā gollāl, pāl pīsi vāttōr. Vōr ittōr,
The-girl said, 'father, Sōmā milkman, milk bringing came. He said,
 "bachuk pāl vāṭkān?"' Tappe ittōr, 'pēḍi, vōnku vhayā ki,
"how-much milk shall-I-give?"' The-father said, 'girl, him-to say that,
 "nēḍ goṭṭā-mēṇḍ pāl āntā, hakkēr reṇḍ goṭṭā pīsi vā." Pēḍi
"to-day seer-a milk is, to-morrow two seer bringing come." The-girl
 ittā, 'tappe, gollāl pāl baḡṭāl tattāntōr?' Tappe ittōr,
said, 'father, the-milkman milk wherefrom brings?' The-father said,
 'niḱu tēḍiyā-hilleyā? Vōnā lōn murrān mantān, barhēn
'thee-to known-not? His house-in cows are, she-buffaloes
 mantān. Dānā pāl pīrsī vōr tattāntōr.' Pēḍi ittā, 'tappe,
are. Their milk extracting he brings.' The-girl said, 'father,

murrān bachuk pāl hintā, vōsō barhēn bachuk pāl hintā ?
cows how-much milk give, and buffaloes how-much milk give ?

Tappe ittōr, 'undi undi murrā reṇḍ reṇḍ goṭṭā pāl hintā, vōsō barhēn
The-father said, 'one one cow two two seers milk gives, and buffaloes
nālu nālu hintā.'
four four give.'

FREE TRANSLATION OF THE FOREGOING.

A man had two small children, a son and a daughter. The boy was very handsome, the girl was not very pretty. One day the children were playing near a looking-glass, and the boy said to the girl, 'let us look into the glass and see who is the prettier.' The girl did not like the proposal, thinking that he only wished to humiliate her. She went to her father and complained of the brother. Said she, 'it is the business of women to be pleased at looking into the glass. It is not proper that men should set their mind on it.' The father embraced them both, satisfied them, and said, 'do not quarrel.'

Said the daughter, 'father, Sōmā, the milkman, has brought milk, and asks how much we want.' The father answered, 'tell him, my daughter, that one seer will do to-day. To-morrow he must bring two.'

Said the daughter, 'father, where does the milkman get the milk ?'

The father answered, 'do you not know that he has cows and buffaloes in his house and milks them ?'

Said the daughter, 'how much milk do the cows give, and how much the buffaloes ?'

The father answered, 'each cow gives two seers, and each buffalo four.'

In the south of Chanda Telugu is the principal native language. There is, however, also a Gōṇḍ population. The Gōṇḍ call themselves Kōi as in other districts, and this name has often been adopted to denote them. The Kōis or Gōṇḍ of the hills, especially in Sironcha, are known as Gaṭṭu or Goṭṭe Kōis.

Kōi or Kōyā and Gaṭṭu have been returned as separate dialects from Chanda. The estimated number of speakers is as follows:—

Kōi or Kōyā	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	10,455
Gaṭṭu	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1,680
															TOTAL	12,135

The corresponding figures at the Census of 1901 were 8,144 for Kōi and 5,483 for Gaṭṭu.

Specimens have been forwarded both of the so-called Kōi and of the so-called Gaṭṭu. Both represent the same dialect, which can be characterized as a link between the forms of Gōṇḍi spoken in the north-east of Chanda and the adjoining districts in the Bastar State on one side, and the Gōṇḍi dialects of Hyderabad and the Madras Presidency on the other.

Pronunciation.—As in other Gōṇḍi dialects of the district we find *l* and *h* corresponding to Standard Gōṇḍi *r* and *s*, respectively, in words such as *lōn*, house; *lōhuttōr*, has sent; *hāsi*, having died, etc.

Nouns.—The dative and the accusative are distinguished; thus, *pēkur-ku*, to the sons; *mōpu*, a bundle, accusative *mōptunu*.—The ablative ends in *elli*; thus, *polāntakelli*, from the fields. Note the use of the common Telugu postpositions *lō*, among; *tō*, with.

With regard to numerals I have noted *oru*, one, neuter *undi*; *iruvuru* and *iur*, two; *muwuru*, three; *nāluru*, four.

Pronouns.—The following are the personal pronouns:—

<i>nannā</i> , I	<i>nīmu</i> , thou	<i>ōr(u)</i> , he; <i>adu</i> , it.
<i>nannu</i> , me	...	<i>ōn</i> , <i>ōrnu</i> , <i>ōrni</i> , him.
<i>nāku</i> , to me	...	<i>ōrku</i> , to him.
<i>nāva</i> , my	<i>nīva</i> , thy	<i>ōna</i> , his.
<i>manamu</i> , <i>mammu</i> , <i>mammāṭu</i> , we	<i>mīru</i> , you	<i>ōr(u)</i> , they.

Verbs.—The inflexion of verbs is the same as in the other Gōṇḍi dialects of the district. Thus, *kitān*, I did; *mantōru*, he is; *itūr*, he gave; *mante*, it is; *artā*, it fell; *paḍkam*, we shall become; *mattōru*, they were. Note forms such as *kītinī*, thou didst.

The negative verb is regularly formed. Thus, *thendōn*, I did not break; *hiyyōnu*, I do not give; *pagōr*, he could not; *āyō*, it did not become; *iyā hiile*, thou didst not give, he did not give; *pagviri*, you could not. Note *hīlvakē*, if not; *ilvadu*, without; *inkōn-mā*, do not say; *vehavatu*, do not say.

Participles are formed as in other Gōṇḍi dialects. Thus, *hāsōr*, dying; *isōr*, giving; *tūsi*, having divided; *kīsī*, having done; *vāsēk*, coming; *hāsēkā mantān*, I am dying.

Relative participles end in *a*; thus, *tūsi-hotta marri*, lost-gone son, the son who had been lost.

The conditional ends in *ē* as in Telugu; thus, *ittē*, if you say; *vātē*, if he came.

Verbal nouns end in *a*; thus, *paḍa-lāsi*, in order to become; *āta-payya*, after becoming; *mat-aske*, being when.

Note finally causative forms such as *paḍisōr*, preparing, making. Compare Kanarese.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son in the so-called Gaṭṭu dialect, the second is a popular tale in the so-called Kōi.

[No. 69.]

DRAVIDIAN FAMILY.

GONDI.

SO-CALLED GATTU OR GOTTE DIALECT.

(DISTRICT CHANDA.)

Oruvīnku iruvuru pēkuru mattōru. Ōru-lō vuḍlōru vēhattur,
One-to two sons were. Them-among the-younger said,
 'tappe, nīva sampādistadu nāva tūs nāk-īm.' Ōr tappe iruvuru
'father, thy property-from my share me-to-give.' That father two
 pēkurku āsti tūsi itōr. Konni nendō āta-payya vuḍlōru
sons-to property dividing gave. Some days becoming-after the-younger
 tana tūsi poyisi lakku payinam-āsi hottōru. Haggē hotta-payya
his share gathering far-to journey-becoming went. There going-after
 tana tūsi padu-kīsī hedisottōr. Ōr tūs-anta bottigā hotta-payya
his share spend-doing wasted. He share-all spending going-after
 ā nātime beria karuvu arta, aske ōru kashṭa-ṣaṭtōr. Ōru aske
that country-in big famine fell, then he wretched-became. He then
 ā nātime oruvīn lōn hottōr. Ā mankalu ōrnu polāntagge padi
that country-in one-of house went. That man him field-to swine
 mēhatta-lāy lōhuttōr. Padi tinnānga mayittadu pollutu ōr pītṭu tittōru.
feeding-for sent. Swine eaten left-that husks he belly-for ate.
 Aske ōrku bōru iyya-hille. Aske ōr ittōr gadā, 'nāva tappe velle
Then him-to anyone gave-not. Then he said that (?), 'my father many
 būtinōrku isōr manturu; nannā ghāṭadku hāsōr mantān. Nannā malsi
servants-to giving is; I food-without dying am. I again
 nāva tappēnagga dāyintān vehintān gadā, "tappe, nannā dēvun-aggē
my father-near will-go will-say that, "father, I God-before-indeed
 nīnaggē pāpam kītān. Igā-munne nannu nī marri an
thee-before-indeed sin did. Henceforward me thy son so
 vehavatu. Nannu nī būtinōr-tō kalpa." Ilā iñji tappēnagga hottōr.
say-not. Me thy servants-with consider." So saying father-near went.
 Aske vōn mahā-jēku vūḍisi ōr tappe ōrtagga vitatōr ōru gudugat-porru
Then him very-far seeing that father him-near ran his neck-on
 kayyi vādsi toḍḍi burtōr. Marri ittōr gadā, 'tappe, nannā dēvunaggē
hands clasping mouth kissed. The-son said that, 'father, I God-before
 nīnaggē pāpam kītān. Igā-munne nī marri ani vehavatu.' Aske
thee-before sin did. Henceforward thy son so say-not.' Then
 tappe būtinōr-tō ittōr gadā, 'kapiḍi tatchi kaiku muddā kerasu
the-father servants-with said that, 'cloth bringing hand-on ring put

helpu kâlkunku kerasu. Manamu ghât tiñji sambra paḍkam. Bārānku-
shoe feet-to put. We rice eating merry will-become. Why-on-
 ittē, nāva marri hāsi, pistōr; tappisoñji, vendi dorkutōr.' Aske ōru
saying, my son having-died, lived; being-lost, again was-found.' Then they
 sambra-paḍisōr mantur.
merry-making were.

Ōn pedda marri polāntagge mattōru. Polāntakelli lōn vāsōr mantur.
His big son field-in was. Field-from house coming was,
 aske sonāyibājā ātahudisi kēñchi ōru būtinōr-lō orni kēyittur ōrni,
then music dancing hearing he servants-among one called him,
 'bātal rō?' ani iñji talptōr. Būtinōru ittur, 'nī tamuru
'what O?' so saying asked. The-servant said, 'thy younger-brother
 malsi nehina vattōru; nīva tappe ghātu tāstur.' Vōrku hoṅgu vāsi
again safe came; thy father rice prepared.' Him-to anger coming
 lōn honda-ille. Ōn tappe palāte vāsi ōn batimi-lāḍtōr. Aske
house went-not. His father out coming his entreaty-applied. Then
 pedda marri ittur, 'ichum varshan mī-aggē mattān. Mīva pollō
big son said, 'so-many years you-near I-was. Your command
 beskanēnu tendōn. Mīru nāku nā dostitōni sambra-paḍalāsi beska
any-time not-broke. You me-to my friends-with merry-to-become ever
 yēta-pōri iyya-hille. Lañjaboddihinku somm-anta tāsi-hotta marri
a-kid gavest-not. Harlots-to property-all having-thrown-going son
 vāta-payya vindu kitinī.' Ōr ittur, 'nā-tōni nīmu mantinī-gāka nā
coming-after feast madest.' He said, 'me-with thou art-because my
 somm-anta nīvadē. Ni tamuru hāsi, marlā vattōru;
property-all thine-indeed. Thy brother having-died, alive came;
 tappisoñji, dorkutur, sambra-paḍkam.'
having-been-lost, was-found, merry-we-shall-become.'

[No. 70.]

DRAVIDIAN FAMILY.

GONDĪ.

SO-CALLED KŌI DIALECT.

(DISTRICT CHANDA.)

Nāluru markalōru kūdisi painam-oñjēk mattōr. Sommu-tōn.
Four men joining journey-having-gone were. Money-with
 mattā sañchi undi dorkutā. Tūsālāsi kayyan padtā. Chālā sēpū
being bag one was-found. Dividing-for dispute arose. Long time
 āta thirā-ille. Nār-nuñchi undi kōmṭi ōrku-mattasu vāsēk-mantōr.
became subsided-not. Village-from one merchant them-towards coming-was,
 ūḍsi nāluru ōr-tō ilā ittōr-gadā, 'kōmṭi, charu-kaṭṭat-parru mammu
seeing four him-with so said-that, 'merchant, tank-embankment-on we
 gātā tiñji malisi vāintam. Mammāṭu nāluru vāsi talpit-aske
rice having-eaten again come. We four coming asking-when
 adi himō, 'vehchi sañchi ōrt-agge tāsī cherunaku hottōr. Yēr-tuṅsi
that give,' saying bag him-near putting tank-to went. Having-bathed
 gātā tita-payyō ōru māḍānidatē udutur. Ā-sañchitaḍu vīsam tendsi
rice eating-after they tree-under sat. That-bag-from anna taking
 adutku paggu tara-lāsi ōr-lō ondi kōmtit-agge lōhattōr. Ōru,
that-for tobacco buy-to them-among one merchant-to sent. He,
 'mañchid,' ani kōmtit-agge hoñji, 'sañchi him,' iñji talaptōr. Kōmṭi
'well,' so merchant-to going, 'bag give,' saying asked. Merchant
 ittōr-gadā, 'kadama muvuru vātē intini ilvakē hiyyōnu.' Aske
said-that, 'other three if-come I-shall-give if-not I-give-not.' Then
 ōru māḍātidā-mattā muvurūyekā tiriyetōr ittōr-gadā, 'mī pollō ilvadu
he tree-under-being three-to returned said-that, 'your order without
 kōmṭi, "iyyōn," ittōr, ani ittōr. 'Īmu, īmu,' ōru kīkā-vāḍtōr.
the-merchant, "I-give-not," said,' so said. 'Give, give,' they shouted.
 Kōmṭi sañchi tendsi ā mankanku itōr. Ōru adi pīsi
The-merchant the-bag taking that man-to gave. He that seizing
 ottōr.
ran.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time four men were undertaking a journey together. They found a bag full of money and began to quarrel about the division. After some time, while they were still quarrelling, they saw a merchant coming from the village and said to him, 'we will go to the tank and eat, let us have this if we all come and ask for it,' and so they deposited the bag with him and went to the tank. After having bathed and eaten they

sat down in the shade of a tree. Then one of them was sent to take an anna from the bag and buy some tobacco. He said, 'all right,' and went to the merchant and asked for the bag. Said the merchant, 'I shall restore the bag if the other three come and ask for it. If not, I will not give it you.' He then returned to the three, sitting under the tree and said, 'the merchant declines to give me the bag without order from you.' They then all cried out, 'let him have it, let him have it.' The merchant then gave the bag to the man, who immediately ran off with it.

Proceeding beyond the southern frontier of the district of Chanda we reach the territories of His Highness the Nizam. Gōṇḍi is there spoken together with Telugu in the north-east. The Gōṇḍs are known as Kōis or Kōyās in Kamamet and are called Gaṭṭu or Goṭṭe in the hills. The number of speakers at the Census of 1891 was 36,157. The corresponding figures at the last Census of 1901 were 15,895, of whom 15,386 were returned from Warangal, for Kōyā, while 59,669 entered their language under the head of Gōṇḍi. 50,727 of the latter were returned from Sirpur Tandur. No specimens are available, and we are not, therefore, in a position to make any definite statement about the dialect or dialects spoken in the various districts.

Gōṇḍi dialects are also, to some extent, spoken in the Madras Presidency. The following figures have been taken from the reports of the Censuses of 1891 and 1901 :—

		Census of 1891.	Census of 1901.
Gōṇḍi	. . . . .	6,694	4,240
Kōi	. . . . .	36,503	46,803
Gaṭṭu	. . . . .	353	11
	TOTAL	43,550	51,054

The Gōṇḍs are chiefly found in the Vizagapatam and Godavari Agencies.

The Madras Presidency lies outside the territory included in the Linguistic Survey and no materials have been forwarded from the district. We are, however, well informed about the so-called Kōi dialect of Bhadrachalam in Godavari, and it will be of use to give a short account of that form of speech.

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CAIN, REV. JOHN,—*The Bhadrachallam and Rekapalli Taluqas. Indian Antiquary*, Vol. viii, 1879, pp. 33 and ff. (vocabulary) ; Vol. x, 1881, pp. 259 and ff. (grammar).

„ *The Koi, a Southern tribe of the Gond. Journal of the Royal Asiatic Society. New Series*, Vol. xiii, 1881, pp. 410 and ff.

The Gospel of Luke. Lūkārāste Kusēlte Kaburu. Madras Auxiliary Bible Society, 1889 (first edition London, 1882).

The specimen printed below has been transliterated from the edition of the Gospel of St. Luke in Telugu type, published in Madras, 1889. The older edition of the Gospel, London, 1882, was printed in Roman letters, and has been consulted for the transliteration. The pronunciation of the dialect does not call for any remark. It is well represented in the transliteration. It should be noted that the palatals are pronounced as in Telugu.

Nouns.—The suffixes of the plural are *ru*, *ku* (*sku*), and *ngu* ; thus, *tappe*, father ; *tappēru*, fathers ; *kalu*, foot ; *kālku*, feet : *nela*, month ; *nelsku*, months : *lōnu*, house ; *lōhakku* or *lōnku*, houses : *māra*, a tree ; *mārāku* or *māraṅgu*, trees. Note *ālāḍi*, younger sister, plural *ālāsku* ; *mayyādi*, a daughter, plural *mayyāsku*, etc.

The regular inflexion of nouns will be seen from the table which follows :—

	Singular.	Plural.	Singular.	Plural.
Nom.	<i>tappe</i> , a father.	<i>tappēru</i> .	<i>māra</i> , a tree.	<i>mārāku</i> .
Acc.	<i>tappēni</i> .	<i>tappēreni</i> .	<i>māranu</i> .	<i>mārākini</i> .
Dat.	<i>tappēniki</i> .	<i>tappēriki</i> .	<i>māratki</i> .	<i>mārākiniki</i> .
Abl.	<i>tappēnaggaḍa</i> .	<i>tappērenaggaḍa</i> .	<i>māratinuūchi</i> .	<i>mārākini-nuūchi</i> .
Gen.	<i>tappēni</i> .	<i>tappēreni</i> .	<i>mārati</i> .	<i>mārākini</i> .
Loc.	<i>tappēnagga</i> .	<i>tappērenagga</i> .	<i>mārāte</i> .	<i>mārākini-lō</i> .

Other postpositions are *lō*, in, among ; *tō*, with, etc.

The numerals are borrowed from Telugu. The masculine form for 'two' is, however, *iruvuru*.

Pronouns.—There are two forms of the plural of the personal pronoun of the first person, *manaḍa* and *mamma*. The former includes, and the latter excludes, the person addressed.

The two first personal pronouns are inflected as follows :—

	I.	We (inclusive).	We (exclusive).	Thou.	You.
Nom.	<i>nanna</i> .	<i>manaḍa</i> .	<i>mamma</i> .	<i>nimma</i> .	<i>mīru</i> .
Acc.	<i>nanna</i> .	<i>mana</i> .	<i>mamma</i> .	<i>nimma</i> .	<i>mimmunu</i> .
Dat.	<i>nāki</i> .	<i>manaki</i> .	<i>māki</i> .	<i>nīki</i> .	<i>mīki</i> .
Gen.	<i>nā</i> .	<i>mana</i> .	<i>mā</i> .	<i>nī</i> .	<i>mī</i> .

Other forms are also occasionally used ; thus, *māmini*, us (exclusive) ; *nīnini*, thee, etc.

The demonstrative pronoun *ōṇḍu*, that, is inflected as follows :—

	Masculine.		Feminine and neuter.	
	Sing.	Plur.	Sing.	Plur.
Nom.	<i>ōṇḍu</i> .	<i>ōru</i> .	<i>addu</i> .	<i>avu</i> .
Acc.	<i>ōni</i> (<i>nī</i> .)	<i>ōriṇi</i> .	<i>dānini</i> .	<i>vāṭini</i> .
Dat.	<i>ōniki</i> .	<i>ōriki</i> .	<i>dāniki</i> .	<i>vāṭiki</i> .
Gen.	<i>ōni</i> .	<i>ōri</i> .	<i>dāni</i> .	<i>vāṭi</i> .

The masculine plural is sometimes also used to denote women. This fact is due to the influence of Telugu.

It will be seen that *ōṇḍu* is identical with Telugu *vāḍu* for which the literary dialect has వాడు *vāḍu*. The other forms of the pronoun are likewise the same as in Telugu.

Similarly are inflected *vīṇḍu*, this, gen. *vīṇi*; *iddu*, this woman or thing, gen. *dīṇi*, etc. 'Who?' is *bēṇōṇḍu*, and 'what?' is *bāta*.

Verbs.—The present tense of the verb substantive is conjugated as follows:—

Sing. 1. <i>minnāna</i> .	Plur. 1. <i>minnāmu</i> .
2. <i>minnāni</i> .	2. <i>minnāri</i> .
3. m. <i>minnōṇḍu</i> .	3. m. <i>minnōru</i> .
3. f. and n. <i>minne</i> .	3. f. and n. <i>minnāngu</i> .

The same personal terminations are used throughout; thus, *maṭṭini*, thou wast; *maṇṭōṇḍu*, he may be, he will be; *maṇḍakōṇa*, I shall be; *maṇḍakīri*, you will be.

The finite verb has three regular tenses, an indefinite which is used as a present and a future; a past tense, and a future. Thus, *tuṇḡitāna*, I do, or shall do; *kettōṇḍu*, he said; *tuṇḡtōru*, they did; *uṇḍukōṇa*, I shall drink. It will be seen that the tense suffixes are the same as in ordinary Gōṇḍi. Note, however, forms such as *maṇḍakōṇḍu*, he will be; *maṇḍakōru*, they will be.

Verbal nouns and verbal participles are formed as in other Gōṇḍ dialects. Thus, *mehta-nīki*, in order to tend; *tuṇḡan-aske* and *tuṇḡat-aske*, if he does; *vatt-aske*, when he came; *atta-payya*, going after; *vāsōre*, coming; *tuṇḡōre*, doing, etc.

The conjunctive participle ends in *i*; thus, *tēdi*, having arisen; *iṇḡi*, having said; *vāsi*, having come.

Relative participles are used instead of relative pronouns. The usual termination is *e*; thus, *ōṇḍu tuṇḡte paṇi*, he doing work, the work he did; *koḍuvote lēṇḡatini*, the fatted calf. Another form ends in *āni*. Thus, *nāki vādāni pālu*, me-to coming share; *paddi tinnāni pollēte*, swine eaten husks in, with the husks which the swine ate.

The negative verb is regularly formed. Thus, *tuṇḡōṇa*, I do not do; *tuṇḡōṇi*, thou didst not do; *illōṇḍu*, he is not; *ayyō*, it came not; *iviri*, you gave not; *ayyōru*, they are not; *id-ille*, gave not; *kolp-ille*, made not; *vem-ma*, don't fear. There are apparently also negative participles and verbal nouns. I have noted *punvadāni minnāna*, not knowing I am, I do not know.

The interrogative particle is *ā*; thus, *ivir-ā*, do you not give? *puttin-ā*, doest thou know?

For further details the student is referred to the specimen which follows.

[No. 71.]

DRAVIDIAN FAMILY.

GONDĪ.

KŌI DIALECT.

(Madras Auxiliary Bible Society, 1889.)

Oro manushūniki iruvuru marku mattōru. Ōravuṭe tsūdōṇḍu,
 One man-to two sons were. Them-among the-younger,
 ‘tappēni, nī ādāte nāki vādāni pālu imu,’ iñji tappēni-tōṭe
 ‘father-O, thy property-in me-to coming share give,’ saying father-with
 kettōṇḍu. Aske ōṇḍu ōni ādātini tūsi ittōṇḍu. Sagamu rōzku
 said. Then he his property dividing gave. Few days
 atta-payya tsūdōṇḍu ōni ādā anta kaide peyisi dūra
 going-after the-younger his property all hand-in taking far
 dēsētiki painamu añji ōni ādātini mēlo paṇṇine āgamu-tuṅtōṇḍu.
 country-to journey going his property bad deeds-in expenditure-did.
 Addu kartsu atta-payya ā dēsēte lāvu karuvu vatte
 That expended becoming-after that country-in big famine came
 aske ōṇḍu tippa artōṇḍu. Ōṇḍu añji ā dēsēte orrōniki
 then he misery fell. He having-gone that country-in one-to
 lōngi mattōṇḍu. Ōṇḍu padī mēhtaniki ōnini ēnikinki rōhtōṇḍu.
 joining was. He swine to-feed him fields-to sent.
 Ōṇḍu padī tinnāni pollēte ōni ḍokka nihtaniki āśa partōṇḍu,
 He swine eaten husks-with his belly filling-for wish became,
 gōni bēnōṇḍu ōniki idille. Āla manan-aske ōniki buddhi vāsi
 but any-one him-to gave-not. So being-then him-to sense having-come
 ōṇḍu, ‘nā tappēn-agga betstsō-mandi kūligāḥkinki dōḍa dibe
 he, ‘my father-of-near how-many-persons servants-to food much
 minde gōni nanna karuvīni ḍollōre minnāna. Nanna nā tappēn-agga
 is but I hunger-with dying am. I my father-of-near
 añji, “ō yayyā, nanna dēvuni munne nī munne pāpamu
 having-gone, “O father, I God-of before thy before sin
 tuṅgi minnāna. Ingāṭi-kāsi nī marrīni iñji kechchi
 having-done am. Now-from thy son having-said having-uttered
 mananiki nanna harrīni ayyōna. Nanna nī kuldōr-avuṭe
 being-for I worthy am-not. Me thy hirelings-among
 orōn-āla ērpa,” iñji ōni-tōṭe keyitāna,’ iñji tēdi ōni
 one-of-so keep,” saying him-with will-say,’ saying arising his
 tappēn-agga attōṇḍu. Gōni ōṇḍu inka dūrāte manan-aske
 father-near went. But he still distance-at being-then

ōni tappe ōnini ūdi sukuru vāsi, mirri, ōni vedēte
his father him having-seen compassion coming, running, his neck
 porro arsi ōnini burtōṇdu. Aske ā marri, ‘ō yayyā, nanna
on falling him kissed. Then that son, ‘O father, I
 dēvuni munne nī munne pāpamu tuṅgi minnāna. Inṅatikāsi
God-of before thy before sin having-done am. Henceforward
 nī marrīni iñji kechchi mananiki harrīni ayyōna,’ iñji
thy son having-said having-said being-for worthy I-am-not,’ saying
 ōniki kettōṇdu. Gōni tappe, ‘sannāti guḍḍa tachchi ōniki
him-to said. But the-father, ‘good cloth having-brought him-to
 kerpissi ōni vañijinki uṅaramu vāṭi kālkiniki erpuku
having-put his fingers-on ring having-put feet-on shoes
 kerpissāti. Koḍuvte lēngatīni tachchi kōyimūṭi, manāḍa tiñji
put. Fatted calf having-brought slaughter, we having-eaten
 kuṣēli pardakāḍa Bāritku, iṇḍu nā marri ḍolli, malṣi
merry let-us-become. Why, this my son having-died, again
 batakatōṇdu; māyi, doruktōṇdu,’ iñji ōni jītagāḥkintōṭe
lived; having-been-lost, was-found,’ saying his servants-with
 kettōṇdu. Aske ōru kuṣēli pardaniki modalo peyittōru.
said. Then they happy becoming-for preparation took.
 Īla mannānga ōni pedda marri ēnde mattōṇdu. Ōṇḍu
So being-on his big son field-in was. He
 vāsōre lōtt-agga vatt-aske veṁsa-nadu ēndanadu kēñjōṇdu. Aske
coming house-near coming-then music dancing heard. Then
 navukārīni ortīni kariṅgi, ‘ivu bāta?’ iñji talptōṇdu.
servant one having-called, ‘these-things what?’ saying asked.
 Ā navukāri ōni-tōṭe, ‘nī tammunḍu vattōṇdu, ōṇḍu
That servant him-with, ‘thy younger-brother came, he
 ōn-agga tsakkāne ērta-kāḍe nī tappe koḍuvte lēngatīni
him-near well coming-because thy father fatted calf
 kōyissi minnōṇḍ-’iñji kettōṇdu. Ket-kāḍe ōṇḍu rōṣemu
having-slaughtered is'-saying said. Saying-because he anger
 tachchi lāpā vādaniki mati kolp-ille. Aske ōni tappe baidiki
having-brought inside coming-for mind arranged-not. Then his father outside
 vāsi ōnini baṣīma-lāḍtōṇdu. Aske ōṇḍu, ‘idō, ittsak ēṇḍkīni-kāsi
having-come him to-entreat-began. Then he, ‘lo, so-many years-from
 nanna nīnini sēva-tuṅgōre minnāna. Nī māṭa nanna beskēṭik
I thee service-doing am. Thy word I ever
 tappillāna. Attakanna nanna nā bōkatōri-tōṭe kuṣēli pardaniki nāki
transgressed-not. Being-even I my friends-with merry becoming-for me-to
 beppōḍanna oro mēka-pilla-nna nimma id-ille. Gōni nī ādātīni
ever-even one goat-young-even thou gavest-not. But thy property

palvatānāte kartsu tungte ī nī marri vatt-askē-nē ini
debauchery-in spent making this thy son coming-then-indeed his
 kōsātki koḍuvte lēngatīni kōyissi vāṭṭini,' iñji ōni tappēniki
sake-for fattened calf slaughtering threwst,' saying his father-to
 malśi kettōṇḍu. Aske ōṇḍu, 'pēkā, nimma heppōṭiki nā agga minnini.
again said. Then he, 'son, thou always me near art.
 Nāva anta nīvadu āśi minnāngu. Manaḍu kuśēli parśi
My all thine having-become is. We merry having-become
 ēntadu sare, bāritku, nī tammunḍu iṇḍu ḍolli, malśi
to-stay good, why, thy younger-brother this having-died, again
 battakutōṇḍu; māyi, dorukutōṇḍu,' iñji ōniki kettōṇḍu.
lived; having-been-lost, was-found,' saying him-to said.

A similar dialect is also spoken in Bastar, on the banks of the Saberi. The number of speakers of Kōi has been estimated for the purposes of this Survey at 4,169. No speakers were returned at the Census of 1901.

The short specimen which follows in most particulars agrees with the so-called Kōi of the Madras Presidency. Note only *ōḍu*, he; and *mennōḍ*, he is. The third person singular of verbs also ends in *ōn*; thus, *kettōn*, he said.

Tantōṇḍu, thou struckest, is probably wrong. If not, it is a regular noun of agency.

The third person singular neuter and the relative participle often end in *a* and not in *e*; thus, *tagatta*, it hit; but also *matte*, she was, etc.

On the whole, the specimen is not very correct. It is, however, sufficient to show the general character of the dialect.

[No. 72.]

DRAVIDIAN FAMILY.

GÖNDĪ.

SO-CALLED KŌI DIALECT.

(STATE BASTAR.).

Savāl.— Guḍḍi-Lakshāni nimma puttīn-ā ?
Question.—Guḍḍi-Laksha thou knowest ?

Javāpu.— Nijam. Bēnōḍo kachērī mennōḍ.
Answer.—Certainly. He-who in-court is.

Savāl.— Nimma kachērī matta gaḍḍapārāte Guḍḍi-Lakshāni tantōṇḍu ?
Question.—Thou in-court being axe-with Guḍḍi-Laksha struckest ?

Javāpu.— Nijam.
Answer.— Yes.

Savāl.— Bechki debbā tantini ?
Question.—How-many blows struckest ?

Javāpu.— Reṇḍu debbā tantāna. Rodḍa gālute tagatta.
Answer.— Two blows I-struck. Left thigh-in it-hit.

Savāl.— Bār tantini ?
Question.—Why struckest ?

Javāpu.— Debbālu-dinam nanna kallu utṭāno, Empuram vattāna.
Answer.— Quarrel-day I liquor drank, Empura went,

Kāram Pāpayyadi mutte paruukunṭa matte. Lakshālu kai
Kāram Pāpayya's wife ill was. Laksha hand.

yūḍōr mattō, aggā nanna aṇṇa kudatāna. Lakshālu nanna
seeing was, there I having-gone sat. Laksha me

nūki-ittō; dāni-guriṇchi nāku rōsam vatte. Gaḍḍapārā
pushing-gave; that-of-on-account me-to anger came. The-axe

gonte matte. Dāni nanna pehakatāna. Duḍḍi iṇṇōre
veranda-in was. That I lifted-up. Stick saying

Lakshāni reṇḍu debbā tantāna.
Laksha two blows struck.

Savāl.— Kāram Rāmālu Kāram Gujjālu nīu karaṅgatin-ā ?
Question.—Kāram Rāma Kāram Gujjā thou calledest ?

Javāpu.— Nijam. Guḍḍi-Lakshālu nāni tannitō iṇṇōre nanna kēkatāna.
Answer.— Yes. Guḍḍi-Laksha me will-strike saying I called.

Savāl.— Niki Guḍḍi-Lakshānu munne beppuḍainā virodam
Question.—Thee-to Guḍḍi-Laksha-of formerly ever enmity
mende-yā ?
was ?

Javāpu.— Ille.
Answer.— No.

FREE TRANSLATION OF THE FOREGOING.

Do you know Guḍḍi Laksha ?

Yes. He who is here in court.

Did you strike Guḍḍi Laksha with the axe which has been produced in the court ?

Yes.

How many blows ?

Two. And I hit him in the left thigh.

Why did you strike him ?

On the day of the quarrel I was drunk. I went to Empura. At that time Kāram Pāpayya's wife was ill, and Laksha was feeling her pulse. I came there and sat down, and Laksha pushed me off. Therefore I got angry and seized the axe which I found in the veranda. I thought it to be a stick and dealt him two blows.

You called in Kāram Rāma and Kāram Gujjā.

Yes, because I thought that Guḍḍi Laksha would beat me.

Have you ever had any quarrel with Guḍḍi Laksha before ?

No.

PARJĪ.

The Parjas are an aboriginal tribe in the Bastar State. They are found round Jagdalpur and towards the south and south-east. The number of speakers was estimated for this Survey at 17,387. At the last Census of 1901, 8,933 speakers were returned.

Parji has hitherto been considered as identical with Bhatrī. See Vol. v, Part ii, pp. 434 and ff., where the various authorities dealing with the tribe have been mentioned.

Bhatrī has now become a form of Oṛiyā. Parjī, on the other hand, is still a dialect of Gōṇḍī.

Two specimens and a list of Standard Words and Phrases have been received from Bastar. The first specimen is a version of the Parable of the Prodigal Son. It is so corrupt that I have been unable to print more than the beginning, and almost every form occurring in it must be used with caution. The second specimen, a Parjī translation of the statement of an accused person, is much better. It was, however, only forwarded in Dēvanāgarī, and the reading is not always certain. The list has not been reproduced.

Under such circumstances it is impossible to give a full grammatical sketch of the dialect. I can only make a few remarks, and even those are given with the utmost reserve.

Pronunciation.—Final *d* is interchangeable with *t*; *n* is sometimes replaced by *l*; etc. Thus, *chēndēt* and *chēndēd*, went; the suffix of the accusative is *l* or *n*; thus, *mālin*, the son; *Māṭāl*, *Māṭā*, both in the accusative case.

Nouns.—The suffixes of the plural are *ēr*, *l*, and *kul*; thus, *sākhītēr*, witnesses; *chīṇḍu-l*, sons; *pēn-kul*, swine.

The case-suffixes are almost the same as in Gōṇḍī. Thus, *tātēn*, to the father; *Māṭālu*, to Māṭā; *mānī-nō*, of a man; *ṭaṅgiyā-l*, of an axe; *palūptī*, in the village; *tēlti*, on the head, etc.

Numerals.—*Ōkurī*, neuter *ōkatī*, one; *irul*, two; *mūir* or *mundū*, three; *nīlir*, four; *sēvir*, five; *sējēn*, six; *kuḍēk*, twenty. The numerals above six are borrowed from the Aryan neighbours.

Pronouns.—The following are the personal pronouns:—

<i>ān</i> , I.	<i>in</i> , thou.	<i>ōd</i> , he.
<i>ānē</i> , <i>anuṅg</i> , me.	<i>inī</i> , thee.	<i>ōnuṅg</i> , <i>ōnī(n)</i> , him.
<i>an</i> , my.	<i>in</i> , thy.	<i>ōn</i> , his.
<i>am</i> , we.	<i>im</i> , you.	
<i>am</i> , our.	<i>im</i> , your.	

Ōd, he, should probably be written *ōḍ*, and, in the same way, *ḍ* and not *d* is probably the correct termination of the third person singular of verbal forms. Compare Kōi.

Other pronouns are *ad*, that thing, *ādan*, *āṇin*, its; *inātī*, in this; *i* and *hā*, this (used as adjectives); *ēdā*, who? *nā*, what? and so forth.

Verbs.—It is impossible to sketch the Parjī conjugation from the materials available.

The suffix of the past tense is *d* or *t*, and in the future we sometimes find a suffix *r*. Thus, *tāpētēn*, I struck; *tāprān*, I shall strike. The list of words, which has not been reproduced, gives these forms for all persons and numbers. The corresponding present tense is given as *tāpēn*, I strike, etc. Another present is formed by adding *m* to the base; thus, *yēr-mēd*, he comes; *pōkē-mēr*, they say.

The forms just quoted from the list of words give the impression that verbs do not differ for person or number. This is not, however, the case.

The following forms of the present tense of the verb substantive occur in the texts, *mēdān* or *mēndān*, I am; *mēdād*, thou art, he is; *mēdā*, it is. In the past tense we find *mēttēn*, *mēttē*, and *mēttān*, I was; *mēttēd* and *mēttēt*, he was; *mēttā*, it was; *mēttēr*, they were. Compare imperatives such as *chi-ur*, give; *pēnd-ir*, take. The regular personal terminations can accordingly be given as follows:—

Sing.	1.	.	.	.	.	<i>n</i>	Plur.	1.	.	.	.	.	<i>m</i>
	2.	.	.	.	.	<i>t</i> or <i>d</i>		2.	.	.	.	.	<i>r</i>
	3. masc.	.	.	.	.	<i>t</i> or <i>d</i>		3. masc.	.	.	.	.	<i>r</i>
	3. neut.	.	.	.	.	<i>ā</i>							

The suffix of the first person plural seems to occur in forms such as *am chāmam*, I am dying, *lit.* we die; *uṇḍōm*, I used to drink. Such forms can, however, also be explained as containing the present suffix *m*. Compare *uṇḍōm*, you drank.

The personal suffixes are sometimes omitted, and sometimes also confounded. Thus, *mēttē*, I was; *mēdāy*, they are; *pōkkēd*, I will say (*sic*). Most of these cases are probably simple mistakes.

In the third person singular we sometimes find *j* instead of *d*, *t*; thus, *ēñjēj*, he became; *chājēj*, he made.

The characteristic suffix of the negative verb seems to be *ā*. Compare *pun-ā(n)*, I know not; *tāpān-ā*, I did not strike; *chīyō-ā*, I did not do; *chēnēn-ā*, I did not go; *chivv-ā*, you gave-not; *chājēd-ā*, he did not; *chēnād-ā*, he did not go; *chīyār-ā-ēri*, gave-not. Note also *chillē*, he is not; *chillā*, it is not; *chājē-mēn*, don't do.

The conjunctive participle ends in *i*; thus, *chēni*, having gone; *pōki mēttēn*, I had said; *chāi-chēndēt*, he had died, etc.

For further details the specimens should be consulted. The first specimen is, however, so corrupt that it must be used with the greatest caution.

[No 73.]

DRAVIDIAN FAMILY.

GONDĪ.

PARJĪ DIALECT.

(STATE BASTAR.)

SPECIMEN I.

Okurā	māninō	irul	chiṇḍul	mēttēr.	Ā-vitaratē	piti		
One	man-of	two	sons	were.	Them-among	the-younger		
chiṇḍu	tātēn	pōkkēd,	‘ō	tātā,	an	bātā	chiur.’	Dhan-māl
son	father-to	said,	‘O	father,	my	share	give.’	Property
mēttā,	pāichi	chiṇḍir.	Piti	chiṇḍu	ōktikan	idi-mēttēt,		
was,	dividing	gave.	Younger	son	together	putting-was,		
khubē	dēs	chēni-mēttēt,	phaṭkvārī	butati	dhan-māl	mēttā		
far	country	going-was,	riotous	living-in	property	was		
gavāyētēt.	Od	jammā	dhan	pōhlēt,	ā	dēs	barē	
spent.	He	all	property	squandered,	that	country	big	
chākul	pattā.	Chākul	pattā,	garib	ēñjēj.	Chākul	pattā	
famine	arose.	Famine	arose,	poor	he-became.	Famine	arose	
ār	mēñjēj	tēbi	mēttēt.	Oglēn	aman	pēnkul	mēkuk	
and	went(?)	there	lived.	That(?)	man(?)	swine	to-feed	
vāyā	chōttēt.	Pēn	tindan	chārā	yēndu	tindōtān	mēn	
field-in	sent.	Swine	eaten	husks	that(?)	to-eat	mind	
chājēj.	Ār	yēhi-bāti	chiyārā-ēri.	Chirākānu	chēt	chōttā,		
made.	And	anybody(?)	gave-not.	At-last	sense	came(?),		
adin	pōkkēd,	‘am	tātā	bhūtī-lōg	tini-gulivettu,	am		
then(?)	said,	‘our	father’s	servants	to-eat-have-enough(?),	we		
chākul	chāmam.	Abē	churki	tātēn-kā	chēndēn,	chēndēn		
with-hunger	die.	Now	arising	father-near	will-go,	will-go		
tātēn	pōkkēd (sic.),	“ō	tātā,	bhagvān	hukum	chiyōā,		
father-to	will-say,	“O	father,	God’s	command	I-did-not,		
tātēn	mandēd	pāpāiyā.	Pein	tātā	abē	in	chiṇḍ	ērā
father	before	sinned.	Again	father	now	thy	son	to-be
nāiyēt.	Abē	bhuti-lōg	yētē	mēndā	ētri	mēdān.”	Tabē	
not-proper.	Now	servants	as	are	so	shall-be.”	Then	
ānāti	churchi	chēndēd,	tātēn	lagē	chēndēd.	Tātā		
there	arising	went,	father	near	went.	The-father		
kamiyālari	pōkkēd,	‘ēdō	gāṇḍā	un	nūḍēd	nūḍ-pittēd;	keiti	
servants-to	said,	‘good	cloth	?	take(?)	take-put-on(?);	hand-on	

vātkul	kēlulkē	panahī	tundum.	Am	tinnī-kulī	bēḍkā	chārjrun(!).
ring	feet-on	shoes	put(?)	We	feasting	merry	will-make.
Tabē	am	[chiṇḍ]	chāī	mēttēd,	jium	pāttēd;	bhulkēd
Because	my	[son]	having-died	was,	to-life	became;	lost
mēttēd,	phēr	mīlēd.'	Tabē	bēḍkā	ērid.		
was,	again	was-found.'	Then	merry	became.		

[No. 74.]

DRAVIDIAN FAMILY.

GONDĪ.

PARJĪ DIALECT.

(STATE BASTAR.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

- Savāl.— Im palūpti Mātā pidir gōṇḍ mēdād ?
Question.—Your village-in Mātā name Gōṇḍ is ?
- Jabāb.— Hōy, mēttēd. Ēbē chillē.
Answer.—Yes, he-was. Now is-not.
- Savāl.— Mātā ēbē ā chēndēt ?
Question.—Mātā now where went ?
- Jabāb.— Āti chēnādā. Chāi chēndē.
Answer.—Anywhere went-not. Having-died went.
- Savāl.— Nātā nōmrīti chāīyēt, yēdā-āṇḍakī tēd ?
Question.—Any disease died, anybody killed ?
- Jabāb.— Ōnuk nātūngī nōmrīti chillā. Āṇḍakī tēd.
Answer.—Him-to any disease was-not. Somebody killed.
- Tabē vōd chāīyēt.
Then he died.
- Savāl.— Ōnin ēdāṇḍakī tēd ?
Question.—Him who killed ?
- Jabāb.— Ān punān.
Answer.—I know-not.
- Savāl.— Sākhītēr pōkēmēr, Mātāli in tōt. Ināti
Question.—Witnesses say, Mātā thou killedest. This-in
in nat nānēdād ?
thou what answerest ?
- Jabāb.— Ān tāpānā. Sākhītēr mērchītēr mēdāy. Ān-chēngē
Answer.—I killed-not. Witnesses tutored are. Me-with
Mātā-with kāuḍrānā chillā. Ān nāgavani chāttāngāt ?
quarrel was-not. I why should-kill ?
- Savāl.— Hā ṭāngiyā inn ōyatlē pēyatā.
Question.—This axe thy house-in was-found.

Jabāb. — Hōy, pēyatā. Ān taṅgiyā iyā. Idugi ānn
Answer. — Yes, it-was-found. My axe this-is. Therefore my

ōyatlē pēyatā.
house-in was-found.

Savāl. — I taṅgiyātī nētir pēyatā mēndā.
Question. — This axe-on blood found is.

Jabāb. — Hōy, pēyatā mēndā. Ān bōkdē kāṭi-mēttē. Ānin
Answer. — Yes, found is. I goat having-killed-was. Its
 nētir pēyatā mēndā.
blood found is.

Savāl. — I gāṇḍā inn ōyatlē pēyatā mēndā.

Question. — This cloth thy house-in found is.

Jabāb. — Pulis havaldār ān mudāy i gāṇḍā ān ōyatlē tinchī-
Answer. — Police havildār my presence-in this cloth my house-in having-

mēttēr. Ān pōki-mēttēn, 'mālik, ilākāt chājē-mēn.
thrown-was. I having-said-was, 'master, so do-not.

Ān-pōdin pātā vērrā. Charkār ānē phāsī-sirāy.' Havaldār
Me-to trouble comes. Government me will-hang.' The-havildār
 pōkkēd, 'in-gō Mātālin tōt. Khūb lōg pōkēmēr.
said, 'thou-alone Mātā killedest. Many people say.

Idugi gāṇḍā inn-ōyatlē tinchī-mēttēn.'
Therefore cloth thy-house-into having-thrown-was.'

Savāl. — In āru Mātā mēl uṇḍōm?

Question. — Thou and Mātā liquor drank?

Jabāb. — Hōy. Ān rōjun uṇḍōm, mēl uṇḍōm, āru chēpul tina-mēttan.
Answer. — Yes. I daily drank, liquor drank, and meat eating-was.

Savāl. — Mansā Kēḍēlin pasrāti in āru Mātā pōrā-siris mēl uṇḍōm?
Question. — Mansā Kēḍēl's shop-in thou and Mātā Pōrā-day-on liquor drank?

Jabāb. — Pōrā-siris ān māmēn Guṭṭāl ōyatlē mettān. Mātāl chēngē
Answer. — Pōrā-day-on I uncle Guṭṭā's house-in was. Mātā with

Mansā pasrāti ān chēnēnā. Sabē phandu.
Mansā-(of) shop-in I went-not. All fabrication.

Savāl. — Mātāl murdā in chudāt?

Question. — Mātā's corpse thou sawest?

Jabāb. — Palūp-lōg chudī-chēndir, āgē ān balē chudī-chēndē.

Answer. — Village-people to-see-went, so I also to-see-went.

Savāl. — Mātālu āribēlē gāvā mēttā?

Question. — Mātā-to anywhere wound was?

Jabāb. — Hōy, ōkatī gāvā taṅgiyāl ōn tēlti mēttā, āru iraḍu ōn
Answer. — Yes one wound axe-of his head-on was, and another his

ēdrōmti mēttā. Ōn mēnti ōkatī gāṇḍā mēttā. Ōnti nēttir
breast-on was. His body-on one cloth was. That-on blood

mēttā. Āru ān nātini punā.
was. And I anything know-not.

FREE TRANSLATION OF THE FOREGOING.

Is there a Gōṇḍ called Mātā in your village?

Yes, there was, but now there is not.

Where has Mātā gone?

Nowhere. He has died.

Did he die from some disease, or was he killed?

He had no disease. Somebody has killed him.

Who killed him?

I do not know.

The witnesses say that you killed Mātā. What have you got to answer?

I did not kill him. The evidence is false. I had no quarrel with Mātā. Why should I kill him?

Was not this axe found in your house?

Certainly. It is my axe, and therefore it was found in my house.

There is blood on this axe.

Yes. I had just killed a goat, and the blood was the goat's.

This cloth was found in your house.

The police officer threw it into my house in my presence. I said to him, 'master' don't do so. I shall come into trouble, and the Government will hang me.' The officer said, 'all people say that you have killed Mātā, and therefore I have thrown this cloth into your house.'

Did you and Mātā take any liquor?

Yes. I used to drink liquor and eat meat every day.

Did you and Mātā drink liquor at Mansā Kēḍēli's shop on the Pōrā-day?

On the Pōrā-day I was at my uncle Guṭṭā's house and did not go with Mātā to Mansā's shop. It is all wrong.

Did you see Mātā's body?

The villagers went to see it, and so I also went to see.

Had he any wounds?

Yes; there was an axe-wound on his head, and another on his breast. There was a cloth on his body, and there was blood on it. I do not know anything more.

KŌI ĀMĪ.

TOTAL	.	<u>23,100</u>
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honey

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HAIG, CAPTAIN WOLSELEY,—*A Comparative Vocabulary of the Gōṇḍī and Kōlāmī Languages.* *Journal of the Asiatic Society of Bengal*, Vol. lxvi, Part i, 1897, pp. 185 and ff.

The notes on Kōlāmī grammar which follow are based on the version of the Parable of the Prodigal Son printed below. They have been supplemented from two other versions of the Parable and a list of Standard Words and Phrases. These materials are not sufficient to elucidate all grammatical points, the more so because only one of the versions of the Parable was accompanied by a translation. The interlinear translation printed below has been supplied by me.

It is, however, possible to ascertain the principal features of the dialect.

Nouns.—The usual suffix of the plural is *l*; thus, *paisā-l*, money; *gēṭṭā-l*, feet; *kēv-ul*, ears; *ture-l*, swine. In *bālā-kōl*, sons, the suffix *kōl* corresponds to Tamil and Kanarese *gaḷ*, Tulu *kuḷu*. In *māsur-uṅ*, to the men, we apparently have a plural suffix *ur*, *r*.

There are no instances in the texts of a feminine noun. The feminine and neuter singular take the same form in Naikī, and this is probably also the case in Kōlāmī.

The dative has the same form as the accusative, the suffix being *n* or *ṅ*; thus, *bālān*, the son; *mākkun*, to the neck; *māsuruṅ*, to the servants.

The genitive is formed by adding *n*, *ne*, or *net*, and the locative by adding *t*. Thus, *anne kākōkne bālā*, the son of my uncle; *telmī gurrāmnet khōgir*, the saddle of the white horse; *annet ambān māsuruṅ*, to the servants of my father; *kīt*, on the hand; *vegāt*, in the field (*vegād*, field).

Numerals.—*Ōkōd*, masc. *ōkōn*, one; *inding*, masc. *iddar*, two; *mūding*, three; *nāling*, four; *aīd*, five; *sahā*, six; *sāt*, seven; *āṭh*, eight; *naū*, nine; *dahā*, ten; *irvē*, twenty. Compare Telugu *okaṭi*, one; Toda *edd*, two; *mūd*, three; Kanarese and Telugu *eidu*, five; Telugu *iruvai*, twenty.

Pronouns.—The following are the Personal pronouns:—

<i>ān</i> , I.	<i>nīva</i> , <i>iva</i> , thou.	<i>amd</i> , he; <i>ad</i> , it.
<i>anu(ṅ)</i> , me.	<i>inna</i> , thy.	<i>amnu</i> , <i>amnun</i> , <i>amnuṅ</i> , him.
<i>anna</i> , my.	<i>im</i> , you.	<i>amnet</i> , his.
<i>ām</i> , we.		<i>aur</i> , they; neut. <i>adā</i> .

The plural forms are apparently seldom used, the singular forms being used instead.

Other forms are *tānet*, his; *imd*, this; *ad*, that (neuter), genitive *adnet*; *yēnd*, *yēr*, who? *tān*, what?

Verbs.—Plural forms are sometimes used in the singular, and *vice versa*. It is therefore difficult to give instances of all the various forms.

The Verb substantive forms its present tense as follows:—

āṇḍāt(ūn), I am; *āṇḍātiv*, thou art; *āṇḍān*, he is; *āṇḍā(t)*, it is. There are no instances of real plural forms in the materials available. The corresponding past tense is:—

Sing.	{	1. <i>āṇḍānē</i> .	Plur.	{	1. <i>āṇḍām</i> .
		2. <i>āṇḍiv</i> .			2. <i>āṇḍir</i> .
		3. <i>āṇḍen</i> .			3. <i>āṇḍēr</i> .

Finite verbs are similarly inflected. The present tense is also used as a future, and the characteristic consonant of the past tense is *d*, *t*. Thus, *kākātūn*, I shall make; *kāktān*, I did; *sedden*, he went. There are very few instances of the third person neuter. Compare *āṇḍā* and *āṇḍāt*, it is; *pāṭṭīn*, it became; *turel tindhā*, the swine ate. Another future form seems to add *d*; thus, *gōḷḍātūn*, I shall strike; *aur gōḷḍār*, they will strike.

The imperative takes no suffix, but *r* is added in the plural. Thus, *kō*, give; *tin*, eat: *tōḍur*, put ye.

The negative verb is formed by adding *tōten*, to the base. Thus, *mōḍīp-tōten*, (I) broke not; *si-tōten*, (thou) gavest not, (he) gave not. *Tōten* is sometimes inflected; thus, *si-tōtīv*, thou gavest not. In other cases the negative verb is formed by adding an *e* to the base, and using the ordinary personal and tense suffixes. Thus, *seren*, he went not; *siyeten*, he gave not.

The base seems to be used as a verbal noun. Thus, *enet-lāṅg*, saying-of-worthy; *kāk-eng*, in order to do. Another verbal noun ends in *ād* and contains the neuter demonstrative pronoun. Thus, *endākād*, dancing.

The conjunctive participle ends in *nā*; thus, *ghum-kāk-nā*, having collected; *set-nā*, having gone; *sūlt-nā*, having arisen.

For further details the student is referred to the specimen which follows.

[No. 75.]

DRAVIDIAN FAMILY.

KOLĀMĪ.

(DISTRICT WUN.)

Ōkkōn mās āṇḍen. Amnuṅg iddar bālākōl āṇḍer. Attān
One man was. Him-to two sons were. Them-of
 tsinnām enten, 'bā, annet vātā anu kōr.' Mārī amd avaruṅg
the-younger said, 'father, my share me give.' Then he them-to
 dhan pāyāknā siten. Mārī kōnniṅg diyaṣānī tsinnām bālā
property dividing gave. Then some in-days he-younger son
 attānā ghumkāknā laya dhāv seden. Attin amd mājiltālā tāt
all collecting very far went. There he riotously his
 jingī udāpten. Mārī amd attānā kharchipten, add muluk mahāg
property squandered. Then he all spent, that country famine
 pātṭin. Ad-mul amnuṅg aḍchan paṭṭin. Addi vakhōt amd ad
fell. Therefore him-to difficulty became. That time he that
 muluk ōkōn māsn-āttin setnā tākten. Amd amnuṅg turel
country(-of) one mān-with going lived. He him swine
 kāyēṅ tānet vegāḍuṅg pānākten. Addi vakhōt turel sōse tindhā
to-feed his field-to sent. That time swine husks ate
 ādnād amd pōṭā niḍipā anāṅ amnun vāṭiltin. Amnuṅg yēnā
those-from he belly fill thus him-to it-appeared. Him-to any-one
 siyeten. Mārī amd avaletnā enten, 'annet ambān māsuruṅg
gave-not. Then he coming-to-senses said, 'my father's servants-to
 pheret ipāṭe aṇḍā, ān kārut tikhātūn. Ān sūltānā am-bānāṅg
much bread is, I with-hunger die. I arising my-father-near
 serātūn amnuṅg yenātūn, "bā, ān diyaṁnet innet mutt pāp
will-go him-to will-say, "father, I God-of thy in-presence sin
 kāktān. In-din-tānāt innet bālā enet lāṅg tōten. Innet ōkōn
did. This-day-from thy son to-say worthy am-not. Thy one
 tsākārī-parmān id." Mārī amd sūltānā tam bānāṅg sedden. Mārī
servant-like keep." Then he arising his father-to went. Then
 amd dhāv aṇḍān ittēt amnet tāk ōltānā, lōbha vāttin, amd
he far is then his father seeing, pity came, he
 tūltānā amne mākkun āragā-paṭṭin amnet mukā sumnet. Mārī bālā amd
running his neck-on fell his kiss took. Then son that
 enten, 'bā diyaṁnet innet mutt ān pāp kāktān. Indintānāt innet
said, 'father God-of thy before I sin did. Henceforward thy

bālā enet-lāng tōten.' Māri bān māsaruṅ iṭten, 'aval āngi
son to-say-proper am-not. Then the-father servants-to said, 'good robe
 kōtnā adn tōḍeṅ, amnet kit mundi, gēttāt kēdl tōḍūr. Māri
bringing that put-on, his hand-on ring, foot-on shoes put. Then
 ān tintnā anand kākātūn. Kāre imd annet kīke tikt-āṇden, amd
I eating merry will-make. Because this my son had-died, he
 tiriknā pānām-edden; bhulilta-āṇden, amd ōpāten.' Māri amd anand
again life-came; lost-was, he was-found. Then they merry
 kakeṅg utten.
to-make began.

Id vakhōt amnet vadlāk bālā vegāt āṇden. Māri amd vātnā
This time his big son field-in was. Then he coming
 ellā-merāt vāṭten. Amd mōrapākād endākād vintēr. Id vakōt māsūrtānāt
house-near came. He music dancing heard. This time servants-in-from
 ōkōn kukten amd veltōlten, 'id tānaden?' Amd amnu iṭten, 'innet
one called he asked, 'this what?' He him-to said, 'thy
 tōren vāttāṇḍān. Amd im bānu khuśālināḍ miḷāṭten. Amd
younger-brother come-is. He your father-to safety-in met. He
 māri lai tineṅ-unākāt kākten.' Māri amd kāting vātnā ōpāl seren.
then much feast made. Then he anger-in coming inside went-not.
 Māri bān vākāl vātnā amnu kārapeṅg lāḡten. Amd bānuṅg tirik
Then father outside coming him to-entreat began. He father-to back
 enten, 'ōlūr, ān iṅgeḍ varsa innet tsākārī kākātūn. Innet mān ān
said, 'see, I so-many years thy service do. Thy order I
 ephuṇḍī mōḍip-tōten. Māri ān annet sōbatyāg-barōbar anand kakeṅg ōkōd
ever broke-not. And I my friends-with merry to-make one
 kōve. si-tōten. Amd innet dhan pillāvetṭā tintaruṣiten, amd innet bālā
kid gavest-not. He thy property harlots eat-made, that thy child
 vāttin-āphuṇḍ nīv aduṅg-sāṭī lai tineṅ-unākāt kāk-āṇḍātīv.' Āphuṇḍ amd
came-then thou it-for big feast making-art. Then he
 amnun enten, 'bālā, iv bāremās ana-veṭā āṇḍātīv; an attānā jīngi
him-to said, 'son, thou always me-with art; my all property
 inniti āṇḍāt. Anand kaken id barōbar. Imde innet tōren
thine-only is. Merry to-make this proper. This thy younger-brother
 tikt-āṇden, amd tiriknā pānām-edden; bhulilta āṇden, amd ōpāten.'
dead-was, he again life-came; lost was, he was-found.

The Bhils of the Pusad Taluqa of the Basim district, or at least some of them, speak a dialect which is almost identical with Kōlāmī. The number of speakers of Bhīlī in Basim has been estimated at 375. We do not, however, know whether all of them speak the same dialect, and the Basim figures have, therefore, been added to the total for other

Bhili dialects. The specimen of Bhili received from Basim, on the other hand, must be dealt with in this place. In most respects it agrees with the specimen of Kōlāmī printed above.

Pronunciation.—*A* and *ū* are often interchanged; thus, *tīksātan*, I die; *moḍātūn*, I say.

L is sometimes substituted for *n*; thus, *kōstel*, instead of *kōsten*, he sent. Final *n* before a labial becomes *m*; thus, *bāpam mutten*, he said to his father.

N is often changed to *nd*; thus, *avan* and *avand*, he. *Nd* is sometimes further changed to *d*; thus, *avanūṅ*, *avandūn*, and *avadun*, to him. These forms throw light on Kōlāmī *amd*, which must be derived from *avnd*. Compare also Kui *eañju* and Telugu *vāḍu*.

Nouns.—The plural suffixes are *l* and *kuḷ*; thus, *ghurrā-l*, horses; *bāpō-kuḷ*, fathers.

The case-suffixes are not always added in the specimen. On the whole, they are the same as in Kōlāmī. Note, however, the occasional use of a dative suffix *ku*, *kūn*; thus, *bāpku*, to the father; *gaḍyākūn*, to the servant.

The numerals are the same as in Kōlāmī. 'Five' is, however, *pāch*, and 'twenty' *vis*. The form *iddar*, two, is also used to denote a feminine plural. Thus, *iddar pillā-kuḷ*, two daughters. From this fact we must infer that the genders in Kōlāmī are distinguished in the same way as in Telegu.

The personal pronouns are:—

<i>ān</i> , I.	<i>nīv</i> , thou.	<i>avan</i> (<i>d</i>), he.
<i>anūṅ</i> , me.	<i>iniṅ</i> , thee.	<i>avanūṅ</i> , <i>avandu</i> (<i>n</i>),
<i>anya</i> , <i>anned</i> , my.	<i>inna</i> , <i>inned</i> , thy.	<i>avadun</i> , him.
<i>ām</i> , we.	<i>nīr</i> , you.	<i>avande</i> , <i>avaned</i> , his.
<i>ammed</i> , our.	<i>immed</i> , your.	<i>aur</i> , they.
		<i>avared</i> , their.

The forms *anned*, my; *inned*, thy, etc., contain the neuter demonstrative pronoun *ad*, that. In ordinary Kōlāmī such forms are commonly used in all connexions. In Bhili we find forms such as *innen bālā*, thy son, where the possessive pronoun agrees with the qualified noun in the same way as in Gōṇḍī.

Other forms are *adne*, its; *adāv*, those things; *ivand*, this; *yēnd*, who? *tāned*, what? etc.

Verbs.—The conjugation of verbs presents some points of interest.

The present tense of the verb substantive is formed as follows:—

Sing.	1. <i>aṇḍāt</i> .	Plur.	1. <i>aṇḍātum</i> .
	2. <i>aṇḍātiv</i> .		2. <i>aṇḍātīr</i> .
	3. m. <i>aṇḍān</i> .		3. <i>aṇḍār</i> .
	3. n. <i>aṇḍād</i> .		

These forms are the same as those noted above for Kōlāmī. In the third person singular neuter we also find *andīn*, it is.

The past tense is the same as in Kōlāmī. Note, however, *aṇḍun*, I was; *aṇḍum*, we were. In *tiktānden*, he was dead, a form *anden* for *aṇḍen*, was, seems to be contained. The form is, however, perhaps a noun of agency—one who is dead.

Finite verbs form their present tense from a participle ending in *s*, and the past from a form ending in *t*. The various tenses of the verb *gōl*, to beat, are given as follows :—

Present.		Past.		Future.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>gōlsātūn.</i>	1. <i>gōlsātum.</i>	1. <i>goṭṭān.</i>	1. <i>goṭṭam.</i>	1. <i>gōlātūn.</i>	1. <i>gōlātum.</i>
2. <i>gōlsāttiv.</i>	2. <i>gōlsāttir.</i>	2. <i>goṭṭiv.</i>	2. <i>goṭṭir.</i>	2. <i>gōlāti.</i>	2. <i>gōlāttir.</i>
3. <i>gōlsān.</i>	3. <i>gōlsār.</i>	3. <i>goṭṭen.</i>	3. <i>goṭṭēr.</i>	3. <i>gōldān.</i>	3. <i>gōldār.</i>

The *s*-suffix of the present must be compared with Telugu *tsu*, *tu*.

The negative verb is formed from the base without adding any tense-suffixes, or by adding *tōdī*, not, to the infinitive. Thus, *murken*, I did not break; *vāren*, he did not come; *puṭṭed*, it was not got; *siyaṅg-tōdī*, thou gavest-not, he gave-not.

The conjunctive participle ends in *ūn* or *an*; thus, *sāhādūn* and *saddan*, having gone; *innehādūn*, having said, etc.

In most of the preceding characteristics and in other important points the Bhīlī of Basim agrees with Kōlāmī, as will be seen from the version of the Parable of the Prodigal Son which follows.

[No. 76.]

DRAVIDIAN FAMILY.

SO-CALLED BHILĪ.

(DISTRICT BASIM.)

Ōkōn mās iddar bālā aṇḍēr. Sinnām bālā bāpam
 One man(-to) two sons were. The-younger son the-father-to
 muṭṭen, 'bā, jingānī anya hissā vāṭip-kō.' Sinnām
 said, 'father, property(-of) my share divide-give.' The-younger
 bālā jingānī milāpten, dusrē ūru dhāu sedden, udhaḷvārī jingānī
 son property gathered, other village far went, riotously property
 attēk nās-gakten. Dukaḷ paṭṭin, paisā kharsipen puṭṭed.
 all destroyed-made. Famine arose, money to-spend was-not-got.
 Dōdhā mās avandē dhandā-takten. Avan turel mipen kēnut
 Big man(-of) he service-lived. He swine to-feed field-in
 kōstel. Mārī turel poṭṭa tining uttel, avandē, 'poṭṭa ān tyahātūn
 sent. Then swine husks to-eat began, he, 'husks I will-eat
 ipāt.' Yēra-nā avandu tāna siyaṅ-tōḍi. Avandun mārī sūd
 bread.' Anybody him-to anything gave-not. Him-to then sense
 vattin, 'anye bāpne yallāt naukarnā pōṭāṅ ipāt putsād. Ān
 came, 'my father's house-in servants-of belly-for bread is-got. I
 karan tiksātan. Ān bāpam-phōkān sāhādūn bāpam modātūn,
 with-hunger die. I father-near having-gone father-to will-say,
 "bā, inna samōr diyām hukum puttān, pāp aktān. Innen bālā
 "father, thy before God's command I-broke, sin I-did. Thy son
 inne-kādūn anuṅ lajjā vahā. Anuṅ chākardār-laṅānu āp." Bāp-
 having-said me-to shame comes. Me servant-like make." Father-
 phōkān sedden. Bāp keiken ōlten dhāvāḍ, avaddūn mayā
 near he-went. The-father the-son saw distance-from, him-to pity
 vattin. Saddan keiken mākad paṭṭen, avande mukkā samten. Mārī
 came. Having-gone son's neck-on fell, his kiss took. Then
 bālā muṭṭen, 'bā, inna samōr diyām hukum puttān, pāp aktān.
 son said, 'father, thy before God's command I-broke, sin I-did.
 Innen bālā innekādūn anuṅ lajjā vahā.' Tāk jharān gadyākūn
 Thy son having-said me-to shame comes.' The-father quickly servants
 kōkten, gadyākūn iṭṭen, 'dhaḍāpan aṅgē ivande mēnōt tapp. Ivande
 called, servants-to said, 'good cloth this-of body-on put. This-of
 keit uṅāram tapp, gēṭṭāt kērikuḷ tapp.' Mārī avand majjā āki
 hand-on ring put, foot-on shoes put.' Then he merry to-make

ukatten, 'anya bālā tiktānden prānām-etten; bālā gavāt-anden, ōmbāten.'
began, 'my son dead-man to-life-came; my-son lost-was, was-found.'
 Saglē lōkuḷ ānand ākīn uttēr.
All people merry to-make began.

Dōdhā bālā kēynut anden. Yallāng vatten, nāch dhōlagi vintān.
Big son field-in was. House-to came, dance music heard.
 Sāldārākūn kōkten, avandu veltel-ōlten, 'tān yandīn.' Avan itten, 'inna
Servant called, him asked, 'what is-this.' He said, 'thy
tōren vatten; avan bēs vatten; tineṅ akten.' Avan
younger-brother came; he well came; feast he-made.' Him(-to)
rāg vattin; yallat varen. Avande bāp vākāl kurten bālān
anger came; house-in came-not. His father outside came the-son
samjipsān. Avand bāpku muṭten, 'ān ining varsha ining dhandā
entreated. He the-father-to said, 'I so-many years thee-to service
gaksātan; inna hukum murken. Anya dōstā barābar majjā gakten
I-do; thy order broke-not. My friends with merry to-make
mēkē siyaṅ-tōdī. Avand innen keike nās-gakten, kasbirā paisā
goat gavest-not. That thy son destroyed-made, harlots(-to) money
seiten, avan vatten, avadūn tining aktiv.' Mārī avan muṭten, 'nī
gave, he came, him-for feast madest.' Then he said, 'thou
anya barābar aṇḍativ. Anya jingānī inyetī yandīn. Anand gaktat
me with art. My property thine is. Merry to-make
pāijē. Anya bālā tiktānden, pānām-etten; bāl gavāt-anden, ōmbāten.'
is-proper. My son dead-man, to-life-came; son lost-was, was-found.'

NAIKĪ DIALECT.

Naikī is the dialect of the Darwe Gōṇḍ in Chanda. The number of speakers has been returned for the purposes of this Survey as 195. At the last Census of 1901 no separate returns were made, and the number of speakers cannot be great.

The Rev. Stephen Hislop, in his *Papers relating to the Aboriginal Tribes of the Central Provinces*, Nagpur, 1866, Part i, pp. 24 and ff., describes the Naikade tribe as being most influenced by Hinduism of all Gōṇḍ tribes, and gives a vocabulary of the dialect in Part ii, pp. 1 and ff.

Naikī is also known from other districts. In the Central Provinces and Berar it is usually stated to be a synonym of Banjārī, and in the Bombay Presidency it connotes a Bhīl dialect.

The Naikī of Chanda is now practically extinct. Two specimens, a version of the Parable of the Prodigal Son and a translation of a popular tale, have been received from the district. They show that the dialect in many important points agrees with Kōlāmī and differs from ordinary Gōṇḍī.

Nouns.—Two plural suffixes are used in the specimens, *kōr* and *l*. The former seems to be added to nouns denoting rational beings; thus, *pōrākōr*, children. The suffix *l* occurs in *turrēl*, swine; *sirlā*, buffaloes, etc.

The dative and accusative do not appear to be distinguished; thus, *ānun*, me, to me. The usual suffixes are *n*, *un*, *kun*. Thus, *pōrīn*, to the daughter; *bānun*, to the father; *vāvart-un*, to the field; *chākarkun*, to the servants. Other forms are *pōṭāl*, to the belly; *bānēkil*, towards the father.

The suffix of the genitive is *nē*, and the locative is formed by adding *lōpul*; thus, *akās-nē*, of heaven; *dēsam-lōpul*, in the country.

Numerals.—The following occur,—*oko*, one; *iroṭēr*, neuter *yeranḍi*, two; *nāli*, four. We have no materials for distinguishing the long and short *e* and *o*, and it is, therefore, possible that we must read *ōkō*, one; *irōṭēr*, two. It will be seen that *oko* corresponds to Telugu *oka*, one, while *yeranḍi*, two, should be compared with Tamil *iraṇḍu*.

Pronouns.—The regular forms of the personal pronouns are as follows:—

<i>ān</i> , I.	<i>īn</i> , thou.	<i>aun</i> , he.
<i>ānun</i> , me.	<i>īnun</i> , thee.	<i>aunun</i> , him.
<i>annē</i> , my.	<i>innē</i> , thy.	<i>aunē</i> , his.
<i>ām</i> , we.	<i>īm</i> , you.	

Compare Kui *ānu*, I; *āmu*, we; *īnu*, thou, etc. The same forms are usual in Kōlāmī.

‘She,’ ‘it,’ is *ād*, genitive *aunē*. *Add*, they, occurs in one place.

Ivun, this, is inflected as *aun*. *Aun* seems to be used as a relative pronoun. Thus, *aun hissā ānun varlēn ād sī*, which share me-to comes that give.

‘Who?’ is *ēn*, and *tā* is ‘what?’ By adding *ī*, *nī*, indefinite pronouns are formed; thus, *yēnī*, anyone; *tānī*, anything.

Verbs.—So far as we can judge from the specimens, verbs do not change for person; thus, *anlēn*, I am, thou art, it is. There are, however, some traces of the principle prevailing in Gōṇḍī and most other Dravidian languages. Thus, *kaknām*, we shall do; *aṇḍēr*, they were; *paṭṭul* and *paṭṭun*, it fell.

The characteristic consonant of the present tense seems to be *l*, and that of the past *t*, which is combined with a preceding consonant in various ways. Thus, *siylēn*, it gives; *sitēn*, he gave; *seddēn*, he went; *yendēn*, he said. A *t*-suffix is, however, also used in the present or future tense; thus, *kākētān*, I am doing; *sērtān*, I will go. Compare Kōlāmī.

The personal termination is usually *n*, but we also find other terminations. Thus, *antē*, it was; *aṇḍur*, he was, she was; *antēr*, it was; *aṇḍēr*, they were, etc. The forms ending in *r* are properly plural forms. *Iūn*, he said, is probably wrong.

The negative verb is formed by adding *ē* to the root. Thus, *sēr-ē-n*, he went not; *siy-ē-tēn*, he gave not; *mōḍāp-ē-tān*, I broke not; *siy-ē-tūn*, thou gavest not. Compare Kōlāmī.

The root alone is used as an imperative; thus, *sī*, give; *īḍ*, put. *Aykēkād* is translated as 'let us see.' Negative imperatives are *tābgārē*, he should not put; *jhagḍīlnēr*, do not quarrel.

The suffix of the infinitive is *n* or *l*; thus, *mēpēn*, in order to feed; *eṇḍēn-sāṭī*, saying-for; *kakēl* and *kakkēn*, to do. Compare Kōlāmī.

The conjunctive participle ends in *tun*, *un*; thus, *jamāktun*, having collected; *seddun*, having gone; *tinnun*, eating. Other participles are *karūktu*, having called; *tinnun* and *tindunu*, eating; *tiñchin*, eating; *aḍsin*, playing; *tōnān*, taking. *Kaktēn* in *kaktēn anlēn*, I have done, and similar forms are apparently nouns of agency. Thus, *pāp kaktēn anlēn*, I am one who did sin.

For further details the student is referred to the specimens which follow.

DRAVIDIAN FAMILY.

NAIKĪ DIALECT.

(DISTRICT CHANDA.)

SPECIMEN I.

Oko mankyākon irotēr pōrākōr aṇḍēn. Aunē-lōpul lakkā bānun
One man-to two sons were. Them-in the-younger father-to
 yēṇḍēn, 'bā, aun dhan-sampat hissā ānun varlēn ād sī.' Maṅg
said, 'father, which property-wealth-(of) share me-to comes that give.' Then
 aunas aun sampat vātā-kāktun sitēn. Maṅg aṅgun pōd eddūn
he to-him property share-making gave. Then few days having-become
 lakkā pōrā ittēn jamāktun khōmbād dēsāmtun seddēn, ajuk attān bēnāk
the-younger son all having-gathered far country-to went, and there evil
 kharcha-kaktēn āpal sampat udāptēn. Maṅg aun ittēn kharchiptēn,
expenditure-made his property squandered. Then he all spent,
 ā dēsām-lōpul phari mahāg paṭṭul. Ādi-yauga-lōpul aunun aḍchan
that country-in big famine fell. That-reason-in him-to difficultly
 paṭṭun. Ād vaktun aun ād dēsām-lōpul oko mankyākani seddun
fell. That time-at he that country-in one man-near having-gone
 aṇḍēn. Aun aunun turrēl mēpēn āplē vāvartun sōrtān. Atrō turrēl
remained. He him swine to-feed his field-to sent. Then swine
 aun pollē tiñchināntē aunē-lōpul aunun āplē poṭṭā indutpēn indēn
which husk eating-were that-on him-to his belly will-fill saying
 aunun vātāytun. Ajuk yēnī aunun tānī siyētēn. Maṅg aun suddhīn
him-to it-appeared. And anyone him-to anything gave-not. Then he sense-on
 vātēn yēṇḍēn, 'annē bānē ettē chākardārākun bharpūr āṭl antē,
came said, 'my father-of how-many servants-to sufficient bread was,
 ajuk ān sākālā tikēntān. Ān suyitēn āplē bānēkil sērtān ajuk aunun
and I hunger-with am-dying. I arising my father-to go and him-to
 ān entān, "arē bā, ān akāsnē urpaṭṭyā ajuk inē murtōn pāp kaktēn
I say, "O father, I heaven-of against and thy face-to sin doer
 anlēn. Inditlā inē kikēn eṇḍēn-sāṭi ānun yaug nāhī. Āplē oko
am. Henceforward thy son saying-for me-to fitness not. Your one
 chākrā-lāik ānun id." ' Maṅg aun suyitēn āplē bānēkil seddēn. Atrō
servant-like me keep." ' Then he arising his father-to went. Then
 aun khōmbād antē ittē-lōpul aunē bān aunun aiktēn lōbheddūn ajuk aun
he far was that-in his father him saw pity-coming and he
 tuṭēn aunē guḍuṅgā-lōpulu miṭi tāptēn, ajuk aunē chumā ēktēn.
ran his neck-on embracing struck, and his kiss took.

Maṅg pōrā aunun eṇḍēu, 'bā, akāsnē urpatlyā inē murtōn
Then the-son him-to said, 'father, heaven-of against thy presence-in
 ān pāp kaktēn anlēn, ajuk inditlā inē kikēn eṇḍēn-sāṭi aun
I sin doer am, and henceforth thy son saying-for me-to
 yaug nāhī.' Par bān āplē chākrākun iduktēn, 'chānglē jhagā kōttun
fitness not.' But the-father his servant-to said, 'good cloth bringing
 ivunu tāpp. Ajuk iunē kayi-lōpul uṅgryām ajuk kāl-lōpul jōḍē tāpp.
this-to put. And his hand-on ring and foot-on shoes put.
 Maṅg āpan tinnun majā kaknām. Tāndun, kā iun annē pōrā tiktēn
Then we eating feast shall-make. Because, that this my son dead
 aṇḍēn, aun maltun jitē eddēn; ajuk davḍiltēn aṇḍēn, aun sāpḍiltēn.
was, he again alive became; and lost was, he was-found.'
 Atrō add majā kakēl lagtēn.
Then they merry to-make began.

Ād vaktun aunē vaḍil kikēn vāvar-lōpul aṇḍēn. Maṅg aunū vattēn
That at-time his big son field-in was. Then he came
 āpaḍ-mērān vattēn, aun vājā ajuk ēnd vēṇḍēn. Atrō chākar-lōpul
house-near came, he music and dancing heard. Then servants-in
 okkon karūktu aun pusāyitēn, 'id tāndēn?' Aun aunun iduktēn kī,
one calling he asked, 'this what-is?' He him-to said that,
 'innē tōlēn vattēn, ajuk aun inē bānun sukhāchā mirāitun, iūn-sāṭin
'thy brother came, and he thy father-to safely having-met, this-for
 aun phar paṅgat kaktēn.' Atrō aun rāgunu vattēn lōpul sērēn.
he big feast made.' Then he anger-to came inside went-not.
 Iūn-sāṭin aunē bān bāhēr vattēn aunun samjīptēn. Pan aunē bānun
Therefore his father outside came him entreated. But his father-to
 utar sitēn kī, 'aik, ān ingōn vars innē chākri kākentān, ajuk
answer gave that, 'lo, I so-many years thy service do, and
 innē ādnyā ān etrōs mōḍāpēttān, yetrō ān āplē dōstā-barōbar majā
thy command I ever broke-not, still I my friends-with merry
 kakkēn mhūn in annun etrō piyētē siyētun. Ajuk aun innē
might-make saying thou me-to ever kid gavest-not. And he thy
 sampat kalātinē barōbar tindunu surtē, aun id innē kikēn vattēn,
property harlots with eating squandered, that this thy son came,
 atrō in aunē-sāṭi phar paṅgat kaktēn.' Atrō aun aunun aṇḍēn, 'pōrā,
then thou him-for great feast madest.' Then he him-to said, 'son,
 in hamēsā annē barōbar anlēn. Ajuk annē ittēnā sampat innēd anlēn.
thou always me with art. And my all property thine is.
 Pan majā ajuk khushī kakkēn id yaug antēr, kāk-kī id innē tōlēn
But feast and merry to-make this fit was, because this thy brother
 tiktēn aṇḍēn, aun partun jitē yeddēn; ajuk harpiltēn aṇḍēn, aun sāpḍiltēn.
dead was, he again alive became; and lost was, he was-found.'

[No. 78.]

DRAVIDIAN FAMILY.

NAIKĪ DIALECT.

(DISTRICT CHANDA.)

SPECIMEN II.

A POPULAR TALE.

Okō. mankyākon iroṭēr lakkā pōrākōr aṇḍēn, okō pōrā ajuk okō
One man-to two small children were, one boy and one
 pōrī. Pōrō aunu chhallā pharī chokkōṭ aṇḍur, pōrī sāvatāṅg aṇḍur.
girl. Boy he appearance very good was, girl common was.
 Okō pōd at iroṭēr pōrākōr ārasā-mērān āḍsin aṇḍēr, pōrā
One day those two children glass-near playing were, boy
 pōrīn yantēr, 'ari, id ārasā-lōpul ām āykekād, chokkōṭ ēn
girl-to said, 'well, this glass-in we will-see, handsome who
 chōvāylēn.' Pōrīn ād kharāb anlēn. Inunē samjiltun kī,
appears.' Girl-to that bad is. To-her it-appeared that,
 'aun id ānun inbarēntōtēn iūn.' Maṅg idd bānē mērān sēdun
'he this me to-lower said.' Then she father near having-gone
 tōlēnē garhān iḍuktēn, enlēn, 'bā, ārasā-lōpul chhallā aiktān
brother-of complaint said, says, 'father, glass-in figure seeing
 samādhān pāvāytunē idd bāykōnē kām. Ōnē-lōpul mankyāk jīyām
satisfaction is-felt this women-of work. That-on man mind
 tābgārē.' Bān iroṭērun pōṭāl sumtēn annun samjiptēn.
should-not-put.' The-father both belly-to took them entreated.
 Aun eṇḍēn, 'pōrākōr, im jhagḍilnēr. Ineṭlā im iroṭēr rōjja
He said, 'children, you quarrel-not. Hence you both daily
 ārasā-lōpul āik.'
glass-in look.'

Pōrī.— Bā, Sōmā gavadyāk pāl sumtun kōtēn antēn. Aun
Daughter.—Father, Soma milkman milk taking bringing was. He
 yantēn, 'ettē pāl siyān ?
said, 'how-much milk shall-give ?'

Bān.— Pōrī, aunu iḍuk kī, 'inēn ār-sōlam pāl ērāl,
Father.— Girl, him-to say that, 'to-day one-seer milk enough,
 vēgēn yerāṇḍi sēr tōnān vā.
to-morrow two seer taking come.'

Pōrī.— Bā, gavadyāk pāl yadāḍin kōrtēn ?
Daughter.—Father, milkman milk whence brought ?

Bān.— Inun thāvkā nāi kā aunē apāṭ khuṭēl antē, sirlā
Father.—Thee-to known not that his house cows are, buffaloes

antē. Aunē pāl pustun aun kōrtēn.
are. Their milk drawing he brought.

Pōrī.— Bā, khuṭēl yettē pāl siylēn, ajuk sir
Daughter.—Father, cow how-much milk gives, and buffalo

yettē pāl siylēn ?
how-much milk gives ?

Bān.— Oko oko khuṭēl yerandī yerandī sērla pāl siylēn,
Father.—One one cow two two seer milk gives,

ajuk sir nāli nāli siylēn.
and buffalo four four gives.

FREE TRANSLATION OF THE FOREGOING.

A certain man had two small children, a son and a daughter. The son was very good looking, the daughter was not more beautiful than usual. One day they were both playing near a looking-glass, and the boy said, 'well, let us see in the glass which of us looks best.' The girl disapproved of this thinking that he only said so in order to disgrace her. She then went to her father and complained of her brother. She said, 'to feel satisfaction from looking into the glass is the business of women. Men should not give their mind to it.' The father embraced them both, remonstrated with them, and said, 'do not quarrel, my children. Henceforth you should both daily look in the glass.'

The daughter said, 'Somā, the milkman, has brought milk. He asks how much he shall give us ?'

The father answered, 'my daughter, tell him that one seer will do to-day. To-morrow he must bring two.'

Said the daughter, 'father, whence does the milkman bring the milk ?'

Said the father, 'don't you know, he has cows and she-buffaloes in his house, and he milks them ?'

The daughter asked, 'father, how much milk does a cow give, and how much a buffalo ?'

Said the father, 'each cow gives two seer, and each buffalo four.'

TELUGU.

Telugu is the principal language of the Eastern part of the Indian Peninsula from Madras to Bengal, and it is spoken by about 20 millions people.

The language is called Telugu or Tenugu. Formerly it was often called Gentoo by the Europeans. Gentoo is a corruption of the Portuguese *gentio*, a heathen, and was originally applied to all Hindūs

as opposed to the 'Moros' or Moors, *i.e.* the Muhammadans. Another name is Andhra, which word is already used in the Aitarēya-Brāhmaṇa to denote an Indian people. The Andhras are also mentioned in the Aśoka Inscriptions (3rd century B.C.). Pliny calls them Andarae. We do not know anything about the origin of this last name.

The people themselves call their language Telugu or Tenugu. This word is generally supposed to be a corruption of Sanskrit *Triliṅga*. It is explained as meaning 'the country of the three *liṅgas*,' and a tradition is quoted according to which Śiva, in the form of a *liṅga*, descended upon the three mountains Kālēśvara, Śrīśaila, and Bhīmēśvara, and that those mountains marked the boundaries of the Telugu country. In favour of this derivation other forms of the word, such as Teluṅga, Teliṅga, and Tenuṅga are urged, and it is pointed out that Triliṅga, in the form *Τρίλιγγον* occurs in Ptolemy as the name of a locality to the east of the Ganges. Other scholars compare Triliṅga with other local names mentioned by Pliny, such as Bolingae, Maccocalingae, and Modogalingam. The latter name is given as that of an island in the Ganges. Mr. A. D. Campbell, in the introduction to his Telugu grammar, suggested that Modogalingam may be explained as a Telugu translation of Triliṅga, and compared the first part of the word *modoga*, with *mūḍuga*, a poetical form for Telugu *mūḍu*, three. Bishop Caldwell, on the other hand, explained Modogalingam as representing a Telugu *Mūḍugaliṅgam*, the three Kalingas, a local name which occurs in Sanskrit inscriptions and one of the Purāṇas. Kalinga occurs in the Aśoka Inscriptions, and in the form Kling, it has become, in the Malay country, the common word for the people of Continental India.

All these derivations are based on the supposition that Triliṅga, and not Telugu, is the original form of the word. This supposition is, however, just as improbable as the derivation of Tamil from Draviḍa. The old Aryan name for the Telugu country seems to be Āndhra, and the replacing of this term by Triliṅga seems to be due to an adaptation by the Aryans of a Telugu word. Such a word could probably only be borrowed through the medium of a Prakrit dialect, and in the Prakrits we must suppose the form to have been Teliṅga. It seems probable that the base of this word is *teḷi*, and that *ṅga*, or *gu*, is the common Dravidian formative element. At all events, the derivation from Triliṅga is so uncertain that it cannot be safely adhered to. A base *teḷi* occurs in Telugu *teḷi*, bright; *teḷiyuṭa*, to perceive, etc. But it would not be safe to urge such an etymology. Telugu pandits commonly state Tenugu to be the proper form of the word, and explain this as the 'mellifluous language,' from *tēne*, honey. The word Kalinga might be derived from the same base as Telugu *kaluguṭa*, to live, to exist, and would then simply mean 'man.'

Under such circumstances I think we had better follow the opinion held by C. P. Brown, who rejected all etymologies of the word which had hitherto been brought forward, and regarded the word as not derived from any known root.

In the Tamil country, the Telugu language is known as *Vaḍugu*, the northern language, from *vaḍa*, north. *Vaḍugu* is apparently derived from *vaḍa* in exactly the same way as *Telugu* from *teli*. From *Vaḍugu* is derived the names Waruga in old German books, and Badages which was used by the early Portuguese and in the letters of St. Francis Xavier.

The Telugu country is bounded towards the east by the Bay of Bengal from about

Area within which spoken.

Barwa in the Ganjam District in the north to near Madras in the south. From Barwa the frontier line goes westwards through Ganjam to the Eastern Ghats, and then south-westwards, crosses the Sabari on the border of the Sunkam and Bijji Talukas in the Bastar State, and thence runs along the range of the Bela Dila to the Indravati. It follows that river to its confluence with the Godavari, and then runs through Chanda, cutting off the southern part of that district, and farther eastwards, including the southern border of the district of Wun. It then turns southwards to the Godavari, at its confluence with the Manjira, and thence farther south, towards Bidar, where Telugu meets with Kanarese. The frontier line between the two forms of speech then runs almost due south through the dominions of the Nizam. The Telugu country further occupies the north-eastern edge of Bellary, the greater, eastern, part of Anantapur, and the eastern corner of Mysore. Through North Arcot and Chingleput the border line thence runs back to the sea.

Linguistic Boundaries. Telugu is bordered on the north by Oriyā and the Hal'bi Dialect, Gōṇḍi and Marāṭhī, on the west by Marāṭhī and Kanarese, and on the south by Tamil.

Dialects. Telugu is not a uniform language over the whole territory where it is spoken as a vernacular. The dialect spoken in the Northern Circars is usually considered as the purest form of the language. We

have not sufficient materials for sketching out the dialectic varieties existing in the various localities. Most of them do not fall within the scope of this Survey. The dialects known from Northern India do not differ much from the Standard form of the language. In Chanda, for instance, the local Telugu is known under several denominations such as Kōmṭāu, Sālēwārī, and Gōlarī. In reality, however, the difference in phonology and inflexional system is so unimportant that these local forms scarcely deserve the name of a dialect.

Caste dialects of Telugu are also spoken in the Kanarese country and in Bombay. Three such dialects have been returned for the use of this survey, Bēraḍi and Dāsari from Belgaum, and Kāmāṭhī from Bombay Town and Island. A similar dialect is the so-called Vaḍari, spoken by a vagrant tribe in the Bombay Presidency, Berar and other districts. None of them, however, differs much from the ordinary form of the language.

On the other hand, the difference between the conversational language and the literary form is considerable. This point will be mentioned in connexion with Telugu literature in what follows.

The greatest part of the speakers of Telugu live outside the territory included in the operations of the Linguistic Survey. It is only from

Number of speakers.

the Central Provinces and the Berars that estimates of the number of speakers have been made for the purposes of this survey. For the other districts the figures given below have been taken from the reports of the Censuses of 1891 and 1901.

The number of speakers of Telugu in those districts in which it is the home language may be estimated as follows:—

	Census of 1891.	Census of 1901.
Central Provinces	99,527	79,927
Chanda	69,000	71,789
Bastar	30,527	8,138
	<hr/> 99,527	<hr/> 79,927
Berar, Wun	28,750	23,006
Bengal Presidency	11,632	14,226
Cuttack	4,800	6,292
Puri	4,307	4,150
Orissa Tributary States	2,525	3,784
	<hr/> 11,632	<hr/> 14,226
Madras Presidency	12,017,002	12,575,079
Ganjam	722,287	342,910
" Agency	3,366	5,864
Vizagapatam	1,881,678	1,999,791
" Agency	113,052	153,168
Godavari	1,914,769	2,099,417
" Agency	96,784	119,503
Kistna	1,739,326	2,015,815
Nellore	1,364,445	1,385,097
Cuddapah	1,139,891	1,160,567
Kurnool	717,140	763,085
Bellary	267,327	282,791
Anantapur	570,921	633,796
Chingleput	242,737	312,946
North Arcot	852,880	856,480
Salem	360,915	416,120
Banganapalle	28,021	26,139
Sandur	1,463	1,590
	<hr/> 12,017,002	<hr/> 12,575,079
Hyderabad	5,031,069	5,148,302
Mysore	751,000	835,046
	<hr/> TOTAL . 17,938,980	<hr/> 18,675,586

Telugu is also, to some extent, spoken outside the districts where it is a vernacular. The details are as follows:—

	Census of 1891.	Census of 1901.
Andamans and Nicobars . . . . .	...	212
Assam . . . . .	...	5,259
Baluchistan . . . . .	...	36
Bengal Presidency . . . . .	...	4,454
Berar	14,488	12,425
Amraoti	3,593	3,201
Akola	3,170	3,312
Ellichpur	1,225	1,315
Buldana	2,750	1,991
Basim	3,750	2,606
	<hr/>	<hr/>
Carried over	14,488	22,386

		Census of 1891.	Census of 1901.
Brought forward	.	14,488	22,386
Bombay Presidency	.	62,860	109,988
Burma	.	...	96,601
Central Provinces	.	21,295	22,654
Coorg	.	3,751	2,974
Madras Presidency	.	1,694,466	1,760,361
Madras	.	103,423	108,496
Coimbatore	.	440,307	468,135
Nilgiris	.	4,332	4,391
South Arcot	.	227,056	228,260
Tanjore	.	80,630	94,872
Trichinopoly	.	161,342	169,784
Madura	.	367,613	394,358
Tinnevely	.	259,048	259,936
Malabar	.	20,309	19,587
South Canara	.	2,096	1,340
Pudukattai	.	10,797	11,066
Cochin	.	12,087	12,676
Travancore	.	5,426	7,460
North-West Frontier	.	...	203
Punjab	.	...	7
United Provinces	.	...	640
Baroda	.	...	322
Central India	.	...	777
Rajputana	.	...	61
TOTAL	.	1,796,860	2,016,974

The figures returned for the smaller sub-dialects are as follows:—

	Census of 1891.	Census of 1901.
Kōmtāu	3,827	67
Sālēwāri	3,660	...
Gōlari	25	22
Bēraḍi	1,250	...
Vaḍari	27,099	3,860
Kāmāṭhi	12,200	755
TOTAL	48,061	4,704

By adding all these figures we arrive at the following grand total for Telugu and its dialects:—

	Census of 1891.	Census of 1901.
Telugu spoken at home	17,938,980	18,675,586
" " abroad	1,796,860	2,016,974
" dialects	48,061	4,704
TOTAL	19,783,901	20,697,264

The greater part of Telugu literature consists of poetry and is written in a dialect which differs widely from the colloquial form of the language.

Literature.

According to tradition the first Telugu author was Kaṇva, who lived at the court of Andhra-rāya. During the reign of that king Sanskrit is said to have been introduced into the Telugu country, and Kaṇva is supposed to have dealt with Telugu grammar after the methods of Sanskrit philologists. His work is now lost, and the earliest extant

work in Telugu belongs roughly to A.D. 1050. About that time King Vishṇuvardhana, *alias* Rājārājanarendra (A.D. 1022—1063) was a great patron of Telugu literature, and at his court lived Nannaya Bhaṭṭa, the author of the oldest extant Telugu grammar, and, according to tradition, the principal author of the Telugu version of the Mahābhārata.

The bulk of Telugu literature belongs to the 14th and subsequent centuries. In the beginning of the 16th century the court of King Kṛishṇa Rāyalu of Vijayanagar was famous for its learning, and various branches of literature were eagerly cultivated. The poet Vēmana is supposed by some authorities to have lived during the 16th century. Bishop Caldwell places him a century later. A collection of aphorisms on religious and moral subjects is attributed to him.

Some particulars about Telugu literature will be found in J. Boyle, *Telugu Ballad Poetry*. *Indian Antiquary*, Vol. iii, 1874, pp. 1 and ff.; and G. R. Subramiah Pantulu, *Discursive Remarks on the Augustan Age of Telugu Literature*. *Indian Antiquary*, Vol. xxvi, 1898, pp. 244 and ff., 275 and ff., 281 and ff.; *Some Mile Stones in Telugu Literature*, *ib.* xxxi, 1902, pp. 40 and ff.

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It has already been stated that the Telugu language has been known under several different denominations. The first name which meets us is Āndhra, under which denomination it is mentioned by the Chinese pilgrim Hwen Thsang who visited India in the 7th century A.D. He tells us that the Āndhras had a language of their own, written in an alphabet which did not much differ from those used in Northern India. The well-known Indian author Kumārila Bhaṭṭa mentions the Āndhra-Drāviḍa-bhāṣhā.

St. Francis Xavier and the old Portuguese writers mention the Telugu people. According to a note furnished to Bishop Caldwell by C. P. Brown 'the early French missionaries in the Guntur country wrote a vocabulary "de la langue Talenga, dite vulgairement le Badega."' Compare Col. Yule's *Hobson-Jobson sub voce* Badaga.

According to the same authority Gentoo as a name of the Telugu people was first used in A.D. 1648, in Jehan Van Twist's *Generall Beschrijffinge van Indien*, printed in Amsterdam.

The earliest account of the Telugu language is given by Frederic Bolling, in a work the full title of which is as follows:—

Friderici Bollingii Oost-Indiske Reise-bog hvor udi Befattis hans Reise til Oost-Indien saa vel og Eendeel Platzers Beskrivelse med en Andtall Hedningers Cereemonier, baade i deris Guds-Tieniste saa og i deris Ecteskabs Begyndelse end og Negotierne med de regierendis itzige Hollandske Herrers Andkomst, Gage, Promotion og Politie udi Oost-Indien diszligeste Hans Reise til Fæderne-Landen igjen. Kiöbenhafn, 1678. P. 69 deals with 'Cormandel.' We are told that the pagans living near Masulipatnam are called Yantives, and those about 'Tranquebare or Dannisburg' Mallebars. The numerals of the 'Yantives' are:—

1	2	3	4	5	6	7	8	9	10	11	12
occati,	rundo,	mulo,	nalgo,	aido,	aro,	yero,	yenemedi,	tumedi,	pati,	paticundo,	patnendo,
13	14	15	16	17	18	19	20				
patimulo,	patinalgo,	patiaido,	patiaro,	patiyero,	patiyenemedi,	patitumedi,	yeroi,				
		21	30	40	50	100					
		yeroi occati, etc.,	mulpai,	nalpai,	aipai, etc.,	nuur.					

John Fryer, who published *A New Account of East India and Persia, in 8 Letters; being 9 years' Travels. Begun 1672. And finished 1681.* London, 1698, states on p. 33, that 'their language they call generally Gentu . . . the peculiar Name of their speech is Telinga.'

The Gentoo language is further mentioned in Madras records from 1683 and 1719. See Yule's *Hobson-Jobson* under *Gentoo*.

The 'Talenga' language is alluded to by Hadrianus Relandus, *De linguis insularum quarundam orientalium*, printed in his *Dissertationes miscellaneae*. Trajecti ad Rhenum 1706.

Valentijn, *Oud en Nieuw Oost-Indien*, Amsterdam 1724-1726, tells us that 'Jentiefs' or 'Telingas' is the vernacular of Golconda.

Some old authors confound the Telugu spoken on the confines of Orissa with Ōṛiyā, So Adelung in his *Mithridates oder allgemeine Sprachenkunde* . . . Vol. i, Berlin 1806, p. 232. He states that the language is also called Badaga, and, in Orissa, *Uriasch*. He states that Anquetil Duperron declared the dialect to be closely related to Sanskrit while Sonnerat was unable to find any trace of that language. In other words, Anquetil Duperron meant Ōṛiyā, and Sonnerat Telugu. Adelung further mentions the fact that grammars and vocabularies of the language are found in the collections of manuscripts in the National Library in Paris. The old French vocabulary 'de la langue Telenga, dite vulgairement le Badega,' mentioned above, is probably one of those manuscripts.

The Danish missionary Benjamin Schulze was the first European who made a thorough study of the language. Adelung mentions a 'Warugian' Grammar written in the year 1728, which was probably written by him. He translated the Bible into Telugu, published a *Catechismus telugicus minor*, Halle, 1746; *Colloquium religiosum, telugice*, Halle, 1747; *Perspicua Explicatio Doctrinae Christianae secundum Ordinem quinque Capitum Catechismi majoris ex Lingua Tamulica in Telugicam versa*, Halle 1747, and so forth. He also gave an account of the alphabet in his *Conspectus litteraturae Telugicae, vulgo Barugicae, secundum figurationem et vocalium et consonantium, quae frequentissimo in usu sunt, studio omissis, quae in sacro codice non occurrunt, nec non eorundem multifariam variationem hic ordine alphabetico propriis characteribus ab invicem distincte appositam; sicut lingua ipsa in India orientali, nempe Madrastae, et in omnibus regionibus ubi vernacula est, auditur*. Halle, 1747.

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Written character.

The Telugu alphabet consists of the following letters:—

VOWELS.

అ	<i>a</i>	ఆ	<i>ā</i>	ఇ	<i>i</i>	ఈ	<i>ī</i>	ఉ	<i>u</i>	ఊ	<i>ū</i>
ఋ	<i>ṛu</i>	ౠ	<i>ṛū</i>	లు	<i>lu</i>	లూ	<i>lū</i>	ఎ	<i>e</i>	ఏ	<i>ē</i>
ఐ	<i>ai</i>	ఒ	<i>o</i>	ఓ	<i>ō</i>	ఌ	<i>au</i>				

CONSONANTS.

క	<i>ka</i>	ఖ	<i>kha</i>	గ	<i>ga</i>	ఘ	<i>gha</i>	ఙ	<i>ṅa</i>
చ	<i>cha</i>	ఛ	<i>chha</i>	జ	<i>ja</i>	ఝ	<i>jha</i>	ఞ	<i>ña</i>
ట	<i>ṭa</i>	ఠ	<i>ṭha</i>	డ	<i>ḍa</i>	ఢ	<i>ḍha</i>	ణ	<i>ṇa</i>
త	<i>ta</i>	థ	<i>tha</i>	ద	<i>da</i>	ధ	<i>dha</i>	న	<i>na</i>
ప	<i>pa</i>	ఫ	<i>pha</i>	బ	<i>ba</i>	భ	<i>bha</i>	మ	<i>ma</i>
య	<i>ya</i>	ర	<i>ra</i>	ళ	<i>ṛa</i>	ల	<i>la</i>	ళ	<i>ḷa</i>
శ	<i>śa</i>	ష	<i>sha</i>	స	<i>sa</i>	హ	<i>ha</i>	క్ష	<i>ksha</i>

The letters ఋ *ṛū*, ౠ *ṛū*, లు *lu*, లూ *lū*, ఙ *ṅa*, ఞ *ña* are never used in ordinary Telugu.

The harsh ణ *ṇa* is only used in the grammatical language. In colloquial Telugu it is pronounced and written ర *ra*.

The forms of the vowels given above are only used at the beginning of a word. When subjoined to a consonant the vowels are marked as follows:—

a (not expressed), *ā* ̄, *i* ̇, *ī* ̈, *u* ̆, *ū* ̇, *ṛu* ̆, *ṛū* ̇, *e* ̆, *ē* ̈, *ai* ̆, *o* ̆, *ō* ̈, *au* ̆

Thus, క *ka*, కా *kā*, కి *ki*, కీ *kī*, కు *ku*, కూ *kū*, కృ *kṛu*, కౄ *kṛū*, కె *ke*, కే *kē*, కై *kai*, కౌ *kō*, కౌ *kō*, కా *ka*.

When *ā*, *i*, *ī*, *e*, *ē*, *ai*, *o*, *ō*, or *au* is added to the upper part of a consonant the ̄ at the top of the consonant is dropped. Thus, న *na*, but నా *nā*.

In using the non-initial vowels there are a few irregularities.

ā is combined with the small curve at the bottom of the consonants ఘ *gha*, ఝ *jha*, మ *ma*, and య *ya*; thus, ఘా *ghā*, ఝా *jhā*, మా *mā*, యా *yā*. It is written across the upper curve in the letters ప *pa*, ఫ *pha*, ష *sha*, and స *sa*; thus, పా *pā*, ఫా *phā*, షా *shā*, సా *sā*. *Hā* is హ.

is often combined with the upper part of the preceding consonant; thus, χ *gi*, ψ *chi*, δ *di*, ϵ *ri*, etc. Irregular is ω *yi*.

When the consonants μ *ma* and ν *ya* are followed by a long \bar{i} the vowel is denoted by adding the sign \rightarrow to the lower part of μ *mi* and ν *yi*, respectively. Thus, $\mu\rightarrow$ *mī*, $\nu\rightarrow$ *yī*.

\circ *u* and $\bar{\circ}$ *ū* are added below the letters π *pa*, ϕ *pha*, and ς *va*, in order to avoid confusion with ρ *gha*, and μ *ma*. Thus, $\pi\circ$ *pu*, $\phi\bar{\circ}$ *pū*, $\pi\circ$ *phu*, $\phi\bar{\circ}$ *phū*, $\varsigma\circ$ *vu*, $\varsigma\bar{\circ}$ *vū*.

O and \bar{o} after π *na*, μ *ma*, ν *ya*, and ς *va* are denoted by combining the signs of *e* and *u* or \bar{u} respectively. Thus, $\pi\circ$ *no*, $\pi\bar{\circ}$ *nō*, $\mu\circ$ *mo*, $\mu\bar{\circ}$ *mō*, $\nu\circ$ *yo*, $\nu\bar{\circ}$ *yō*, $\varsigma\circ$ *vo*, $\varsigma\bar{\circ}$ *vō*. In the same way we sometimes find $\pi\bar{\circ}$ instead of $\pi\bar{\circ}$ *ghō*, and $\pi\bar{\circ}$ instead of $\pi\bar{\circ}$ *hō*. When combined with π *pa*, ϕ *pha*, ψ *sha*, and π *sa* the signs \circ *o* and $\bar{\circ}$ \bar{o} are written across the upper part of the consonants; thus, $\pi\circ$ *so*, $\pi\bar{\circ}$ *sō*.

When two or more consonants come together without any intervening vowel, they are combined into one compound letter, the first of them being written on the line and the rest being subscribed under it. Thus, $\psi\pi$ *dappi*, $\nu\pi$ *varṇamu*. In most cases the subscribed consonants are easily distinguishable. The exceptions are as follows :—

Initial form.	Subscribed form.	Initial form.	Subscribed form.
χ <i>ka</i>	χ	ν <i>ya</i>	ν
ψ <i>ta</i>	ψ	ϵ <i>ra</i>	ϵ
π <i>na</i>	π	ϵ <i>la</i>	ϵ
μ <i>ma</i>	μ	ς <i>va</i>	ς

Thus, $\chi\pi$ *akka*, an elder sister; $\phi\pi$ *bhakti*, devotion; $\chi\pi$ *anna*, an elder brother; $\psi\pi$ *tammudu*, a younger brother; $\nu\pi$ *vākyamu*, a sentence; $\psi\pi$ *tandri*, a father; $\psi\pi$ *baṇḍlu*, carriages; $\psi\pi$ *pūrvamu*, formerly.

When ϵ *ra* is the first component of a compound it is often written after the other components. It is then denoted by the sign ϵ , called *valapalagilaka*. Thus, $\epsilon\pi$ *dīrghamu*, long.

The forms of the single consonants given above denote the consonant followed by a short *a*. If it is desired to denote the consonant alone the absence of the short *a* must be indicated by adding the sign ϵ at the top of the preceding letter. Thus, $\epsilon\pi$ *k*, but χ *ka*.

The sign ϵ , called *visarga*, only occurs in Sanskrit words. It denotes an aspiration and has been transliterated as *h*.

The sign *o*, called *sunna*, is pronounced as an *n̄* before gutturals, an *n̄̃* before palatals, an *n̄* before dentals, and an *n̄* before cerebrals. In all other cases it has the sound of an *m*.

The letter *c* or *ç*, called *ardhasunna*, *ardhānusvāramu*, or *ardhabinduvu*, is only used in the grammatical dialect. Theoretically it denotes the nasal pronunciation of the preceding vowel, but practically it is silent.

The characters for the numerals are as follows :—

౧	౨	౩	౪	౫	౬	౭	౮	౯	౦
1	2	3	4	5	6	7	8	9	0

The above alphabet expresses the various sounds of the language with so great preciseness that it is not necessary to say much about Telugu pronunciation.

The short final vowel in words such as *gurramu*, a horse, has only about half the length of an ordinary short vowel, and is often dropped altogether ; thus, *gurram*, a horse. The same is the case with short unaccented vowels in other positions. Often also their quality is indefinite so that the same word may be written in more than one way. Thus, *ganuka* and *ganaka*, therefore ; *kāvali* and *kāvili*, custody, etc.

All long vowels have a slightly drawling pronunciation which is not used in English.

The palatals are pronounced as in Marāṭhī, that is to say, they retain the pronunciation as real palatals before *i*, *ī*, *e*, *ē*, *ai*, and *y*. In other cases *ch* is pronounced as *ts* and *j* as *dz*.

A similar interchange is often found between the dental and palatal *s* sounds, *ś* being very commonly substituted for *s* in the same positions as those in which the palatals retain their palatal pronunciation.

Telugu does not properly fall within the scope of the Linguistic Survey. It is not, therefore, possible to go further into detail with regard to pronunciation and grammar. It is hoped that the short grammatical sketch which follows will enable the reader to understand the forms occurring in the specimens. For further information the student is referred to the works mentioned under Authorities above.

The version of the Parable of the Prodigal Son which will be found on pp. 590 and ff. below as a specimen of ordinary Telugu has been taken from the Telugu version of the Gospel published by the Bangalore Auxiliary Bible Society, 1889.

I.—NOUNS.

Gen. Sing.—1st decl. changes *du* to *ni*, 2nd and 3rd decl. is same as nom. sing. See Postpositions below.

Acc. Sing.—1st decl. same as gen. sing., 2nd and 3rd decl. adds *nu* to gen. sing., or (if preceded by *i*, *ī*, or *ai*) *ni*.

Dat. Sing.—Adds *ku* to gen. sing., or (if preceded by *i*, *ī*, or *ai*) *ki*.

Voc. Sing.—Lengthens final vowel, but changes *u* to *ā*.

Nom. Plur.—1st decl. changes *du* to *lu* 2nd, and 3rd decl. adds *lu*.

Gen. Plur.—Changes *lu* to *la*.

Acc. Plur. " " " *la-nu*.

Dat. Plur. " " " *la-ku*.

Voc. Plur. " " " *lā-rā*.

1st Decl. Masculines in *du*.

Rāmu-du, Rāma.

	Sing.	Plur.
Nom.	<i>rāmu-du</i> .	<i>rāmu-lu</i> .
Gen.	<i>rāmu-ni</i> .	<i>rāmu-la</i> .
Acc.	<i>rāmu-ni</i> .	<i>rāmu-la-nu</i> .
Dat.	<i>rāmu-ni-ki</i> .	<i>rāmu-la-ku</i> .
Voc.	<i>rāmu-dā</i> .	<i>rāmu-lā-rā</i> .

2nd Decl. Polysyllabic neuters in *amu*, *āmu*, or *emu*. Also *penḍlāmu* (fem.), a wife.

Gurramu, a horse.

	Sing.	Plur.
Nom.	<i>gurramu</i> .	<i>gurramu-lu</i> .
Gen.	<i>gurramu</i> .	<i>gurramu-la</i> .
Acc.	<i>gurramu-nu</i> .	<i>gurramu-la-nu</i> .

There are often contracted forms of the cases in this decl. Thus; nom. pl. *gurrālu*.

3rd Decl. *strī*, a woman, nom. pl. *strī-lu*. Many plurals are irregular. Thus, *chōḍu*, a place, nom. pl. *chōḍlu*.

Many nouns are irregular. Thus, *peraḍu*, a yard; gen. sing., *peraḍi*; nom. pl. *peraḷlu*. So most neuter nouns in *du* and *ru*. *Illu*, a house; gen. sing. *iṇṇi*; nom. pl. *iṇḍlu*.

Postpositions are added to the genitive. Example, *lō*, in; *iṇṇi-lō*, in the house. The word *yokka* is often added to the genitive without altering its meaning. Thus, *talli prēma* or *talli-yokka prēma*, a mother's love.

Gender.—Masculine are words signifying male human beings (including gods).

Feminine are words signifying female human beings (including goddesses).

All other nouns are neuter.

In the sing., fem. and neut. are the same. In the plur., masc. and fem. Adjectives do not change for gender.

II.—PRONOUNS.

1st Person—

	Sing.	Plur. 1 (excluding person addressed).	Plur. 2 (including person addressed).
Nom.	<i>nānu</i> .	<i>māmu</i> .	<i>manānu</i> .
Gen.	<i>nā</i> .	<i>mā</i> .	<i>manā</i> .
Acc.	<i>nānnu</i> .	<i>māmmu</i> .	<i>manā-nu</i> .
Dat.	<i>nā-ku</i> .	<i>mā-ku</i> .	<i>manā-ku</i> .

2nd Person—

	Sing.	Plur.
Nom.	<i>nīvu</i> .	<i>mīru</i> .
Gen.	<i>nī</i> .	<i>mī</i> .
Acc.	<i>nīnnu</i> .	<i>mīmmu</i> .
Dat.	<i>nī-ku</i> .	<i>mī-ku</i> .

Proximate Demonstr. *This*—

	Sing. Masc.	Fem. and Neut.	Plur. Masc. and Fem.	Neut.
Nom.	<i>vī-du</i> .	<i>idi</i> .	<i>vī-ru</i> .	<i>ivi</i> .
Gen.	<i>vī-ni</i> .	<i>dī-ni</i> .	<i>vī-ri</i> .	<i>vī-ṭi</i> .
Acc.	<i>vī-ni</i> .	<i>dī-ni</i> .	<i>vī-ri-ni</i> .	<i>vī-ṭi-ni</i> .
Dat.	<i>vī-ni-ki</i> .	<i>dī-ni-ki</i> .	<i>vī-ri-ki</i> .	<i>vī-ṭi-ki</i> .

Remote Demonstr. *That, He*—

Nom.	<i>vā-du</i> .	<i>adi</i> .	<i>vā-ru</i> .	<i>avi</i> .
Gen.	<i>vā-ni</i> .	<i>dā-ni</i> .	<i>vā-ri</i> .	<i>vā-ṭi</i> .

and so on.

Interrogative Pronoun, *who?*

	Sing. Masc.	Fem. and Neut.	Plur. Masc. and Fem.	Neut.
Nom.	<i>yeva-du</i> .	<i>yēdi</i> .	<i>yeva-ru</i> .	<i>yēvi</i> .
Gen.	<i>yeva-ni</i> .	<i>dē-ni</i> .	<i>yeva-ri</i> .	<i>vē-ṭi</i> .

and so on.

Adjective Pronouns, *ī*, this; *ā*, that; *yē*, which? These are not declined.

Polite forms, *āyana*, he; *āme*, she; and others.

Intensive Forms change the final *u* or *i* of a pronoun to *ē*. Thus, *nānē*, I myself; *mīrē*, you yourselves; *adē*, that very thing.

Reflexive Pronoun, *tānu*; gen. *tana*; acc. *tana-nu* or *tannu*; self.

Pl. *tamaru* or *tāmu*; gen. *tama*; acc. *tammu-nu* or *tammu*.

Relative Pronouns.—There are none. Relative Participles of verbs are used instead.

Pronominal Compounds.—Formed by adding demonstr. pronouns to adjectives, and gen. cases of nouns. Thus, *chīna*, little; *chīna-vādu*, a boy; *chīnnadi*, a girl, or (neut.) a little one (e.g., a box). So *vaṇṭa*, cooking; gen. sing. *vaṇṭa*; *vaṇṭa-vādu*, a cook.

III.—VERBS.—Harmonic Sequence. Penultimate *u* of a polysyllabic root becomes *i* before *i*, *e* or *ē*, and may become *a* before *a*.

There are three Conjugations. Roots of second conj. end in *yu*; of third, in *chu*.

Principal Parts—

	1st Conj.	2nd Conj.	3rd Conj.
Root.	<i>koff-u</i> , strike.	<i>chēy-u</i> , do.	<i>rakshint-u</i> , save.
Infinitive.	<i>koff-a</i> .	<i>chēy-a</i> .	<i>rakshint-a</i> (or <i>rakshimpa</i>).
1st Verb noun.	<i>koff-u-ta</i> .	<i>chēy-u-ta</i> .	<i>rakshint-u-ta</i> .
2nd do.	<i>koff-a-damu</i> .	<i>chēy-a-damu</i> .	<i>rakshint-a-damu</i> .
Verbal Participles—			
Present.	<i>koff-u-tu</i> .	<i>chēs-tu</i> .	<i>rakshis-tu</i> .
Past.	<i>koff-i</i> .	<i>chēs-i</i> .	<i>rakshinch-i</i> .
Relative Participles—			
Present.	<i>koff-u-t-unna</i> .	<i>chēs-t-unna</i> .	<i>rakshis-t-unna</i> .
Past.	<i>koff-i-na</i> .	<i>chēs-i-na</i> .	<i>rakshinch-i-na</i> .
Indefinite.	<i>koff-ē</i> .	<i>chēs-ē</i> .	<i>rakshinch-ē</i> .

Conjugation, Personal terminations—

Sing.	Plur.	
1.	1.	<i>nu</i> .
2.	2.	<i>vu</i> .
3.	3.	<i>du</i> .
		<i>di</i> .
		<i>da</i> .

Auxiliary Verb, *unnā-nu*, I am. This is only used in the Pres. and Rel. Part., in the Pres. Tense. The other parts are supplied by the root *unḍu*, see irregular verbs. Negative *lē-nu*, I am not.

Verb Substantive, negative, *kā-nu*, I am not.

Positive Verb—

	1st Conj.	2nd Conj.	3rd Conj.
Progressive Present, <i>I am striking, etc.</i>	<i>koffutunnā-nu</i> , - <i>vu</i> , - <i>du</i> , - <i>di</i> ; - <i>mu</i> , - <i>ru</i> , - <i>ru</i> - - <i>vi</i> .	<i>chēstunnā-nu</i> , etc.	<i>rakshistunnā-nu</i> , etc.
Habitual Present and Future, <i>I strike</i> or <i>shall strike, etc.</i>	<i>koffutā-nu</i> , etc.	<i>chēstā-nu</i> , etc.	<i>rakshistā-nu</i> , etc.
Past, 1st, <i>I struck.</i>	<i>koffinā-nu</i> , etc.	<i>chēsina-nu</i> , etc.	<i>rakshinchina-nu</i> , etc.
Past, 2nd, <i>I struck.</i>			
Sing. 1	<i>koffiti-ni</i> .	<i>chēsti-ni</i> .	<i>rakshisti-ni</i> .
2	<i>koffiti-vi</i> .	<i>chēsti-vi</i> .	<i>rakshisti-vi</i> .
3 M., F., N.	<i>koffe-nu</i> .	<i>chēse-nu</i> .	<i>rakshinche-nu</i> .
Pl. 1	<i>koffiti-mi</i> .	<i>chēsti-mi</i> .	<i>rakshisti-mi</i> .
2	<i>koffiti-ri</i> .	<i>chēsti-ri</i> .	<i>rakshisti-ri</i> .
3 { M. F.	<i>koffi-ri</i> .	<i>chēsi-ri</i> .	<i>rakshinchi-ri</i> .
N.	<i>koffe-nu</i> .	<i>chēse-nu</i> .	<i>rakshinche-nu</i> .
Indefinite, <i>I would strike.</i>			
Sing. 1	<i>koffudu-nu</i> .	<i>chētu-nu</i> .	<i>rakshintu-nu</i> .
2	<i>koffudu-vu</i> .	<i>chētu-vu</i> .	<i>rakshintu-vu</i> .
3 M., F., N.	<i>koffu-nu</i> .	<i>chēsu-nu</i> .	<i>rakshintu-nu</i> .
Pl. 1	<i>koffudu-mu</i> .	<i>chētu-mu</i> .	<i>rakshintu-mu</i> .
2	<i>koffudu-ru</i> .	<i>chētu-ru</i> .	<i>rakshintu-ru</i> .
3 { M., F.	<i>koffudu-ru</i> .	<i>chētu-ru</i> .	<i>rakshintu-ru</i> .
N.	<i>koffu-nu</i> .	<i>chēsu-nu</i> .	<i>rakshintu-nu</i> .
Imperative, <i>Strike thou.</i>	<i>koffu</i> .	<i>chēyi</i> .	<i>rakshintu</i> .
<i>Let us strike.</i>	<i>koffu-dā-mu</i> .	<i>chētā-mu</i> .	<i>rakshintā-mu</i> .
<i>Strike ye.</i>	<i>koffandi</i> .	<i>chēyandi</i> .	<i>rakshintāndi</i> .

Irregular Verbs—

Root.	Infinitive.	Past Verb Part.
<i>avu</i> .	<i>kā</i> .	<i>ayi</i> .
<i>pōvu</i> .	<i>pō</i> .	<i>pōyi</i> .
<i>vatstu</i> .	<i>rā</i> .	<i>vachchi</i> .
<i>itsstu</i> .	<i>ivva</i> or <i>iggy</i> .	<i>ichchi</i> .
<i>tsatstu</i> .	<i>tsāva</i> .	<i>tsachchi</i> .
<i>tsūtsu</i> .	<i>tsūda</i> .	<i>tsūchi</i> .
<i>tsūtsu</i> .	<i>tē</i> .	<i>techchi</i> .

unḍu, be, has its present verbal participle *unḍu*. Similarly the Pres. Rel. Part. *unḍunna*; the Prog. Pres. *unḍunnā-nu*; the Hab. Pres. *unḍā-nu*; and the 2nd Past *unḍi-ni*.

Passive.—Formed by conjugating the root *paḍu*, fall, with the infinitive. The initial *p* of *paḍu* becomes *b*. Thus, *rakshin-tsa-baḍuḍa*, to be saved.

Reflexive verbs formed by affixing the verb *konuḍa*, to the root. Thus, *chēsukonuḍa*, to do for one self. As in this instance, verbs of the second conjugation change *y* of the root to *s*.

Causal Verbs.—First and second Conj. change *u* of root to *intsu*. Thus, *koffintsuḍa*, to cause to be beaten. Third Conj. changes *tsu* to *pintsu*. Thus, *pilintsuḍa*, to call; *pilipintsuḍa*, to cause to be called.

Negative Verb. Only one Conjugation—

Neg. Aux.	Reg. Verb. Hab. Pres. and Future.	Past Verb Part.
Sing. 1 <i>lē-nu</i> .	<i>koffa-nu</i> .	<i>koffa-ka</i> , not having struck.
2 <i>lē-vu</i> .	<i>koffa-vu</i> .	<i>koffa-ka pōv-a-damu</i> .
3 { M. <i>lē-du</i> .	<i>koffa-du</i> .	<i>koffa-ni</i> .
F. N. <i>lē-du</i> .	<i>koffa-du</i> .	<i>koffa-damu lē-du</i> , for all numbers and persons.
Plur. 1 <i>lē-mu</i> .	<i>koffa-mu</i> .	or <i>koffutunnā-nu kā-nu</i> , conjugated throughout in both numbers.
2 <i>lē-ru</i> .	<i>koffa-ru</i> .	<i>koffa lē-du</i> , for all numbers and persons.
3 { F. M. <i>lē-ru</i> .	<i>koffa-ru</i> .	<i>koffa-ka pōdu-nu</i> , conjugated regularly.
N. <i>lē-vu</i> .	<i>koffa-vu</i> .	<i>koffa-ku</i> .
So also <i>kā-nu</i> .		1 Pl. <i>koffa-ka pōdā-mu</i> .
		2 Pl. <i>koffa-kandi</i> .

[No. 79.]

DRAVIDIAN FAMILY.

TELUGU, (STANDARD DIALECT).

వొక మనుష్యునికి యిద్దరు కుమారులు వుండిరి.—వారిలో చిన్నవాడు, ఓ తండ్రి ఆస్తిలో నాకు వచ్చే పాలు యిమ్మని తండ్రితో చెప్పినప్పుడు ఆయన వారికి తన ఆస్తిని పంచి పెట్టెను.—కొన్ని దినములైన తరువాత ఆ చిన్న కుమారుడు సమస్తమున్ను కూచుకొని దూర దేశమునకు ప్రయాణమై వెళ్లి తన ఆస్తిని దువ్వాపారమువల్ల పాడుచేసెను.—అదంతా వ్రయముచేసిన తరువాత ఆ దేశమందు పెద్ద కరువు కలిగినందున అతడు యిబ్బంది పడసాగెను.—అప్పుడు అతడు వెళ్లి ఆ దేశస్థులలో వొకనికి లోబడి యుండెను.—అతడు పండులను మేపుటకు తన పాలములలోకి అతని పంపెను.—అతడు పండులు తినే పొట్టుతో తన కడుపు నింపుకొనుటకు ఆశపడెను గాని యెవడున్న అతనికి యేమిన్ని యివ్వలేదు.—అయితే బుద్ధి వచ్చి అతడు నా తండ్రియొద్ద యెంతోమంది కూలివాండ్లకు రొట్టెలు అతివిస్తారమైయున్నవి అయితే నేను ఆకలివల్ల నశించి పోతున్నాను.—నేను లేచి నా తండ్రియొద్దికి వెళ్లి, ఓ తండ్రి నేను ఆకాశమునకు విరోధముగానున్న నీ యెదుటనున్న పాపము చేసియున్నాను.—యికమీదట నీ కుమారుడనని అనిపించుకొనుటకు యోగ్యుడను కాను నన్ను నీ కూలివాండ్లలో వొకనివలె చేయుమని ఆయనతో చెప్పుదునని అనుకొని లేచి తన తండ్రియొద్దికి వెళ్లెను.—అయితే అతడు యింకా దూరముగా వున్నప్పుడు అతని తండ్రి అతని చూచి కనికరించి పరుగెత్తి అతని మెడమీద పడి అతని ముద్దుబెట్టుకొనెను.—అప్పుడు ఆ కుమారుడు, ఓ తండ్రి నేను ఆకాశమునకు విరోధముగానున్న నీ యెదుటనున్న పాపము చేసియున్నాను యికమీదట నీ కుమారుడనని అనిపించుకొనుటకు యోగ్యుడను కానని ఆయనతో పలికెను.—అయితే తండ్రి, ప్రధాన వస్త్రమును తెచ్చి యితనికి తొడిగించి యితని చేతికి వుంగరము పెట్టి పాదములకు చెప్పులు తొడిగించండి.—మరిన్ని మనము తిని సంభ్రమపడుదాము.—యెందుకంటే యీ నా కుమారుడు చనిపోయి తిరిగి బ్రతికెను తప్పిపోయి దొరికెనని తన నౌకరులతో చెప్పెను.—అప్పుడు వారు సంభ్రమపడసాగిరి ||

అయితే ఆయన పెద్ద కుమారుడు పాలములో వుండెను గనుక అతడు వస్త్రా యింటికి సమీపించినప్పుడు వాద్యమున్ను నాట్యమున్ను విని నౌకరులలో వొకని పిలిచి, యివి యేమిటి అని అడిగెను.—ఆ నౌకరు అతనితో నీ తమ్ముడు వచ్చెను గనుక అతడు సురక్షితముగా చేరినందున నీ తండ్రి విందుచేయించి యున్నాడని చెప్పెను.—అయితే అతడు కోపగించి లోపటికి వచ్చుటకు సన్నతించలేదు గనుక అతని తండ్రి వెలపటికి వచ్చి అతని బతిమాలుకొనెను.—అయితే అతడు, యిదుగో యిన్ని సంవత్సరములనుంచి నేను నిన్ను సేవిస్తున్నాను నీ ఆజ్ఞను నేను యెప్పుడున్న మీరలేదు. అయినప్పటికిన్ని నేను నా స్నేహితులతో సంభ్రమపడేటట్లు నాకు యెన్నడున్ను వొక మేకపిల్లనైనా యివ్వలేదు.—అయితే నీ ఆస్తిని వేశ్యలతోకూడా తినివేసిన యీ నీ కుమారుడు రాగానే పినికొరకు విందు చేయించితివని తండ్రితో ప్రత్యుత్తరము చెప్పెను.—అందుకు ఆయన, కుమారుడా నీవు యొల్లిప్పుడున్న నాతోకూడా వున్నావు నాహన్నిన్ని నీవైయున్నవి.—మనము సంభ్రమపడి సంతోషించుట శుక్తమే యెందుకంటే నీ తమ్ముడైన యితడు చనిపోయి తిరిగి బ్రతికెను, తప్పిపోయి దొరికెనని అతనితో చెప్పినాను ?

[No. 79.]

DRAVIDIAN FAMILY.

TELUGU.

TRANSLITERATION AND TRANSLATION.

Voka manushyu-ni-ki yiddaru kumāru-lu vundiri. Vāri-lō chinnavāḍu, 'ō
A man-to two sons were. Them-among the-younger, 'O
 taṇḍrī āsti-lō nā-ku vachchē pālu yimm'-ani taṇḍrī-tō cheppin-appuḍu
father property-in me-to coming share give'-so the-father-to said-when
 āyana vāri-ki tana āsti-ni pañchi peṭṭenu. Konni dinamul-aina
he them-to his-own property having-divided put. A-few days-having-become
 taruvāta ā chinna kumāruḍu samastamu-nnu kūrṭṣukoni dūra dēṣamu-na-ku
after that younger son all-together having-gathered far country-to
 prayānam-ai velli tana āsti-ni durvyāpāramu-valla pāḍu-chēsenu. Ad-antā
having-journeyed having-gone his property bad-behaviour-by waste-made. That-all
 vrayamu-chēsina taruvāta ā dēṣam-andu pedda karuvu kaligin-anduna
expending-having-made after that country-in mighty famine having-arisen-because
 ataḍu yibbandi paḍa-sāgenū. Appuḍu ataḍu velli ā dēṣa-sthu-la-lō
he strait to-suffer-began. Then he having-gone that country-dwellers-among
 voka-ni-ki lōbaḍi-y-unḍenu. Ataḍu pandula-nu mēpuṭa-ku tana polamu-la-lō-ki
one-to having-submitted-was. He pigs tending-for his fields-in-to
 atani pampenu. Ataḍu pandulu tinē poṭṭu-tō tana kaḍupu nimpu-konuṭa-ku āśa-
him sent. He swine eating husk-with his belly filling-to wish-
 paḍenu, gāni yevaḍu-nnu atani-ki yēmi-nni yivva-lēdu. Ayitē buddhi vachchi ataḍu,
felt, but any-one him-to anything gave-not. But sense having-come he,
 'nā taṇḍrī-y-odda yentō-mandi kūli-vāṇḍla-ku rotte-lu ati-vistāram-aiy-
'my father-near how-many-persons servants-to breads very-plentiful-having-become-
 unnavi, ayitē nēnu ākali-valla naśiñchi pōt-unṇānu. Nēnu lēchi nā
are, but I hunger-with being-ruined going-am. I having-arisen my
 taṇḍrī-y-oddi-ki velli, "ō taṇḍrī, nēnu ākāṣamu-na-ku virōdhamugānu-nnu nī
father-near-to having-gone, "O father, I heaven-to against-and thy
 yeduṭānu-nnu pāpamu chēsi-y-unṇānu. Yika-mīdata nī kumāruḍ-an-ani anipintṣu-
before-and sin having-done-am. Henceforth thy son-I-so to-be-
 konuṭa-ku yōgyuḍānu kānu; nannu nī kūlivāṇḍla-lō vokani-vale, chēyumu"-ani
called worthy-man am-not; me thy servants-among one-of-like, make"-so
 āyana-tō cheppudun'-ani anu-koni lēchi tana taṇḍrī-y-oddi-ki vellenu.
him-to I-shall-say'-so having-considered having-arisen his father-near-to went.
 Ayitē ataḍu yīnkā dūramugā vunn-appuḍu atani taṇḍrī atani tṣūchi kanikariñchi
But he yet far being-at-time his father him having-seen having-pitied

parugetti atani meda-mīda paḍi atani muddu beṭṭu-konenu. Appuḍu ā
having-run his neck-on having-fallen him kiss gave. Then that
 kumāruḍu, 'ō taṇḍrī, nēnu ākāsamu-na-ku virōdhamugānu-nnu nī yeduṭānu-nnu
son, 'O father, I heaven-to contrary-and thee before-and
 pāpamu chēsi-y-unnānu, yika-mīdata nī kumāruḍ-an-ani anipintsu-konuṭa-ku
sin having-done-am, henceforth thy son-I-so to-be-called
 yōgyuḍānu kān'-ani āyana-tō palikenu. Ayitē taṇḍrī, 'pradhāna vastramunu
fit-man I-am-not'-so him-to said. But the-father, 'best cloth
 techchi yita-ni-ki toḍigiñchi yita-ni chēti-ki vuṅgaramu peṭṭi
having-brought this-man-to having-put-on this-man's hand-to a-ring having-put
 pādāmu-la-ku cheppu-lu toḍigintsanḍi. Marinni manamu tini sambhrama-pa-
feet-to shoes put-ye. Moreover we having-eaten shall-become-
 dudāmu. Yenduk-aṇṭē, yī nā kumāruḍu tsani-pōyi tirigī bratikenu; tappi-
merry. Why-on-saying, this my son having-died again lived; having-
 pōyi doriken'-ani tana naukaru-la-tō cheppenu. Appuḍu vāru sambhrama-paḍa-
been-lost was-found'-so his servants-to said. Then they merry-to-become-
 sāgiri.
began.

Ayitē āyana pedda kumāruḍu polamu-lō vuṇḍenu. Ganuka ataḍu vastū
But his elder son field-in was. Therefore he coming
 yinṭi-ki samīpiñchin-appuḍu vādyamu-nnu nātyamu-nnu vini naukaru-
house-to approaching-time-at music-and dancing-and having-heard servants-
 la-lō voka-ni pilichi, 'yivi yēmiṭi?' ani aḍigenu. Ā
among one having-called, 'these-things of-what-kind?' so asked. That
 naukaru atani-tō, 'nī tammuḍu vachchenu ganuka ataḍu surakshitamugā
servant him-to, 'thy younger-brother came therefore he safely
 chērin-anduna nī taṇḍrī vindu chēyiñchi-y-unnāḍ'-ani cheppenu.
having-retained-on-account-of thy father feast having-made-is'-so said.
 Ayitē ataḍu kōpagiñchi lōpa-ṭi-ki vatstsuta-ku sammatintsa-lēdu, ganuka
But he having-become-angry inside to-come did-not-agree, therefore
 atani taṇḍrī velapaṭiki vachchi atani batimālu-konenu. Ayitē ataḍu, 'yidugō, yinni
his father outside-to having-come him entreated. But he, 'lo, so-many
 samvatsaramu-la-nuñchi nēnu ninnu sēvistunnānu; nī ājñā-nu nēnu yeppuḍu-nnu
years-from I thee serving-am; thy command I ever
 mīra-lēdu. Ayinappaṭikinni nēnu nā snēhitu-la-tō sambhrama-paḍēṭ-aṭṭu
did-not-transgress. Thus-being-though I my friends-with merry-to-become-in-order
 nā-ku yennaḍu-nnu voka mēka-piḷlan-ainā yivva-lēdu. Ayitē nī āsti-ni vēśya-
me-to ever one goat-young-even didsi-not-give. But thy property harlots-
 la-tō-kūḍā tini-vēsi-na yī nī kumāruḍu rā-gānē vini
with-together having-eaten-having-thrown this thy son coming-as-soon-as this-man's-
 koraku vindu chēyiñchitiv'-ani taṇḍrī-tō pratyuttaramu cheppenu. Andu-ku āyana,
sake-for feast thou-madest'-so father-to answer he-made. There-to he,

'kumārudā, nīvu yell-appuḍu-nnu nā-tō-kūdā vunnāvu; nā-v-anni-nni
 'son, thou always me-with- together art; my-all-things-even
 nī-v-aiy-unnavi. Manamu sambhrama-paḍi santōshintsu-ṭa yuktamē;
 thine-having-become-are. We merry-having-become to-be-joyful is-proper;
 yenduk-antē, nī tammu-d-aina yitaḍu tsani-pōyi tirigī bratikenu;
 why-if-you-say, thy younger-brother-being this-man having-died again lived;
 tappi-pōyi doriken'-ani atani-tō cheppen-anenu.
 having-been-lost was-found'-so him-to he-said-spoke.

The bulk of the Telugu-speaking population of Chanda is reported to use the standard form of the language. It has already been mentioned that several minor dialects have been reported to exist, such as *Sālēwārī*, the dialect of the weavers, *Kōmṭāu*, the language of the *Kōmṭis* or shopkeepers, *Kāpēwārī*, ascribed to a certain class of agriculturists, *Gōlārī* spoken by the nomadic *Gōlars* or *Gōlkars*, a dialect called *Manthani*, and so forth.

Kōmṭāu .	.	.	.	.	.	.	.	.	.	.	.	.	3,827
Salēwāri .	.	.	.	.	.	.	.	.	.	.	.	.	3,660
Gōlari .	.	.	.	.	.	.	.	.	.	.	.	.	25
TOTAL												7,512	

No specimens have been received in the so-called Sālēwārī, and there is no reason to suppose that the Sālēwārs of Chanda speak a Telugu dialect different from that current among their neighbours.

Forms such as *annaḍu* instead of *annāḍu*, he said ; *ṭṣastā* instead of *ṭṣastānu*, I die ; *baḍadi* instead of *paḍinidi*, it fell ; are probably used everywhere in the Telugu territory, and they cannot be urged as reasons for separating those forms of speech as real dialects of Telugu.

It is, accordingly, of no interest to give particulars about the Telugu spoken by the various classes mentioned above. It will be quite sufficient to print the beginning of a version of the Parable of the Prodigal Son professing to be written in Kōmṭāu, in order to show that we have here simply to do with ordinary Telugu.

[No. 80.]

DRAVIDIAN FAMILY.

TELUGU.

SO-CALLED KŌMTĀU DIALECT.

(DISTRICT CHANDA.)

Oka manishi-ki yiddaru pillagāṇḍlu vundiri. Vāṇḍlō chinnavāḍu
 One man-to two sons were. Them-among the-younger
 tandri-tō anṭāḍu, 'tandri, yēdō mālamata-di nā-ku vatṭsa-valadi adi yivvu.'
 the-father-to says, 'father, what property-of me-to to-come-ought that give.'
 Venaka vāḍu pillani-ki dhanamu pañchi ichiṇḍu. Venaka konni devasā-la-ku
 Then he the-boy-to property dividing gave. Then some days-in
 chinna-pillaḍu anta sommu dzamā-jēshi dūra dēsā-na-ku pōyināḍu, yīnkā
 the-younger-son all property having-collected far country-to went, and
 akkāḍā avitsāramu-tō naḍchi tana sampattu pāḍu-gottināḍu. Tarvātā vāḍu
 there inconsiderately behaving his property wasted. Afterwards he
 antā vodṣinaṅka ā dēsamu-lō lāvu karuvu baḍadi anduku, vāni-ki kathanamu
 all spent-after that country-in heavy famine arose because, him-to distress
 baḍadi; appuḍu vāḍu dēsamu-lō okka manishi daggira pōyi vunnāḍu.
 fell; then he the-country-in one man near having-gone stayed.
 Vādē tēnu vāni pandu-lu kāshē-koraku tana chēṇḍlō-ki tōllāḍu. Appuḍu pandu-lu
 He-also then him pigs tending-for his fields-in-to sent. Then pigs
 tinē-di poṭṭu-tō vāḍu tana poṭṭa nimpu-kō-vale ani vāni-ki ani-piṇchindi, yīnkā
 eaten husk-with he his belly to-fill-ought so him-to it-appeared, and
 yevvaru vāni-ki yivva-lēdu. Tarvātā vāḍu telvi-mīdi-ki vachehi annaḍu, 'mā
 anybody him-to gave-not. Afterwards he senses-on-to having-come said, 'my
 tandri yinṭ-lō yendaru naukara-la-ku pushkalaṅgā annam vunnadi, yīnkā nēnu
 father's house-in how-many servants-to richly food is, and I
 ākali-tō tsastā. Nēnu lēsi nā tandri-dikku-ku poyyēnu vāni-tō anēnu,
 hunger-with die. I having-arisen my father's-side-to will-go him-to will-say,
 "ō tandri, nēnu yīśvaru-ni viruddham nī-mundara pāpam jēsinānu; yikkāḍi-nuñchi
 "O father, I God against thee-before sin did; now-from
 nī koḍaku-nu anēṭanduku nēnu yōgyani kānu. Nī okka naukari-vāni-vale
 thy son to-say I worthy am-not. Thy one servant-like
 nannu vuntsu."
 me let-be."

KĀMĀTHĪ DIALECT.

Telugu is spoken by the Kāmāthis or bricklayers of Bombay and neighbourhood. The figures returned for the use of the Linguistic Survey are as follows:—

Bombay Town and Island	12,000
Poona	200
TOTAL	12,200

This figure is probably considerably above the mark, for at the last Census of 1901 only 755 speakers were returned from the Bombay Presidency, 494 of whom were enumerated in Poona.

The dialect of the Kāmāthis of Bombay has been much influenced by the neighbouring Aryan forms of speech, but is still a pure Dravidian dialect.

Pronunciation.—The vowels are mainly the same as in ordinary Telugu. Sometimes, however, certain changes take place. Thus we find *o* for *e*, e.g. *ronḍu*, two; *ā* or *yā* for *ō*, e.g. *lā* or *lyā*, in; *ō* for *avā*, e.g. *chinnōḍu*, a boy; shortening of long vowels, e.g. *unnamu* for *unnāmu*, we are; dropping of short vowels, e.g. *unḍri* for *unḍiri*, they were, and so forth.

The palatals are pronounced as in ordinary Telugu. *Ch*, however, often becomes *s*; thus, *sastā*, Standard Telugu, *tsastānu*, I die.

The cerebral *ḍ* is interchangeable with *r*; thus, *iddaru*, two, *iddaḍ-ki*, to both; *mūḍu* and *mūru*, three, etc. After a nasal, *ḍr* often takes the place of *ḍ*; thus, *tenḍri*, Standard *tenḍi*, bring.

N and *l* are sometimes interchanged; thus, *koṭṭālā*, you should strike; *iyānā*, you should give; *lillu* Standard *nillu*, water.

Initial *v* is usually dropped; thus, *āḍu*, he; *astadi*, it comes; *yelli*, having gone. Note *naukar-gāllu*, Standard *naukara-vāṇḍlu*, servants; *unḍa-gallā*, Standard *unḍa-valenu*, I should be; *koṭṭālā*, Standard *koṭṭa-valenu*, I should strike.

Y is often inserted before *ā* and *a*; thus, *unḍyā*, Standard *unḍāḍu*, i.e. *unḍināḍu*, he was; *lā* and *lyā*, in, etc.

Inflection.—The inflexion of nouns is mainly regular.

The pronominal suffix *di* has a tendency to become the usual suffix of the genitive. Compare *dēvaru-di aparādhī*, a sinner against God; *sāmi-di pāpam*, sin against the Lord.

It should be noted that the Telugu accusative case has been replaced by the dative obviously under the influence of the Aryan idiom. Thus, *nā-ku untṣu*, let me be; *āḍ-ki tanḍri sūṣā*, the father saw him.

With regard to the conjugation of verbs we may note that the personal terminations of the first and third persons singular are often dropped, as is also the case in most other forms of vulgar Telugu. Thus, *nēnu pōtā*, I go; *āyā*, he became; *achchā*, he came; *unḍyā*, he was.

It is of interest to note that this dialect has adopted the relative construction of the neighbouring Aryan tongues, the interrogative pronouns being used as relatives. Thus, *yēmi jindagi astadi adi iyānā*, what property will-come, that you-should-give; *yappuḍu āḍu suddi mīda achchā appuḍu manasulā anakunḍyā*, when he came to senses, then he thought in his mind, etc.

On the whole, however, the dialect of the Kāmāthis is the ordinary form of Telugu, as will be seen from the perusal of the beginning of the Parable of the Prodigal Son which follows.

[No. 81.]

DRAVIDIAN FAMILY.

TELUGU.

KĀMĀTHĪ DIALECT.

(BOMBAY.)

Vakka manasi-ki iddaru kodaku-lu und-undri. Chinnodu tandri-ki antadu,
One man-to two sons were. The-younger the-father-to says,
 'ayya, na antu-ku yemi jindagi astadi adi na-ku iyyana.' Mari tanu adi
'father, my share-to what property will-come that me-to give.' Then he that
 idda-ki panchi ichchidu. Todyam dinallu ka-le intat-la chinna
both-to having-divided gave. Few days went-not that-in the-younger
 kodaku tana-di anta hissa dzama chesi duram desam-ku yelli poindu.
son his all share together having-made far country-to having-gone went.
 Ada anta mulya madza-la yagara-kottidu. Yappudu anta mulya yagara-
There all property riotousness-in he-wasted. When all property he-had-
 kottidu appudu a ura-lya lau pedda kalam padindya. Appudu tana-ku tin-di-ki
wasted then that village-in very great famine arose. Then him-to food-for
 motadu aya. Marala adu a ura-lya dandyodu dagyara poi undya.
difficulty came. Then he that village-in a-mighty-man near having-gone stayed.
 Mari adu ad-ki tana senula pandu-lu mepa-t-anaku tolinu. Pandu-lu tin-e-ti pottu
Then he him his field-in swine to-feed sent. Swine eaten husks
 tini potta nimpa-t-anaku tanu kabul aya gani adi bi yavvaru iyyaru.
having-eaten belly to-fill he ready became but that even any-one gave-not.
 Yappudu adu suddi mida achcha appudu manasula ana-kundya, 'na ayya
When he senses on came then mind-in he-said-to-himself, 'my father's
 int-la yanta mandi naukiri chesi sukaṅga potta nimpu-kuntaru,
house-in how-many persons service having-done easily belly filling-for-themselves-are,
 inkā nenu ida upasam sastā. Nenu ippudu lesi na tandri dagyara potā
and I here from-hunger die. I now having-arisen my father near go
 inkā nenu ad-ki anenu, "ayya, mi-di va devaru-di aparādhi unnanu. Dāni-
and I him-to shall-say, "father, thee-of and God-of sinner I-am. There-
 kōsaṅ-ki mi kodaku anapintu-kuna-t-anduku layak kānu. Nivu na-ku
fore your son to-call-myself worthy I-am-not. Thou me
 naukarodu mēra-gā untu." Appudu lesi tandri dagyar-ki pōyā. Ad-ki
servant like let-be." Then having-arisen the-father near-to he-went. Him
 dūraṅ-kelli kodaku raṅga tandri sūsa inkā gōsā-vachchi tandri
far-from son coming the-father saw and having-pitied the-father
 urki almu-kunyā inkā ādi-ki mudditsu-kunyā. Maralā kodaku
having-run embraced and him kissed Then the-son

tandri-ki chapyā, 'ayyā, nī mungatā nēnu sāmi-di pāpam
the-father-to said, 'father, thee before I the-Lord-of sin
 chēsinā. Gandukōsan-ki ippuḍu mī kodaku anapintsu-kun-t-anaku nāku
did. Therefore now your son to-call-myself me-to
 śiggu astadi. Maralā tandri naukar-gālla-ku chapyā kī, 'mañchi
shame comes. Then the-father the-servants-to said that, 'good
 battalu teṇḍri inka iḍa-ki toḍagi-piyuṇḍri. Īḍi chēti-ki uṅgram peṭṭuṇḍri,
clothes bring and him-to put-on. His hand-to a-ring put,
 inka kālla-ku pāvasālu toḍa-kun-t-anaku iyuṇḍri, inka manamu tini
and feet-to shoes to-put-on give, and we having-eaten
 chēśi ānandamu chēstamu, kāraṇamu ī nā kodaku sachchi
having-drank joy will-make, because this my son having-died
 poiṇḍyā, āḍu ipoddu lēśi achchiṇḍu; āḍu kāri-poiṇḍyā, gani ipoddu
went, he to-day alive came; he lost-went, but to-day
 nā-ku dorkiṇḍu.' Maralā āllu lau ānandamu cheyya-talagiri.
me-to was-found.' Then they much joy to-make-began.

DĀSARĪ DIALECT.

The Dāsarūs are wandering beggars in Belgaum. Some of them speak Kanarese and others Telugu. No separate estimates of the number of speakers are available. Specimens have only been forwarded of the speech of the Telugu Dāsarūs, and a version of the Parable of the Prodigal Son will be found printed below.

It will be seen that the dialect of the Telugu Dāsarūs has very few peculiarities of its own. The pronunciation is sometimes different. Thus, the plural suffix *ru* becomes *lu* or *lu*. Compare *mīlu unḍalu*, you are; *evaḷu*, who? etc.

The palatal *ch* is represented by *ts*, *ch*, *ś*, and *t*; thus, *tsākri*, service; *vachchi*, having come; *śēśi*, having done; *tastā*, I die.

Other phonetical changes are identical with those occurring in other dialects. Thus we find *o* instead of *e*; *a* instead of *o*, as in the Kāmāṭhī dialect of Bombay; compare *ronḍu*, two; *lā*, in; *pātā*, I go. *L* and *n* are interchanged in *lōṇa*, Standard *nōṇa*, among, etc.

The inflexion of nouns and verbs is mainly regular. Note, however, causatives such as *tinipichchi*, having caused to eat, having feasted, etc.

It is not necessary to go further into detail. The close agreement of the dialect with ordinary Telugu will appear from the specimen which follows.

[No. 82.]

DRAVIDIAN FAMILY.

TELUGU.

DĀSARĪ DIALECT.

(DISTRICT BELGAUM.)

Okkōḍokkōḍ manīśike iddar maga-pilagālu unḍli. Vāḷ-nōṇa chinnā pilagaḍu
A-certain man-to two sons were. Them-among youngest son
 tana taṇḍrike ane, 'taṇḍrī, nī badakal-nōṇa nāke vachchyatṭi pāla nāke ī.'
his father-to said, 'father, your property-in me-to that-may-come share me-to give.'
 Taṇḍrī vāḷ-nōṇa tana badaka pañchi-ichche. Chinnā pilagaḍu tana pāla tiskōni
Father them-among his property divided. Youngest son his share taking
 dūramu nāṭka poyyi, śinā-vaddal āva-lēdu, antaṭḷ-nōṇa vāḍu śana
far country-to having-gone, many-days became-not, meantime he vast
 kharts śēśi tana badak-antā pāḍa-śēse. Vāḍu itḷa śēśina maṇṭke
expenditure having-made his property-all wasted. He so having-done after
 ā dēsam-lōṇa pedd karava paḍi vāṅki pyādarkem vachche. Vāḍu ā
that country-in mighty famine falling him-to poverty came. He that
 dēsam-lōṇa oga manīśi pakka tsākri jērē. Ī manīśi vāni pandili mēpaḍadanki tana
country-in one man near service stood. This man him swine to-feed his
 chēnaka tōlē. Āḍā ākal-gōni kaḷavaḷikaṇṭi paṇḍi tinēṭa poṭṭu sadā
field-to sent. There being-hungry pangs-becoming swine eaten husk also
 tine kaḍapu nimpakutunḍe. Āte vāṅki yavaḷ-niñchi ēmi chikak-unḍe.
having-eaten stomach was-filling. But him-to anybody-from anything was-not-found.
 Itḷa tōḍem vaddal pāye; tana enakaṭi jyalamam neppayyi vāḍu tana
So a-few days passed; his former condition memory-becoming he his
 mansal-nōṇa ane, 'nā taṇḍrī pakka unḍēṭa tsākri-mandki kaḍapu niṇḍi
mind-in said, 'my father near remaining servants-to stomach filling
 ekkoyiṭanta iripemu chikatadi. Āte idā nā-mātranki ākal-gōni tastā.
so-as-to-exceed-so-much food is-found. But here as-for-myself being-hungry (I)die.
 Nā lēsi nā taṇḍrī-takki poyyi ane, "taṇḍrī, nā dyāvardi karmam taṇḍrī
I rising my father-near going moy-say, "father, I God-of sin father-of
 karmam kaṭ-konn. Nānu nī pilgaḍ-aṇṭani anipichakonāḍadānki bāga-lēdu.
sin have-got-tied-to-myself. I your son-as to-be-called am-not-fit.
 Nana oga chyākri-manīśi tiranī nī pakk peṭṭakō." Vāḍu ā-niñchi lēsi tana
Me one servant like your near keep." He thence rising his
 taṇḍrī-kāḍiki vashtepaḍu taṇḍrī dūram-niñchi vāni tūsi antakaraṇam puṭṭi
father-near while-coming father distance-from him seeing sympathy producing
 urta-poyyi paṭakōni muddāḍe. Appaḍa pilagaḍu taṇḍrike ane, 'taṇḍrī, na
running-going embracing kissed. Then son father-to said, 'father, I

dyāvara mundalā nī mundalā tappa-sēsna. Nana nī pilagan-aṇṭ pilavaku.
God-of before your before sin-did. Me your son-as do-not-call.
 Dīnki taṇḍri tana tsākri-mandki ane, 'mañchidi ēsam techchi nā pilaganki
This-to father his servants-to said, 'best dress having-brought my son-to
 toḍaguṇḍi, ēlu-nōṇa uṅgaram ēyiṇḍi, kāl-nōṇa chyappulu ēyiṇḍi, tinipichidanki
put-on, finger-in ring put, feet-in shoes put, to-feast
 tayāra sēpichchuṇḍi, māmu tini santōsam ātam. Ēm-aṇṭe,
preparation cause-to-make, we having-eaten merry let-us-become. What-if-you-say
 i nā pilagaḍu tachchiṇḍe, tiragā jīva vachche; tappichakōṇaṇḍe, chikkināḍu.
this my son was-dead, again life came; he-was-lost, is-found.
 Dīni ini andar-ki bāga āye.
This hearing all-to merriment became.

Ī yālaku vāni pedd pilagaḍu chyānlā unde. Vāḍu iṇṭli-pakka
This time-to his eldest son field-in was. He house-near
 vachin-epḍu vānki pāḍa-eḍḍi chāli-batteḍḍi ina-vachche. Vāḍu tsākryōl-nōṇa
come-when him-to singing dancing was-heard. He servants-among
 ogani pilchi, 'ēm naḍachindi?' aṇṭā aḍige. Dānki vāḍu, 'nī
one calling, 'what has-happened?' saying asked. That-to he, 'your
 tammaḍu vachināḍu; vāḍu bāga vachchi pattē kārāṇam nī taṇḍri
brother is-come; he safely coming having-reached on-account-of your father
 tinipichināḍu,' aṇṭā cheppe. Dīni ini vāni pedd pilagaḍu kōpam-eyyi
feast-has-made,' saying told. This hearing his eldest son being-angry
 nōṅki pāka-pāye. Dā-niñchi vana taṇḍri bēl vachchi nōṅki dā-aṇṭani vāṅk
in did-not-go. Therefore his father out coming in in-order-to-come him-to
 śana chepakōni. Dānki vāḍu tana taṇḍrike ane, 'nā inn-oddal-dākā nī
much entreated. That-to he his father-to said, 'I so-many-years-till your
 tsākri sēsi eppaḍu nī māta mīra-lēdu. Eyinaganī nā
service having-done ever your word have-not-transgressed. However I
 geṇekālṇ kūḍapakōni tinipichidāṇḍi nivvu nāku eppaḍu oga myāku sudā
friends together-with feast-in-order-to-make you me-to ever one goat even
 iyak-pōtīvi. Āte lañjelkāl sōbatī kūḍi nī jīnjig-enta mingen-ant
did-not-give. But harlots company joining your property-all having-devoured-such
 i nī pilagaḍu iṇṭakū vachina maṇṭke nivvu vāniñchi tinipichināvu.
this your son house-to having-come as-soon-as you him-for feast-have-made.
 Taṇḍri pilaganki ane, 'nivvu pagal-ellā nā pakk uṇṭāvu. Nāta uṇḍad-anta
Father son-to said, 'you always my near are. My-near what-is-all
 nīdē. Tachchini nī tammaḍu, maḷḷā jīvantaḍāye; tappichk-pōyinōḍu,
yours-only. Dead your brother, again became-alive; that-was-lost,
 chikinaḍu, aṇṭani māmu santōsam ēyaḍḍi mañchidi uṇḍadi.
is-found, regarding we merry to-become proper is.'

BĒRAḌĪ DIALECT.

The Bēraḍs are an aboriginal tribe in Belgaum. They are found scattered all over the district. Pachhapur, about twenty miles north of Belgaum, is said to have been a capital of the Bēraḍs, and they are the principal inhabitants of several villages in the neighbourhood. They are notorious thieves, but nevertheless honest guardians of public property, and are employed as village watchmen, husbandmen and labourers. Compare *Gazetteer of the Bombay Presidency*, Vol. xxi, Bombay, 1884, pp. 163 and ff.

Local estimates give 1,250 as the number of Bēraḍs speaking a separate dialect. At the Census of 1891, Bēraḍī was classed as a dialect of Kanarese. A glance at the specimens shows, however, that it is in reality a form of Telugu. Kanarese forms are occasionally used. Thus we find *pañchi-śide*, he having divided gave; *śikkag-alyā*, he was not found, etc., in the first specimen. In most details, however, and in its general character the dialect is ordinary Telugu.

Short final vowels are commonly dropped; thus, *ostān*, Standard *vastānu*, I shall come; *ottu*, Standard *vattunu*, I may come; *vaśūn*, Standard *vatsṭsunu*, it may come.

The last mentioned form shows that an *ś* sometimes corresponds to Standard *ch*. In *kēsi*, having done, Standard *chēsi*, *ch* is replaced by *k*.

With regard to the inflexion of nouns and pronouns we may note the accusative ending in *t*; thus, *natt*, me; *nitt*, thee; *vānt*, him; *dāt*, it. 'I' is *nānu* and 'we' *nāmu*. Compare Kanarese *nānu*, Tamil *nān*, I; Kanarese *nāvu*, Tamil *nām*, we.

Uḍaga, to be, corresponds to Standard *uṇḍa*. Its present tense is formed as follows:—

Sing.	Plur.
1. <i>uḍānu</i> .	1. <i>uḍāmu</i> .
2. <i>uḍāvu</i> .	2. <i>uḍāru</i> .
3. m. <i>uḍā(ḍu)</i> .	3. <i>uḍāru</i> .
3. f. and n. <i>uḍāyi</i> .	

Other verbal forms will be easily recognized. Note the subjunctive ending in *tēn*; thus, *pōtēn*, if we go, etc. Compare the Gōṇḍī of Seoni.

Two specimens have been received from Belgaum. The first is a version of the Parable of the Prodigal Son, the second a conversation between two boys. Both are printed in Roman characters.

[No. 83.]

DRAVIDIAN FAMILY.

TELUGU.

SPECIMEN I.

BĒRADĪ DIALECT.

(DISTRICT BELGAUM.)

Okanikokaniki girestanak udru paṭi bidl udri. Vardā-nān sanṇ koḍak
A-certain gentleman-to two male children were. Of-them small son
 tan aike aṇḍe, 'ayyā, nī jindigi-nān nāki vasan pāl iyi,'
his father-to said, 'father, your property-in me-to falling share give,'
 aṇṭ-aṇḍe. Ayyi vardā-nān tan badak panchi-śide. Sanṇ koḍak
so-said. Father them-among his property divided. Youngest son
 tan pāl chikōni dūr rājanak pōyi bāl nādl aggalyā.
his share taking far country-to going many days was-not.
 Hant-nān vāḍu dundukēśi tan baduk-tel hāl-kēśaḍi. Vāḍu hiḷl kēśaḍi
Meanwhile he with-luxury his property-all waste-made. He so did
 paini ā dēsa-nān pedd bara paḍi vanike baḍatan vaśā. Vāḍu
after that country-in big famine falling him-to poverty came. He
 ā dēsa-nān okan balli chākri nichhḍi. Ī girest vānt
that country-of one-of near service stood. This gentleman him
 pandal mēbasag tan śēnak ampiśide. And saraganuṭi kaḷavaḷasti
swine to-feed his field-to sent. There with-hunger being-oppressed
 pandi tāg-hantādi poṭṭ sudde tini oḷl nippikōtudaṭe. Agitēn vānike
swine that-could-eat husk even eating belly was-filling. But him-to
 yār-nuṭi ēmī śikkagalyā. Hiḷl kont yāḷema pōyi tan enak agindi
anybody-from anything was-not-found. So some time going his behind what-happened
 nenapagi vāḍu tan manasa-nān aṇḍe, 'māy-ayyi balli hentō chākaravarke
remembering he his mind-in said, 'my-father near many servants-to
 oḷl nippi sālagaanant annam śikkdāyi. Agitēn ind nānaṭu
belly filling so-as-to-exceed food is-found. But here as-for-myself
 saragi sastān. Nānu lēśi mā ayya balli pōyi, "ayyā, nā
being-hungry I-die. I getting-up my of-father near going, "father, I
 dēvaradu pāpam ayyan pāpam kaṭṭikōḍān. Nānu nī koḍak
God-of sin father-of sin have-tied-to-myself. I your son
 anibisikōga chalū lēdu. Natt ok āḷ-kōḍak tale nī balli peṭṭikō."'
to-be-called worthy is-not. Me one servant as of-you near keep."
 Aṇṭu anduṭi lēśi tan ayya balli vasiṇāvad, ayya vānt
Saying thence getting-up his father near when-coming, father him
 dūr-nuṭi sūdi piriti-vaśi pāri-pōyi paṭikōni muddi-śiḍi. Avāḍ
distance-from seeing love-coming running-going embracing kiss-gave. Then

koḍak ayyak aṇḍe, 'ayyā, nānu dēvar balli nī balli tapp-kēsudate.
son father-to said, 'father, I God-of near of-you near fault-have-made.

Natt nī koḍak aṇṭa odar-odd.' Dinike ayyi tan chākarike aṇḍe,
Me your son saying do-not-call.' To-this father his servant-to said,

'chalu pōśāk teśi nā koḍakk peḍas, boṭṭa-nān uṅgaram yayyi,
'good dress bringing my son-to put-on, finger-in ring put,

kālān śeppal peḍas, ūṭam tayāram kēbs. Nāmu tagi santōs-agadam.
feet-in shoes put, dinner readiness make. We eating merry-let-become.

Yāl-aṇṭēn i nan koḍak saśudḍe, markali jīm-agadāḍ; tepisikoḍāḍu,
Why-if-said this my son was-dead, again alive-has-become; he-had-been-lost,
śikkidi.' Dīta ālisi ellāru santōsam agiri.

is-found.' This hearing all merry became.

Ī yālēma van pedd koḍak sēnān uḍḍi. Vāḍu guḍas balli vaśināvaḍ
This time his eldest son in-field was. He house near when-came

vāniki pāṭlā kunsandā ini-vaśyā. Vāḍu ā chākari-nān okant odari,
him-to song dancing hearing-came. He that servants-among one calling,

'id-ēm aggaḍāyi?' dāt adigiti. Dānike vāḍu aṇḍe, 'nī tammaḍ
'this-what became?' that asked. Thereto he said, 'your brother

osḍāḍ. Vāḍā chalū-nān mutṭindi kāraṇamā miy-ayyi ūṭam kēbasḍāḍ,'
is-come. He safely having-reached on-account-of your-father feast has-made,'

aṇṭ śeppidi. Dīt aḍigi ā pedd koḍak śiṭṭ-kēśi nonike pōk-ayidi.
so told. This hearing that eldest son being-angry in did-not-go.

Dan-nuṭi vār-ayyi eliki vaśi, 'nonike dā,' aṇṭ vānike bālam
Therefore his-father out coming, 'in come,' so him-to much

śeppikōḍi. Dānike vāḍā tan aike aṇḍe, 'nā inni varasāl tankā
entreated. That-to he his father-to said, 'I so-many years till

nī chākari kēśi yaṇḍū nī māt mīrk-agati. Intū nānu
your service having-made any-time your word did-not-disobey. However I

nā geṇēlu kūḍikoni ūṭam kēbasag nivvu eṇḍū nāke okk mak sudde
my friends joining feast to-make you ever me-to one goat even

isak-agati kāḍu. Agitēn sūligār sōbati paṭṭi nī baduk tella
did-not-give is-it-not. But harlots company joining your property all

nuṅginaṇṭā i nī koḍak guḍask vaśin bārak nivvu vān
that-has-devoured this your son house-to having-come as-soon-as you his

kaḍiśind ūṭam kēbasḍ.' Ayyi koḍak aṇḍe, 'nivvu pogal-ellā
for feast caused-to-be-made.' Father son-to said, 'you always

nā himmāl uḍatāvu. Nā balli uṇṇid-ellā nī-dē. Sasinvāḍ nī tammaḍ,
my company are. Of-me near being-all yours. Dead-man your brother,

tirigi jīm-agadāḍ; tepisikōni pōnivāḍ, śikkḍāḍ, aṇṭ nāmu santōs
again is-alive; having been-missed goer, is-found, so we merry

agiteme pāḍu uḍāyi.'

became proper is.'

[No. 84.]

DRAVIDIAN FAMILY.

TELUGU.

BERAḌĪ DIALECT.

(DISTRICT BELGAUM.)

SPECIMEN II.

A PLAY AT BAT AND BALL.

CHAṆḌU KŌLĀṬ.
BALL BAT-PLAY.

Raṅg-ant huḍigēḍ Gōvindanak śepatāḍ, 'Gōvindā, rēvu āvakke usal
Raṅg-called boy Gōvind-to tells, 'Gōvind, river beyond sand
 bail-nān chaṇḍu kōlāt ādag bālam huḍigēḍ pōḍār. Nānū ā kaḍege pōtānu.
plain-in ball bat-play to-play many boys have-gone. I that side-to go.

Nivvu vastāvu kāḍ ?
You come is-it-not ?

Gōvind,— 'Hond, agitēn māy-avvā guḍasān lēdu. Dān apaṇi lyāk
Gōvind,— 'Yes, but my-mother at-home is-not. Her permission not-being
 heḷḷ ottu ? Adi guḍasak vaśin baḷak nānu aḍigi ostān. Avva
how shall-come ? She house-to having-come after I asking come. Mama
 elike pōnāvaḍ, "guḍas tiḍisi ekkāḍ pō-vadd"-aṇṭ nāke apaṇi kēsaḍāyi.
out while-going, "house leaving elsewhere do-not-go"-saying to-me order has-made."

Raṅg,— 'Miy-avv yāvaḍ ostāyi ēmō; hint poddak and āt oḷe
Raṅg,— 'Your-mother when comes what; so-much time-to there play good
 bārak vaśūṇ; nāmu lagu pōtēn chaludu; nānu avaḍ pōtūḍati;
height-to may-have-come; we soon if-go good-is; I then-only going-was;
 agitēn, "pōnāvaḍ natt odar"-aṇṭu nivvu monnā śēppindaḍiśind nitt
but, "while-going me call"-so you day-before-yesterday since-had-told you
 odarag osti; niki osand manasā lyākūḍtēn nā nanantak pōtānu.
to-call I-came; to-you coming-of mind if-is-not I for-myself will-go."

Gōvind,— 'Raṅgā, nivvu hiḷḷ kēsand chaluva ? jarā nichh, māy-avva
Gōvind,— 'Raṅg, you so doing proper ? a-bit stop, my-mother
 ivuḍ osan.
now will-come."

Raṅg,— 'Miy-avv end pōḍāyi ?
Raṅg,— 'Your-mother where has-gone ?

Gōvind,—*Mā sinavv kūtra meyanān chalū lēdu; dāt mātālādas pōḍāyi.*
Gōvind,—My aunt's daughter body-in good is-not; her to-inquire is-gone.

Raṅg,—*Haḷḷagitēn ād-ēm lagg ostāyi? andu nāl gaḷagalā kusarbaḍi.*
Raṅg,—Thus-being-if she-what soon comes? there four ghaṭikās sitting,

dan-paini vasan; dan-nuṭi nivvu kusarbaḍu, nānu pōtānu. I podd
that-on may-come; therefore you sit, I go. This of-time
āṭ ole chamat agatāyi.
play very interesting is.'

FREE TRANSLATION OF THE FOREGOING.

A boy named Raṅg says to Gōvind,—*Gōvind, many boys have gone to play at bat and ball on the sandy plain on the yonder bank of the river. I too am going thither. You also do the same. Do you?*

Gōvind,—*Yes, but my mother is not at home. How shall I come without her leave? On her returning home, I shall ask her permission and go. While going out my mother has warned me not to leave home and go out elsewhere.*

Raṅg,—*Who knows when your mother returns? By that time, the play may be at its height. The sooner we go, the better. I was to go long ago, but as you asked me the other day to call upon you while going, I am here to take you with me. If you have no wish for it, I will go by myself.*

Gōvind,—*Raṅg, is it proper on your part to do so? Wait a bit; my mother will come presently.*

Raṅg,—*Where is your mother gone?*

Gōvind,—*My aunt's daughter is ill; so she is gone to inquire after her health.*

Raṅg,—*Well then, she is not likely to return soon. She will sit there for four ghaṭikās and then return. Therefore, you sit and I leave. To-day's play is very interesting.*

VADARĪ.

Vadarī is the dialect of a wandering tribe of quarry men in the Bombay Presidency, the Berars and other districts. The number of speakers has been estimated as follows for the purposes of this survey:—

Thana	700	
Ahmednagar	100	
Poona	450	
Sholapur	4,500	
Satara	1,200	
State Aundh	260	
Belgaum	6,100	
Kolhapur	350	
Southern Marāṭhā Jaghirs	1,000	
Bijapur	11,000	
TOTAL BOMBAY PRESIDENCY		25,660
Amraoti	600	
Akola	289	
Buldana	550	
TOTAL BERAR		1,439
GRAND TOTAL		27,099

At the last Census of 1901 no speakers were returned from Berar. The figures from other districts were as follows:—

Bombay Presidency	2,786	
Thana	36	
Ahmednagar	698	
Khandesh	30	
Nasik	63	
Poona	774	
Satara	468	
Sholapur	260	
Belgaum	207	
Bijapur	62	
Dharwar	42	
Kanara	42	
Kolaba	13	
Akalkot	17	
Bhor	6	
Satara Agency	68	
Hyderabad	940	
Travancore	134	
TOTAL		3,860

The greatest numbers of speakers have been reported from Bijapur, Belgaum and Sholapur. The specimens received from those districts represent a form of speech which is essentially the same everywhere and only differs in unimportant details. The materials printed below will show that the dialect is simply vulgar Telugu, and it will be sufficient to draw attention to some details.

An *ā* is often substituted for *ō* in postpositions such as *lā* or *lō*, in; *tā*, with. Instead of *lā* we also find *lyā*, and *ā* and *yā* are also often interchangeable. Thus, *uṇḍānu* and *uṇḍyānu*, I am.

Ē usually becomes *i* in *nīnu*, I; *mīmu*, we.

K and *g* are often interchanged after vowels and nasal sounds. Thus, *oka* and *oga*, one; *inkā* and *ingā*, and.

Ch is usually pronounced as *ś*; thus, *śēśi* and *chēśi*, having done. Compare Dāsari.

Note also forms such as *i* instead of *iyyi*, give; *nū* and *nūvu* instead of *nīvu*, thou; *raṇḍu*, *ronḍu*, and *reṇḍu*, two; *yēḍu* and *yōḍu*, seven; *yēṇḍi* instead of *veṇḍi*, silver, and so on.

The inflexion of nouns and pronouns is regular. The dative is, however, sometimes used instead of the accusative. Note also the common ablative suffix *indā*. Compare Kanarese. Forms such as *nīnu*, I; *mīmu*, we; *nūvu* and *nū*, thou, have already been mentioned.

The various tenses of verbs are formed as in ordinary Telugu. The personal suffixes are, as is also the case in other connected forms of the language, usually omitted in the first and third persons singular. Thus, *untī*, I was; *chēse*, Standard *chēsenu*, he, she, it, did. The final *e* of the latter form is usually replaced by *ya* or *yā*, and forms such as *cheppya*, he said; *uṇḍyā*, he was, are the regular representatives of the third person singular of the past tense. In Sholapur, however, the regular form ending in *e* is more frequently used.

In the pluperfect we find forms such *mattuntī* and *mattinṭi*, i.e., *matti-untī*, I had struck.

The negative verb is regular. Note, however, forms such as *pō-vallaḍu*, he did not go; *iyya-vollaru*, they did not give. Compare the Standard auxiliary *valayuta*, to be wanted, to be necessary.

Other details will be ascertained from the specimens which follow. The first is a version of the Parable of the Prodigal Son from Bijapur. The second is the beginning of another version received from Belgaum, and the third is a popular tale from Sholapur.

[No. 85.]

DRAVIDIAN FAMILY.

TELUGU.]

SPECIMEN I.

VADARĪ DIALECT.

(DISTRICT BIJAPUR.)

Oka manaśi-ki iddaru koḍakalu unnāru. Inkā chinna koḍuku vāri-lō
One man-to two sons were. And small son them-in
 tana ayyā-ku anyā, 'ayyā, nā pāla-ku vachchina saṁsāra nāku-i.'
his father-to said, 'father, my share-to having-come property me-to-give.'
 Inkā vāḍu tana saṁsāra pañch-ichcha. Inkā shanā dinālu
And he his property dividing-gave. And many days
 ayi-ṇḍa-lēdu chinnavāḍu kudyas-kinya inkā dūra dēsāniki pōyā,
having-become-were-not the-small-one collected and far country-to went,
 inkā āḍa tana 'badaku durgunam sarpu-kinya. Inkā vāḍu antā
and there his property in-evil-ways spent. And he all
 kharchis-kinya, ā rājama-nā pedda karu paḍya, inkā āḍi-ki kaḍamu
spent, that country-in big famine fell, and him-to distress
 paḍya. Inkā vāḍu pōyi ā dēsā-nā okka manisī daggara nilsya.
fell. And he having-gone that country-in one man near stayed.
 Inkā vāḍu tana pandulu mēpasyānki śena-ku aṁsya. Inkā, 'pandulu
And he his swine to-feed field-to sent. And, 'swine
 tiṇḍadi, nāku śikkite, pottu-tōṭi nā khushilē kaḍupu niṇḍat-unḍyā.'
are-eating, me-to if-were-got, husk-with my gladly belly filling-was.'
 Inkā vāni-ki yevaru iyya-lēdu. Inkā vān painā yichchara-ku
And him-to anybody gave-not. And his body sense-to
 vachchin-anakā vāḍu anyā, 'mā abbaṁ daggara yento-maṇḍi kulivāṇḍlu
having-come-after he said, 'our father near how-many-persons servants
 tana kaḍupu niṇchi-kōni roṭya nilist-unḍi, inkā nēnu ākali-gōni sastānu.
their belly having-filled bread spared, and I hunger-with die.
 Nēnu lēchi nā yabbana daggara pōtānu, inkā vāniki cheputānu,
I having-arisen my father's near will-go, and him-to will-say,
 "ayyā, nī-mundara Dēvara mundara nēnu pāpam chēśiṇṭi. Ni koḍaku
"O-father, thee-before God before I sin have-done. Thy son
 anavāniki nī-mundalā nā yōgyam lēdu. Okka kulivavāni samānam nannu
to-call-myself thy-presence-in my fitness is-not. One servant-of like me
 petṭa-kō." Inkā vāḍu lēśi ayyā-daggiri vachchā. Ayitē vāḍu iṅgā dūram
put." And he having-arisen father-near came. But he still far

uṇḁa-gānē vān-ayyā vāniki suśināḁu, inkā kaḁakala vachchi ingā pāryā, ingā
being-when his-father him-to saw, and pity having-come still ran, and
 pōyi meḁa-ku paḁya, ingā muddu petṭya. Vāni koḁaku vāni śeppya, 'ayyā,
having-gone neck-to fell, and kiss put. His son him said, 'father,
 nī-mundara Dēvara-mundara nēnu pāpam chēṣiṇṭi. Nī koḁuku anavāniki
of-thee-before God-of-before I sin have-done. Thy son to-call-myself
 nī-mundalā nā yōgyam lēdu.' Ayitē ayyā tana manasala-ku śeppya, 'mañchidi
thy-presence-in my fitness is-not.' But the-father his men-to said, 'good
 aṅgi yat-kōni daṇḁi ingā vāni-minda yiyaṇḁi. Vāni chēyi-nā uṅaram yiyaṇḁi,
cloth having-taken come and him-on give. His hand-on ring give,
 ingā vāni kāl-lā cheppulu yiyaṇḁi. Ingā manamu andaru tini ānandam-
and his foot-on shoes give. And we all having-eaten merry-
 audāmu. Aṇṭē nā koḁaku sachchiṇḁe, tiragi ippaḁu badaki vachcha; vāḁu
shall-become. Because my son had-died, and now alive came; he
 pōyinaḁu, chikke.' Ingā vāriki andariki sukham anubhaviñchidāniki
who-had-gone, was-found.' And them-to all-to happiness to-enjoy
 sūrū chēsiri.
beginning they-made.

Ippaḁu vāni pedda koḁuku sēna-lō uṇḁe. Ingā vāḁu illu-saniyam vachchi
This-time his big son field-in was. And he house-near having-come
 aḁēdi udēdi inya. Ingā vāḁu tana aḁū-manushyanna piliśya ingā, 'iḁā yēmu
dancing music heard. And he his servant called and, 'here what
 naḁisināḁi?' aḁigya. Ingā vāḁu vānik-anyā, 'nī tammūḁu vachchināḁu. Inkā
is-going-on?' asked. And he him-to-said, 'thy younger-brother has-come. And
 mī ayyā kuḁupu yesināḁu, yenduk-aṇṭē, vāḁu sukham-nā illu-ku vachcha.
your father feast has-served, why-if-said, he happily house-to came.
 Inkā vāḁu kōpaniki vachcha inkā vāḁu ian-lō pō-vallaḁu. Anduku vāri-bbaḁu
And he anger-to came and he house-in went-not. Therefore their-father
 ill-iḁisi yela-paṭiki vachcha, inkā vāniki chētulu jōḁisya. Inkā vāḁu tirigi
house-leaving outside-to came, and him-to hands folded. And he again
 māṭl-āḁisya tana ayyāku śeppe, 'suḁu, inn-eṇḁlu nī-vadda duḁastānu; nēnu
said his father-to said, 'lo, so-many-years thee-with I-served; I
 yannaḁu nī māṭ mīra-lēdu. Yetṭi nā genelku sukham paḁadaniki vakkāṭi
ever thy command broke-not. Still my friends-with merry to-become one
 gōre-pilla suddham iyya-lēdu. Ayitē nī koḁuku raṇḁala guḁā antā pāḁa-chēsi
kid even gavest-not. But thy son harlots with all waste-having-made
 daṅgā kuḁu istivi.' Inkā vāḁu vāniki cheppe, 'nī yappaḁiki nā-vattā uṇḁavu,
coming-on feast gavest.' And he him-to said, 'thou always me-with art,
 inkā nā-vattā antā uṇḁid-antā nīdi. Nī tammūḁu sachchinavāḁu, tirigi badaki
and me-with all being-all thine. Thy brother who-had-died, again alive
 vachche; pōyinaḁu, tirigi śikke; dāni kōsāniki sukham paḁajēḁi
came; he-who-was-dead, again was-found; that-of reason-for happiness to-become
 ānandam paḁajēḁi yōgyam.'
joy to-become proper.'

[No. 86.]

DRAVIDIAN FAMILY.

TELUGU.

SPECIMEN II.

VADARĪ DIALECT.

(DISTRICT BELGAUM.)

Ogānigogāḍ maniśigi iddar moga-biḷlu uṇḍri. Vāridāṇṭlene śinnā koḍaku
A-certain man-to two sons were. Them-among youngest son
 abbaniki anyā, ‘abbā, nī jingandi nāk vachchyā pālu nāk iyi.’ Abbāḍ
father-to said, ‘father, your property-of me-to coming share me-to give.’ Father
 vāridāṇṭlene tan jingi pañchīchyā. Śinnā koḍaku tan pāl tis-kōni
them-among his property having-divided-gave. Youngest son his share taking
 dūrāma dēsamk poyyi śannāl kāle; antaṭlūnē vāḍu dund-ayyi
far country-to having-gone many-days had-not-been; meantime he luxury-becoming
 tan āstā pāḍalēpyā. Vāḍu hiḷl sēsina mēdā ā bhūmi-nōṇā peddā
his estate wasted. He so having-made after that land-in mighty
 karav paḍi vānki baḍatān vachyā. Vāḍu ā bhūmi-lyā oga maniśi deggārā
famine falling him-to poverty came. He that land-in one man-of near
 tsākārī nilāsyā. Ī maniśi vāni pandal mēpēdanki tan śēnakk amaśyā. Anda
service stood. This man him swine to-feed his field-to sent. There
 ākal-gōni bhauḷki-vachchi pandi tinē poṭṭu suddā tini kaḍapō
being-hungry pangs-coming swine eating husk even having-eaten stomach
 niñchikaṇṭ-uṇḍyā. Āte avanki yavvan-nuṇṭi ēmi śikt-uṇḍlē. Hiḷlā konnāl
was-filling. But him-to anyone-by anything was-not-found. So a-few-days
 pō, enkāṭi māṭādi nipp-ayyi vāḍu tan mansa-lā anyā, ‘mabbāni
passed, former state memory-becoming he his mind-in said, ‘my-father-of
 attā entā tsākri-mandki kaḍap-niṇḍi sāl-ayyindākā kūḍ śikktadi. Āte
near so-many servants-to stomach-filling so-as-to-be-enough food is-found. But
 inda nīnantka ākal-gōni sachchyānu. Ninu lēsi mabbantika poyyi aṇṭi,
here (I)for-myself being-hungry die. I rising my-father-near going said,
 “abbā, nīnu dyāvārā pāpāmu abbāni pāpāmu kāṭikuṇṭi. Nīnu nī koḍak
‘father, I God-of sin father-of sin got-tied-to-myself. I your son
 an-kōni aniskēne taḷallē. Nana oga tsākri-maniśi lyāk nī-yattā peṭṭi-kō.”
calling-myself to-be-called am-not-fit. Me one servant like of-you-near keep.’”
 Vāḍu andanuṇṭi lēsi tan abbāntika poyatappaḍ, abbāḍ dūrām-nuṇṭi vāni sūsi
He thence rising his father-near while-going, father distance-from him seeing
 kaḷakaḷā-ayyi pāri-poyyi tekkyāsi mudd ichyā. Amidā koḍak abbanigi anyā,
pity-becoming running-going embracing kiss gave. Then son father-to said,

‘abbā, nīnu dyāvārā mundārā nī mundārā tapp śésanān. Nan nī
‘father, I God-of before your before fault hav?-committed. Me your
 koḍak an-kōni pila-vadd.’ Dīnki abbād tan tsākri-mand-ki anyā, ‘mañchī battālu
son calling don’t-call.’ To-it father his servants-to said, ‘best dress
 etakōchi nā koḍk-k kappu; boṭṭa-lā uṅgarā eyyi; kāl-lā pāpāsl eyyi;
having-brought my son-to put-on; finger-in ring put; feet-in shoes put;
 vaṇṭā tayār śaiyyi; mīmu tini santōs ātāmu. Yāl-aṇṭi i
dinner preparation make; we having-eaten merry shall-become. Because this
 nā koḍaku sachchiṇḍe, tirigi jivam vachchyā; tabs-konḍyā, śikkyā.’ Dīni inī
my son was-dead, again live came; was-lost, is-found.’ This hearing
 andāru santōs-airi.
all glad-became.

[No. 87.]

DRAVIDIAN FAMILY.

TELUGU.

SPECIMEN III.

VADARĪ DIALECT.

(DISTRICT SHOLAPUR.)

Paḷasagāṽ anka oka ūru unde. Andu vagadu baṇḍa-kōraḍu unde.
Paḷasagāṽ called one village was. There one bandy-carrier was.
 Vāniki iddaru koḍukulu undri. Vagani pēru Khaṇḍerāo iṅgōgani pēru Yeśa-
Him-to two sons were. One-of name Khaṇḍerāo other-of name Yeśa-
 vanta-rāo. Vāni-daggyarā aṭalanē reṇḍu mañchi gurrālu unde. Oga gurram
vantrāo. Him-near also two good horses were. One horse-of
 pēru Khaṇḍerāo, iṅgōga gurram pēru Yeśavantarāo. Ā baṇḍa-kōraḍu
name Khaṇḍerāo, other horse-of name Yeśavantarāo. That bandy-carrier
 tsachchi pōin-ankā vāni ālu gurrālu taḷagar-lā dāchi peṭṭe, i gurrālu
having-died gone-after his wife horses cellar-in hiding kept, these horses
 vāri nadari-ka paḍaniyye-lēdu. Biḷlu peddavar ain-akkā amma-ka yarkā
their sight-to to-come-allowed-not. Boys grown-up becoming-when mother-to known
 lēndi vāru taḷagara tērasiri. Appuḍu ā gurrālu vāru sūsiri. Vāru āniri, 'mēmu
not-being they cellar opened. Then those horses they saw. They said, 'we
 gurra-mīda kusuntām.' Amma vadd-ane, yenduk-aṇṭē, 'mandi sūsiraṇṭē mimmu-
horse-on will-sit.' The-mother objected, why?-saying, 'men see-if you-
 lā motti gurrāla yetakā pōyaru.' Biḷ-ēmi inaka pōyiri. Vāru
to killing horses taking will-go.' Boys-anything not-hearing went. They
 dāni-minda kuṣiṇḍri. Vāru chellelu ūri-ki pōyiri. Ī mañchi gurrālu
them-on sat. They sister-of village-to went. These good horses
 vāri bāmardi sūse, appuḍu vāni kaḍupu-lā kalpana vachche. Vāni-
their brother-in-law saw, then his belly-in thought came. Him-
 ki dōse, 'vāri-ki gurrālu aṇṭaniya-rādu.' Aṅkā vāḍu i
to it-appeared, 'them-to horses touch-to-let-is-not-proper.' Then he these
 biḷlani sarāi tāpi dhundu chēse. Aṇṭē vāḍu rāju-tāṭā pōye
boys liquor having-caused-to-drink intoxicated made. So he king-near went
 iṅgā ane, 'vārini mottēsi gurrālu yetakā pō.' Vāri chellela-
and said, 'them having-caused-to-be-killed horses taking go.' Their sister-
 ku idi telse, Aṅkā chellelu ā biḷlani gurram-mīda kusana-peṭṭe.
to this was-known. And the-sister those boys horse-on riding-put.

Paḍer-aṅgā dārama-tā gachchi kaṭṭe. Ā gurrālani idichi-peṭṭiri. Āpata-
Might-fall-so rope-with tight tied. Those horses let-loose. Running-
 āpata vāru ūri-ki pōyiri. Ā gurrālu ā biḷḷani batakapise.
running they village-to went. Those horses those boys saved.

FREE TRANSLATION OF THE FOREGOING.

In the village Paḷasagāṁ there was a bandy-carrier who had two sons, called Khaṇḍerāo and Yaśvantrāo. He also had two horses. Their names were likewise Khaṇḍerāo and Yaśvantrāo. When the carrier died his wife kept the horses hidden in the cellar and did not allow the boys to see them. When the boys had grown up they once opened the cellar without letting their mother know it, and saw the horses. They wished to ride on them, but the mother objected, because the people who might see them would kill them and take the horses. The boys did not listen to that, but took the horses and rode off to their sister's village. On seeing those good horses evil thoughts entered their brother-in-law's heart. He thought, 'it is not meet to let them keep those horses.' So he gave them to drink and made them drunk, and then he went to the King and said, 'let them be killed and take the horses away. This design became known to the sister. She put the boys on horseback, and tied them on well with ropes in order that they should not tumble off. So they let the horses loose and they galloped home. The horses thus saved the boys.

One thousand speakers of Vaḍarī have also been reported from the Southern Marāṭhā Jaghirs. Specimens have been received from the Jamkhandi State and from Ramdrug.

The Vaḍarī of the Jamkhandi State is identical with the dialect spoken in Bijapur, Belgaum, and Sholapur, as will be seen from the short specimen which follows.

[No. 88.]

DRAVIDIAN FAMILY.

TELUGU.

VAPARĪ DIALECT.

(JAMKHANDI STATE.)

Ilānē oga dorā undyā. Vāniki aida-mandi āṇḍl-undri. Vāni-ki mūsilēdu
So one king was. Him-to five-persons wives-were. Him-to old-man
 āyitē-suddā maga-billu ēmi lēk-undyā. Oga dinamū vāḍu tanā āla-nō-nīdidi
being-even son-child any not-was. One day he his wives-in-from
 oga-ogatini phalisi-kinya, vāri-ki māṭlu āḍya, 'nū nā dayadinda i sukumu
one-one called, them-to words said, 'thou my mercy-from this happiness
 kuḍiśyāva ēme Dyāvāra dayadinda kuḍiśyāva?' Dāni-ki nalugu-mandi āṇḍlu
enjoyest or God's mercy-from enjoyest?' That-to four-persons wives
 anniri, 'nī dayadinda kuḍiśāmu.' Appuḍu vāni-ki santōsh-āyi
said, 'thy mercy-from enjoy.' Then him-to satisfaction-having-come
 bālāmu vastāmu ichohyā. Enakasari aidnē āl-ni phalisi-kinyā, dāni-ki
many ornaments gave. Afterwards fifth-also wife having-called, her-to
 idē aḍigyā. Adi anyā, 'Dyāvāru ichchināya-akhani i sukumu
this-even asked. She said, 'God given-because this luck
 nī-ku vachanāyi, ā kāraṇāma-niṇṭi nī dayadinda kaḍā Dyāvāra
thee-to has-come, that reason-for thy mercy-from and God's
 dayadinda kuḍiśyānu.' Ī māta ini dorā śittu-āyā, dāni mai-
mercy-from I-enjoy.' This word having-heard king angry-got, her body-
 miditidi vastāmu sīrāmu kubasāmu nābisi-kinya, dāni-ki paḍikyā kaḍiśyā,
what-was-on ornaments sārī chōlī having-taken-off, her-to short-cloth left,
 peddā airānaku aniśya. Andu og-guḍasā kaṭṭi peṭṭya. Apḍu ādi
big forest-to sent. There one-cottage having-built put. Then she
 mūnelli dimmāsi undyā. Ādā ādi maga-bidāni khanyā. Ī suddi
three-months pregnant was. There she son-child got. This news
 ini dorā santōshamu āyā. Dāni tirigi araila-ku sechchibiśya.
having-heard the-king happy became. Her back palace-to brought.
 'Idi mundarā annellā Dyāvāra dayadinda i sukumu kharēmu. Vāni
'This formerly said-as God's mercy-from this happiness indeed. His
 mukkāṭā mādi pāḍ-emu. Illā anyā jīmāma-ku haḷālyā. Tanā
face-in ours worth-what.' So said the-heart-to was-touched. His
 peddastanamu sokku uḍiśā kaḍā Dyāvāra peddastanamu anyadaniki aṇṭyā.
greatness-of pride gave-up and God's greatness to-praise began.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had five wives. Though he was already an old man he had no male issue. One day he called his wives and asked them separately through whose mercy they enjoyed happiness. The four oldest ones said, 'through your mercy.' He was pleased and gave them many trinkets. Then he also called his youngest wife and put the same question to her. She said, 'God has given this happiness to you, and therefore I can thank God and you for it.' On hearing this the king got angry and took her ornaments, her *sārī* and her *chōlī* from her, gave her one small cloth and sent her into a big forest. There he built a cottage and put her therein. Then she was pregnant for three months, and gave birth to a son. When the king heard the news he became happy and fetched her back to his palace. Said he, 'what she formerly told me, that I owe my happiness to God, is true. What is the worth of our things before Him?' So he left off the pride in his own greatness and began to praise God's greatness.

The specimens received from the Ramdrug State are very corrupt. The beginning of the Parable of the Prodigal Son which follows will, however, be sufficient to show that the dialect is in reality identical with that illustrated in the preceding pages.

[No. 89.]

DRAVIDIAN FAMILY.

TELUGU.

VAḌARĪ DIALECT.

(RAMDRUG STATE.)

Vag-ayā-ku idar pillāru uṇḍari. Vāni-tā chinna pillā ayā-ku
One-father-to two sons were. Them-in the-younger son father-to
 cheppiṇḍi, 'i jindagāni-lē pāl nā-ku iyālu.' Illā anyanakā pāl yēsi
said 'this property-in share me-to give.' So saying-after share making
 ichyā. Yannāl-mundarā chinna pillā antārē tis-kēni dūram dēsam-ko yaḷḷi
gave. Some-days-after the-small son all taking far country-to starting
 pō, and pōi-kyāṣi duḍ-antā manasa-kochilā antā pāḍa-śēsā. Ā
went, there having-gone money-all riotously all squandered. That
 dēsam-ko karaū padyā, vāḍu kharchi-ge lēk-uṇḍyā, akanne nirachyā.
country-to famine fell, he spending-for wanting-was, in-want fell.
 Ā dēsam-madilyā kuḍa-kēni ā grībasthaḍu peṭṭikuṇḍu tanna śēna-ku
That country-inhabitant joining that householder employed his field-to
 pandala kāśadāna-ke peṭṭidāḍu.
swine feeding-for employed.

As will be seen from the table on p. 607, Vaḍarī is also to some extent spoken in other districts in the Bombay Presidency. No specimens have been forwarded for the purposes of this Survey. There is, however, no reason for supposing that the dialect is different from that illustrated in the preceding pages. A similar remark holds good with regard to the speakers of Vaḍarī returned from Hyderabad and Travancore at the last Census.

Vaḍarī is also found in Berar, but the number of speakers is everywhere small and no separate figures were returned in the last Census of 1901. There are, of course, local variations in the dialect. They are, however, of small importance, and it will be sufficient to give the beginning of the Parable of the Prodigal Son in the Vaḍarī of Akola in order to show that the Vaḍarī of Berar is of the same kind as the Vaḍarī of the Bombay Presidency. The pronoun 'I' is *nēnu*, and forms such as *chēsīnānu*, I did; *pōiṇḍu*, he went, are quite common. Note also *mana* for Standard *tana*, own, his; *iyāva*, give.

[No. 90.]

DRAVIDIAN FAMILY.

TELUGU.

VADARĪ DIALECT.

(DISTRICT AKOLA.)

Vakkā mansi-ki iddar koḍakulu unḍri. Yē-mē śinā koḍaku
One man-to two boys were. Them-in the-youngest boy
 abbāni anyā, ‘abbā, ēdannā ṭolidamaḍidi pālu nāku vachchēdi adi iyāva.’
father-to said, ‘father, whatever property-of share me-to coming that give.’
 Maralā āḍu vāni-ki paisā pañchi ichiṇḍu. Maralā tōḍyam dināla-kindā
And he him-to money dividing gave. And few days-after
 chinnā koḍaku antā jamā-jēs-kōni dūram dēśam pōiṇḍu. Inkā
the-younger son all together-having-made far country went. And
 akkadā paisā yēgar-kōṭṭi-kōni naḍas-kōni manadi paisā yēgar-kōṭṭiṇḍu.
there money spent-having-made having-behaved his-own money spent-made.
 Maralā āḍu antā yēgar-kōṭṭin-ānkā ā dēśam-lā peddā karū paḍenu.
And he all squandering-after that country-in big famine fell.
 Andu-kōrānke āniki chintā paḍinadi. Maralā vāḍu ā dēśam-lā vakkā
Therefore him-to anxiety fell. Then he that country-in one
 kōmaṭōḍu deggarā pōi unnāḍu. Vāḍu maralā vāniki pandulu mēpedanki
inhabitant near having-gone was. He then him swine feeding-for
 mana śēna-lā pampiṇchiṇḍu. Maralā pandulu ēdannā tiṇṭā unṭ-unḍri dāni-
his field-in sent. Then swine whatever eating were that-
 mīda vāḍu mana poṭṭā nimpālē ittā vāniki anpiṇchiadi. Inkā yēvara-nnā
on he his belly to-fill so him-to appeared. And anybody
 vāniki yēma-nnā iya-lēdu. Maralā vāḍu śūdi-mīdā vachchi cheppiṇḍu, ‘nā
him-to anything gave-not. Then he sense-on having-come said, ‘my
 abba-tā yentā kulyōnki kaḍapu-niṇḍa rōṭyā unnadi, maralā nēnu
father-with how-many servants-to belly-from bread is, and I
 ākalu-gōni sastānu. Nēnu lēsi nā abbā-dikku pōyēnu inkā āni-ki
hungering die. I having-arisen my father-near may-go and him-to
 cheppēnu, “yē abbā, nēnu Īśvaruni viruddha inkā nī muṅgaṭā pāpam
may-say, “O father, I God-of against and thee before sin
 jēsinānu. Ippaḍa-sandi nī koḍaku anadanki nēnu sādāyaḍu lēnu. Mana vakkā
did. Now-from thy son to-say I fit am-not. Your-own one
 kulyōna-lekkā nāku unachu.”
servant-like me keep.”

BRĀHŪĪ.

The bulk of the speakers of Brāhūī are found in the Sarawan and Jhalawan Provinces of Baluchistan. Some 40,000 speakers have also been returned from Sind in the Bombay Presidency, and a short account of the language will be given in the ensuing pages.

According to Dr. Trumpp, Brāhūī or Birāhūī is the correct form of the name which the people use to denote themselves. In Sind we find Birūhī or Birōhī, or, with the addition of the common suffix *kī*, Brōhki. We do not know anything about the etymology or original meaning of the word Brāhūī. According to Mr. Masson, the language is also called Kūr Gālli.

The home of the Brāhūīs is the mountainous regions in Eastern Baluchistan and the neighbouring districts of Sind. They are much split up into small tribes, on account of the difficulty of access to their homes in the mountains. It is only in the provinces of Sarawan and Jhalawan and in the south-east, so far as Kuch in Makran, that we find them together in greater Tūmāns, *i.e.*, tent-villages. They also apparently avoid the plains where the Balōchī reside.

The Brāhūīs maintain that they are the original inhabitants of Baluchistan. The Persians must, however, have invaded the country at a very early date. The cultivating class in the middle and westerly parts of the Khanat of Kalat are at the present day the Tājiks whose mother-tongue is Persian. The Jats have occupied the south-east of the Khanat, the province of Las with the plains extending towards the Indus, and almost the whole province of Kachh Gandava. The last settlers were the Balōchī who came from the south-west. They were not able to dislodge the Brāhūīs from the mountains, and they therefore took possession of the north-east and of the tract between Sind and Kachh Gandava. The Brāhūīs are, however, still considered as the dominant race.

We do not know anything about the existence of dialects in Brāhūī. Specimens have been received from Kalat and from the adjoining districts of Sind, and they all represent the same form of speech, with very slight differences in pronunciation.

No census has ever been taken of the whole of Baluchistan. I am, however, able, through the kindness of the Agent to the Governor General, to give the following estimates of the number of speakers of

Brāhūī in that area :—

Kalat, Sarawan Country	25,000
" Jhalawan Country	100,000
Southern Baluchistan, Las Bela and Levy tracts	2,500
" " His Highness the Khan's lands	500
Chagai Agency	1,500
TOTAL	129,500

The estimates given for the number of speakers of Brāhūī in the Bombay Presidency, which are based on the figures of the Census of 1891, are as follows :—

Karachi	10,000
Shikarpur	20,000
Upper Sind Frontier	6,000
TOTAL	36,000

The total number of speakers of Brāhūī, as estimated for this Survey, is therefore as follows :—

Baluchistan	129,500
Bombay Presidency	36,000
TOTAL	165,500

If we compare these figures with those recorded for Brāhūī in the Census of 1901, we are met by the difficulty that no language census was then taken of the greater part of Baluchistan, and that hence only 645 speakers of the language are shown in the tables for that area. Excluding Bombay, 46 speakers were found in other parts of India, all of whom hailed from the North-West Frontier Province, except one who had journeyed for his country's good to the Andamans. The 1901 Bombay figures are as follows. They show a considerable increase over those given above :—

Karachi	19,023
Hyderabad (Sind)	1,498
Shikarpur	15,197
Thar and Parkar	448
Upper Sind Frontier	10,871
Khairpur	861
TOTAL	47,898

The total figures for all India according to the Census of 1901 are therefore as follows :—

Bombay Presidency	47,898
Baluchistan	645
Elsewhere in India	46
TOTAL	48,589

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Brāhūī has no written literature, and no portion of the Bible seems to have been translated into it. Alla Bux¹ and Captain Nicolson made use of the Persian alphabet for Brāhūī. The system of noting the various sounds of the language introduced by them was afterwards slightly modified by Dr. Trumpp, and this improved system has been adopted in the ensuing pages.

The various letters are, in most cases, pronounced as in Hindōstānī, and it will therefore be sufficient to make but few remarks on Brāhūī pronunciation.

The vowels *e* and *o* are both short and long, but it is not always possible from the sources available to distinguish between the two sounds. *E* is sometimes interchangeable with *i*, and *o* with *u*; thus, *khalāteaṭ* and *khalātiaṭ*, with stones; *uṭ* and *oṭ*, I am.

The diphthongs *ai* and *au* are of frequent occurrence, mostly, however, in borrowed words.

Of other vowels Brāhūī possesses *a*, *ā*, *i*, *ī*, *u*, and *ū*.

A final consonant is often followed by a short vowel sound, as is also the case in other Dravidian languages. The short vowel is usually written *e*, but sometimes also *u*. Thus, *nan* and *nane*, we; *num* and *numu*, you. The use of the short vowel in such cases is especially common in the Upper Sind Frontier district.

Similarly we also find a short vowel, usually *i* or *e*, inserted between concurrent consonants. Thus, *ōfk* and *ōfik*, they.

On the other hand, we sometimes find contracted forms, especially in Karachi. Thus, *antak* for *antae-ki*, because; *hākimā* for *hākimāe*, to the magistrate; *gaṭrī-s*, i.e., *gaṭrī-as*, a bundle.

The gutturals, palatals, cerebrals, and dentals are the same as in Hindōstānī. In this connexion we should note that Brāhūī makes an extensive use of aspirated letters, just as is the case in Kurukh. Aspirated letters are, however, also freely used in dialects of other Dravidian languages.

The cerebral *ḍ* is interchangeable with *ṛ*. In Karachi, however, no *ṛ* seems to occur, the dental *r* being used instead. *ḍ* and *ṛ* also interchange with *d* in demonstrative pronouns. Thus, *ōde*, *ōḍe*, and *ōre*, him.

The dental *n* is also written before gutturals, palatals, and cerebrals. I have in the specimens followed Dr. Trumpp and transliterated *n* throughout. There can, however, be no doubt that *n* is, in such cases, written instead of the different class nasals, and I have transliterated accordingly in the list of words. An *n* is often added after final vowels in Karachi. Thus, *ōṭin* and *ōṭe*, to them; *kin* and *kī*, for.

Of *s*-sounds Brāhūī possesses a hard dental *s*, a soft *z*, and a hard cerebral *śh*.

The semi-vowels *y*, *r*, *l*, and *v* are the same as in Hindōstānī.

The *h* is very faintly sounded and often dropped. Thus, *ant* and *hant*, what?

Brāhūī further possesses the sounds *kḥ*, *gḥ*, and *f*.

¹ The author himself uses this transliteration of his name الہ بخش

Kh also occurs in Kurukh. It seems to correspond to *k* in other Dravidian languages. Thus, *khan*, Tamil *kan*, eye; *khal*, Tamil *kal*, stone.

Gh is very common, both in borrowed and in indigenous words. Thus, *bandagh*, a man; *iragh*, bread. Nouns ending in *ah* commonly change their final *h* to *gh* before vocalic suffixes. Thus, *lummah*, mother; *lummaghe*, to the mother. The final *h* of such words is probably silent, and the *gh* is therefore apparently used in order to avoid the hiatus. Similarly, we also find *urāghān*, from the house, from *urā*, house. It is, however, also possible that the termination *gh* is borrowed from Balōchī, where it is very common.

F is often interchangeable with *p*. Thus, *khan*, see; *khan-pa*, don't see; *bar*, come; *ba-fa*, don't come. *F* does not occur in the principal Dravidian languages, and it is usually difficult to see which sound corresponds to a Brāhūi *f* in other connected forms of speech.

Other letters are only used in loan-words. They are *s*, pronounced *s*; *h*, pronounced *h*; *z* pronounced *z*; *zh*; *ś*, pronounced *s*; *z*, pronounced *z*; *t*, pronounced *t*; *z*, pronounced *z*; *ʿ*, not pronounced; *q*, pronounced *k*.

Articles.—There are no articles. The numeral *asī*, one, is, however, often used as an indefinite article. An abbreviated form *as* is usually suffixed to the noun. Thus, *asī bandagh-as* or simply *bandagh-as*, a man; *asī darvish*, a Darvish; *bandaghas-e*, to a man. The suffixed *as* is also used in forms such as *vakht-as ki*, at the time when, when.

Nouns.—Nouns do not differ for gender. Brāhūi has, accordingly, given up the common Dravidian distinction between rational and irrational nouns. This state of affairs is certainly due to Eranian influence. There are, however, perhaps some traces of the neuter, i.e. the irrational, gender in the conjugation of verbs. See below. When it is necessary to distinguish the natural gender the Persian words *nar*, man, and *mādah*, mother, are prefixed.

Number.—There are two numbers, the singular and the plural. The plural is occasionally left unmarked. This is also the case in other Dravidian languages, and in Kurukh and Malto it is the rule with neuter nouns. The usual plural suffix is *āk*, or, after long vowels, *k*; thus, *khaḥ-āk*, ears; *dū-k*, hands; *lummagh-āk*, mothers. *K* is also added to nouns ending in *n*, *t*, and *r*; an *r* which is preceded by a long vowel, or a *t* is dropped before this *k*. Thus, *khan-k*, eyes; *māk*, sons (*mār*, son); *nak*, feet (*nat*, foot). The plural of *masir*, daughter, is *masir-āk* or *masink*.

The plural suffix in Brāhūi should be compared with Gōṇḍī *k*, *hk*; Kaikāḍī *gā*, oblique *gl*; Tamil *gal*, and so forth.

The suffix *k* is changed to *t*, or, occasionally in Karachi, to *kt*, in the oblique cases. Thus, *khan-t-ā*, of the eyes. The *t* is perhaps derived from *kṭ*; compare the plural suffix in Kaikāḍī, nominative *gā*, oblique *gl*.

Case.—There is no separate oblique base in the singular. Brāhūi in this respect agrees with Kurukh and Malto. A similar state of affairs is also met with in some Tamil dialects such as Kaikāḍī and Burgāṇḍī.

The dative and the accusative have the same form, as is also the case in some dialects of Tamil such as Kaikāḍī and Burgāṇḍī, and in Gōṇḍī, Naikī, and Kōlāmī. The usual suffix is *e*, or, in Karachi, *in*; thus, *lummah-e* or *lummagh-e*, to the mother; *ōft-e* or *ōft-in*, to them. Compare Tamil *ei*; Gōṇḍī *un*; Kurukh *n*, *in* (accusative, but sometimes also used as a dative),

The usual suffixes of the other cases are, instrumental *aṭ*; ablative *ān*; genitive *nā*, plural *ā*; locative *āe* and *ṭi*. The suffixes of the instrumental, the ablative, and the locative, are usually preceded by an *e* or *i* in the plural and often also in the singular. Thus, *khal-aṭ*, with a stone; *khalāte-ān*, from stones; *khal-ṭi*, in a stone; *khalāt-ā*, of the stones.

The two suffixes of the locative are distinguished in such a way that *ṭi* denotes only the simple locative, and *āe* also motion towards some place or person. Instead of *āe* we also find *ā* in Karachi.

The instrumental suffix *aṭ* is perhaps connected with Tamil *inru*, Korava *inḍe*, *und*, Kui *ṭai*, Kurukh *tī*, Kōi *aggaḍa*, from. Compare Tamil *āḍ*, Kui *oḍā*, Gōṇḍi *yēṭi*, Brāhūi *hēṭ*, a goat.

Dr. Trumpp compares the ablative suffix *ān* with Tamil *in* and Telugu *na*. *In* is, however, interchangeable with *il*, and the Telugu *na* is a locative suffix. It therefore seems more reasonable to compare the instrumental suffix *āl* (old *ān*) in Tamil.

The genitive suffix *nā*, *ā*, corresponds to Burgandī *e*, *ne*; Naikī and Kōlāmī *nē*; Gōṇḍi *ā*; Kui *i*, *ni*, etc.

Dr. Trumpp compares the locative suffix *ṭi* with Tamil *iḍei*, place; Kui has *ta*. The other suffix *āe* can perhaps be compared with *ali*, *ulli*, and similar forms in Tamil dialects, or else it is borrowed from Balōchī.

Adjectives.—Adjectives do not change for gender, number or case. They precede the noun they qualify. They are often formed with the suffix *angā* or *aghā*; thus, *pīrangā*, old, from *pīr*, an old man; *sharangā* and *shar*, good; *bīmāraghā*, sick. Balōchī has an adjective suffix *agh*, which is perhaps identical.

Definiteness is expressed by adding *ā*, and indefiniteness by adding *ō*. Thus, *kabēn-ā* *kārēm*, the hard business; *asī kōr-ō bandaghas*, a blind man.

Comparison is effected in the usual way by putting the noun with which comparison is made in the ablative.

Numerals.—The numerals are given in the list of words. It will be seen that the first three numerals are distinctly Dravidian, and that the higher ones are Aryan loan-words. *Musiṭ*, three, can be compared with Tuḷu *mūji*, etc.

The ordinals are formed by adding *mīkō* or *vīkō*. Thus, *iraṭ-mīkō*, second; *musiṭ-mīkō*, *mus-vīkō*, third; *chār-vīkō*, fourth, etc. 'First' is *muhīko*, *munhā*, or *avvalkō*.

Pronouns.—The various pronouns will be found in the grammatical sketch on pp. 628 and f.

I, *I*, most closely corresponds to Kurukh *ēn*, and *nan*, we, to Kurukh *nanhai*, our, etc. It should be noted that there is only one form of the plural of the first person, just as is also the case in Kanarese and Gōṇḍi. This state of affairs in Brāhūi is perhaps due to Eranian influence. Compare, however, the remarks in the general introduction to the Dravidian family on p. 293 above.

Dr. Trumpp was of opinion that the initial *k* of *kane*, me; *kanā*, my, etc., might be due to the influence of Balōchī, in which language a *k* is prefixed to the present tense of verbs beginning with a vowel; thus, *k-āyān*, I may come. The initial *k* in *kane* might, however, also be compared with *ng* in Kurukh *engan*, me, etc.

Ni, thou, and *num*, you, most closely correspond to Kurukh and Malto *nīn*, thou; *nīm*, you; Tamil *nī*, thou, etc.

The demonstrative pronouns do not, of course, differ for gender. When followed by a verb beginning with a vowel the nominative singular often ends in *d*. Thus, *ō-d are*, he is.

The regular inflexion will be seen from the skeleton grammar on pp. 628 and f. The *d* which ends the base in the oblique cases is often changed to *ḍ* and *r*; thus, *ōde*, *ōḍe*, or *ōre*, him.

A pronominal suffix *ta* or *tah* occurs in forms such as *bārah-tah*, his father.

Just as is the case in Kurukh there are two forms of the remote demonstrative pronoun, viz., *ō*, that, he; and *ē*, that, far off. *ō* corresponds to Tamil *avan*, etc., and *ē* should be compared with the base *ē*, that, in Kui. The pronoun *dā*, this, corresponds to Tamil *ivan*, etc. Compare Brāhūi *dēr*, Tamil *yār*, Kanarese *dāva* and *yāva*, who? *Dā*, which? also occurs in Tulu.

The Eranian *ham*, even, just, is often prefixed to demonstrative pronouns, and it often does not add anything to the meaning. Thus, *ham-ō*, just he, he; *han-dā*, this.

Relative clauses are effected as in Balōchī. The Balōchī relative particle *ki* has been introduced into the language, and it is used in exactly the same way as in Balōchī and Persian.

Verbs.—The verbal noun ends in *ing* and is regularly inflected. Thus, *nī hining-tī us*, thou going-in art, thou art going.

The base alone is used as an imperative; thus, *bin*, hear. The corresponding plural ends in *bō*, thus, *bin-bō*, hear ye. Several verbs, however, form their imperative in an irregular way. Thus many verbs ending in *n* change their *n* into *r* in the imperative, e.g., *man-ing*, to be; *mar*, be; *hun-ing*, to see; *hur*, see. From *tin-ing*, to give, is formed *ēte*, plural *ēt-bō*, give. In other cases the final consonant is dropped, or a *ṭh* is added. Thus, *pāning*, to say; *pā*, say; *tūling*, to sit; *tūl-ṭh*, sit.

The verbal noun is sometimes used as an imperative; thus, *rasing*, come.

A suffix *ak* is often added in the singular. Thus, *kan-ing*, to do; *kar-ak*, do.

A final *r* or *gh* is dropped before the plural suffix *bō*; thus, *kar-ak*, do; *ka-bō*, do ye; *shāgh*, lay; *shābō*, lay ye.

The personal terminations of finite tenses are as follows:—

Sing. 1. <i>v</i> , <i>ṭ</i>	Plur. 1. <i>n</i>
2. <i>s</i>	2. <i>rē</i>
3. <i>i</i> , <i>e</i> , <i>ak</i>	3. <i>r</i> , <i>ō</i>

The form *v* of the suffix of the first person singular is used in the conjunctive present, the suffix *ṭ* in other tenses. The suffix *ō* of the third person plural is used in the past tense in addition to the suffix *r*. Thus, *kḥalkur* and *kḥalkō*, they struck. It is never used when the base of the past tense ends in a vowel. The suffix *ō* is perhaps the old neuter suffix, and *r* the corresponding rational suffix. Compare Kanarese *āre*, neuter *ave*.]

The plural suffixes of the first and second persons likewise correspond to forms used in other Dravidian languages.

On the other hand, it is difficult to compare the singular suffixes with corresponding forms occurring in other Dravidian forms of speech.

The various tenses are formed as follows:—

A conjunctive present is formed by adding *i* or *e* to the base. Thus, *kḥaniv* or *kḥanev*, I may see. This *i* or *e* is dropped after long vowels; thus, *pāv*, I may say. A similar suffix is used in Malto where we find forms such as *bandin*, I draw; *daryin*, I catch. Compare also Kui *pāgiṭi*, I beat, *giṭi*, I do, etc.

The conjunctive present denotes the action of the verb without restriction as to time. It thus corresponds to the so-called indefinite tense of other Dravidian languages.

The ordinary present is derived from the conjunctive present in a way peculiar to Brāhūī. A *k* is added in the third person singular; the second person plural remains unchanged, and an *a* is added in the remaining forms. Thus, *khaniva* (or *khanēva*, and so forth), I see; *khanisa*, thou seest; *khanik*, he sees; *khanina*, we see; *khanirē*, you see; *khanira*, they see.

The future is formed from the base by adding *ō*. Compare Kurukh *o*. A vowel is dropped before this *ō*. Thus, *khanōt*, I shall see; *khanōs*, thou wilt see; *kōt*, I shall go, and so forth. This form seems to be derived from a future participle ending in *ō* by adding the present tense of the verb substantive. A future perfect is formed from the same participle by adding the past tense of the verb substantive. Thus, *khanōsut*, I shall have seen. A future participle *khanō* does not, however, appear to be used.

The base of the past tense is formed in various ways. Most commonly an *ā* or *ē* is added to the base. Thus, *taming*, to fall; past base *tamā*; *tharing*, to cut; past base *tharē*. Another suffix of the past is *k*; thus, *khaling*, to strike, past base *khalik*.

The suffix *ā* is sometimes added to the verbal noun; thus, *rasing-ā*, he arrived. Such forms are especially common in borrowed words.

Several verbs form their past tense by adding an *s*. Thus:—

<i>baning</i> , to come	past <i>bas</i>
<i>maning</i> , to be	„ <i>mas</i>
<i>tining</i> , to give	„ <i>tis</i>
<i>tūling</i> , to sit	„ <i>tūs</i>
<i>saling</i> , to stand	„ <i>salīs</i>
<i>hating</i> , <i>hataring</i> , to bring	„ <i>hīs</i>

A final *n* is often replaced by an *r* in the past. Thus:—

<i>kaning</i> , to do	past <i>karē</i>
<i>daning</i> , to remove	„ <i>darē</i>
<i>pāning</i> , to say	„ <i>pārē</i>

Other verbs are slightly irregular. Thus:—

<i>bining</i> , to hear	past <i>bing</i>
<i>kuning</i> , to eat	„ <i>kung</i>
<i>kahing</i> , to die	„ <i>khask</i>

We have not as yet sufficient materials for classifying all these various forms. The *k*-suffix also occurs in Kurukh and Malto. It is perhaps originally identical with the *t* or *d* suffix of other Dravidian languages. Compare Brāhūī *kun*, Tamil *tin*, eat. The *s*-suffix is well known from Tamil dialects, Kurukh and Malto (*ch*), Gōṇḍī, Telugu, etc. It is probably a modification of *t* or *k*. Dr. Trumpp compares the *ē*-suffix with *i* in Tamil, Malayālam, etc. The *ā*-suffix has probably a similar origin.

The ordinary past tense is apparently formed by adding the present tense of the verb substantive to the past base. The past tenses of *khaling*, to strike, and *khaning*, to see, are formed as follows:—

- Sing. 1. *khalik-ut*, *khanā-t*
 2. *khalik-us*, *khanā-s*
 3. *khalik(-ak)*, *khanā(-k)*

- Plur. 1. *khalikun*, *khanān*
 2. *khalikurē*, *khanārē*
 3. *khalikur* } *khanār*
 khalikō }

An imperfect is formed from the ordinary past in the same way as the present from the conjunctive present. Thus, *khalkuṭa*, I was striking.

A pluperfect is formed from the past base by adding the past tense of the verb substantive. Thus, *khalk-asuṭ*, I had struck; *khanā-suṭ*, I had seen.

The past base was perhaps originally a conjunctive participle as in most other Dravidian languages. It is also used in order to form a perfect. An *un*, or, after vowels, an *n*, is then added to the past base, and the present tense of the verb substantive is suffixed. Thus, *khalk-un-uṭ*, I have struck; *khanā-n-uṭ*, I have seen. The analogy of other Dravidian languages seems to point to the conclusion that the forms ending in *un* or *n* are nouns of agency formed from the past base by adding the common Dravidian *n*-suffix. The literal meaning of *khalkunūṭ* would then be 'I am a man who has struck.'

An adverbial participle is formed by adding *ōk* to the base. Thus, *khalōk*, striking. It is inflected as an adjective, *i.e.*, the suffixes *ā* and *ō* can be added. Dr. Trumpp compares the Balōchī participle ending in *ōkh*; thus, *janōkh*, a striker.

Another participle is formed by adding the suffix *esa* or *isa*. I have also found it combined with the suffix *aṭ*; thus, *ōd mukhtāj maresa-aṭ hinā*, he needy becoming went, he began to become in want.

Brāhūi possesses a negative conjugation comprising all the tenses. A similar state of affairs is also found in Kōlāmī, Naikī, Kuī, and other dialects. The formation of the various tenses in Brāhūi is, however, apparently different. The usual principle prevailing in other Dravidian languages is to add the personal terminations to a negative base. In Brāhūi, on the other hand, a negative verb is apparently added to the positive base and conjugated throughout. We may perhaps compare the use of negative verbs such as *polnā*, not to be able, in Kurukh. The negative particle *tōten* in Kōlāmī is perhaps also a past tense of a negative verb, and in some Gōṇḍī dialects an inflected *hille* is used.

There are two such negative verbs in Brāhūi, one used in the imperative, the conjunctive present, the future, and the tenses formed from them, and the other used in the past tenses.

The former begins with *p*, before which a final *r* and *gh* are dropped. After vowels it often becomes *f*. Thus, *ka-pa*, do not do; *ba-f*, he may not come.

The other negative verb begins with *t*, before which the base is changed in various ways. The regular terminations of the negative verb are thus:—

	Conj. pres.	Future.	Past.	Perfect.	Imperative.
Sing. 1.	<i>par</i>	<i>parōṭ</i>	<i>tavaṭ</i>	<i>tanuṭ</i>	
2.	<i>pis</i>	<i>parōs</i>	<i>tavis</i>	<i>tanus</i>	<i>pa</i>
3.	<i>p</i>	<i>parōe</i>	<i>tau</i>	<i>tane</i>	
Plur. 1.	<i>pan</i>	<i>parōn</i>	<i>tavan</i>	<i>tanun</i>	
2.	<i>pirē</i>	<i>parōrē</i>	<i>tavirē</i>	<i>tanurē</i>	<i>pa-bō</i>
3.	<i>pas</i>	<i>parōr</i>	<i>tavas</i>	<i>tanō</i>	

Note the termination *s* of the third person plural of the conjunctive present and the perfect. The corresponding form of the present tense ends in *pasa*.

Other tenses are regularly formed. Thus, *khanpara*, I do not see; *khanparōsut*, I shall not have seen; *khan̄tavasut*, I had not seen, etc.

It is difficult to find any analogies to these forms in other Dravidian languages. The *t*-forms can perhaps be compared with Kōlāmī *tōten*, and similar forms appear to be current in Tuḷu where we find *malpuji*, I do not wake; *mal̄t'diji*, I did not wake, etc.

It should be noted that the past tense of the verb substantive, *alla-oṭ*, I was not, seems to be connected with the common Dravidian *alla*, not.

Brāhūī also possesses a passive voice. It is formed from a base which is identical with the verbal noun. Thus, *khaning-iv*, I may be seen. The conjugation is regular.

The preceding remarks will have shown that Brāhūī is a distinctly Dravidian language. It seems to have more points of analogy with Kurukh and Malto than with other dialects belonging to the same family. The language has, on the other hand, been influenced by Eranian forms of speech. We have already drawn attention to some few points. The greatest influence can, however, be traced in the vocabulary which to a very great extent differs from that of other Dravidian languages. It is also possible that Brāhūī has been influenced by yet other different forms of speech. We are not, however, in a position to take up that question in this place. The Brāhūīs have been so long separated from their cousins to the south that it is more to be wondered that they have preserved so many traces of Dravidian linguistic principles and tendencies than that their language has in many points struck out independent lines of its own.

It is hoped that the preceding remarks will enable the student to grasp the principal features of the language from the short Skeleton Grammar which follows. They are mostly based on Dr. Trumpp's work, to which the student is referred for further details. Dr. Duka's paper, quoted under authorities above, is a translation of Dr. Trumpp's sketch. It is not quite free from mistakes, but can on the whole safely be consulted by those who are not in a position to use the original. Of the three specimens printed below on pp. 630 and ff., the two first have been received from Baluchistan, and the third from Karachi. A list of Standard Words and Phrases, forwarded from Baluchistan, will be found below on pp. 649 and ff.

BRĀHŪĪ SKELETON

I.—NOUNS.—*Lummaḥ*, mother ; *urā*, house ; *nat*, foot ; *ḥḥal*, stone.

	SINGULAR.				PLURAL.			
Nom. . .	<i>lummaḥ.</i>	<i>urā.</i>	<i>nat.</i>	<i>ḥḥal.</i>	<i>lummaḡḥāk.</i>	<i>urāk.</i>	<i>nak.</i>	<i>ḥḥalāk.</i>
Acc. Dat. .	<i>lummaḥ-e.</i>	<i>urā-e.</i>	<i>nat-e.</i>	<i>ḥḥal-e.</i>	<i>lummaḡḥāte.</i>	<i>urāte.</i>	<i>natte.</i>	<i>ḥḥalāte.</i>
Inst. . .	<i>lummaḥ-aḥ.</i>	<i>urā-aḥ.</i>	<i>nat-aḥ.</i>	<i>ḥḥal-aḥ.</i>	<i>lummaḡḥāte-aḥ.</i>	<i>urāte-aḥ.</i>	<i>natte-aḥ.</i>	<i>ḥḥalāte-aḥ.</i>
Abl. . .	<i>lummaḥ-ān.</i>	<i>urā-ān.</i>	<i>nat-ān.</i>	<i>ḥḥal-ān.</i>	<i>lummaḡḥāte-ān.</i>	<i>urāte-ān.</i>	<i>natte-ān.</i>	<i>ḥḥalāte-ān.</i>
Gen. . .	<i>lummaḥ-nā.</i>	<i>urā-nā.</i>	<i>nat-nā.</i>	<i>ḥḥal-nā.</i>	<i>lummaḡḥāt-ā.</i>	<i>urātā.</i>	<i>natte-ā.</i>	<i>ḥḥalātā.</i>
Loc. . .	<i>lummaḥ-āe.</i>	<i>urā-āe.</i>	<i>nat-āe.</i>	<i>ḥḥal-āe.</i>	<i>lummaḡḥāte-āe.</i>	<i>urāte-āe.</i>	<i>natte-āe.</i>	<i>ḥḥalāte-āe.</i>
	<i>lummaḥ-ḥī.</i>	<i>urā-ḥī.</i>	<i>nat-ḥī.</i>	<i>ḥḥal-ḥī.</i>	<i>lummaḡḥāte-ḥī.</i>	<i>urāte-ḥī.</i>	<i>natte-ḥī.</i>	<i>ḥḥalāte-ḥī.</i>

Instead of *lummaḥ-e*, etc., we also find *lummaḡḥ-e*, etc. Similarly also *urāḡḥ-āe*, in the house, etc.

II.—PRONOUNS.—

	I.	We.	Thou.	You.	Self.	Who ?	That.	They.
Nom. . .	<i>ī.</i>	<i>nan.</i>	<i>nī.</i>	<i>num.</i>	<i>tēn-(aḥ).</i>	<i>dēr.</i>	<i>ō, ōd.</i>	<i>ōfk.</i>
Acc. Dat. .	<i>kane.</i>	<i>nane.</i>	<i>nē.</i>	<i>nume.</i>	<i>tēne.</i>	<i>dēre.</i>	<i>ōde.</i>	<i>ōfte.</i>
Abl. . .	<i>kane-ān.</i>	<i>nane-ān.</i>	<i>nī-ān.</i>	<i>nume-ān.</i>	<i>tēn-ān.</i>	<i>dēr-ān.</i>	<i>ōd-ān.</i>	<i>ōft-ān.</i>
Gen. . .	<i>kanā.</i>	<i>nanā.</i>	<i>nā.</i>	<i>numā.</i>	<i>tēnā.</i>	<i>dinnā.</i>	<i>ōnā.</i>	<i>ōftā.</i>
Loc. . .	<i>kane-āe.</i>	<i>nane-āe.</i>	<i>nī-āe.</i>	<i>nume-āe.</i>	<i>tēnī-āe.</i>	<i>dēr-āe.</i>	<i>ōd-āe.</i>	<i>ōft-āe.</i>
	<i>kane-ḥī.</i>	<i>nane-ḥī.</i>	<i>nē-ḥī.</i>	<i>nume-ḥī.</i>	<i>tēn-ḥī.</i>	<i>dēr-ḥī.</i>	<i>ō(-de)-ḥī.</i>	<i>ōfte-ḥī.</i>

Instead of *ōde*, etc., we also find *ōḍe* or *ōḥe*, etc. *Ē*, that, plur. *ōfk*, and *dā*, this, plur. *dāfk*, are inflected as *ō*. Instead of *dāḍ-ān*, etc., we often find *dāḍe-ān*, etc.*Ō*, that ; *ē*, that ; *dā*, this, when used as adjectives, and *ant*, what ? *arā*, what ? are not inflected.*Kī*, which is used as a relative particle.

III.—VERBS.—

A. Verb Substantive.—

	POSITIVE FORM.			NEGATIVE FORM.	
	Present.		Past.	Present.	Past.
	I.	II.			
Sing. 1 . . .	<i>uḥ.</i>	<i>areḥ.</i>	<i>asuḥ.</i>	<i>afuḥ.</i>	<i>alla-oḥ.</i>
2 . . .	<i>us.</i>	<i>ares.</i>	<i>asus.</i>	<i>afes.</i>	<i>alla-os.</i>
3 . . .	<i>ē.</i>	<i>are, (a-)se.</i>	<i>as(-ak), asas.</i>	<i>af(-ak).</i>	<i>alla-o.</i>
Plur. 1 . . .	<i>un.</i>	<i>aren.</i>	<i>asun.</i>	<i>afan.</i>	<i>alla-on.</i>
2 . . .	<i>urē.</i>	<i>arerē.</i>	<i>asurē.</i>	<i>afterē.</i>	<i>alla-orē.</i>
3 . . .	<i>ō(ur).</i>	<i>arer.</i>	<i>asur.</i>	<i>afas.</i>	<i>alla-or.</i>

GRAMMAR.

B. Finite Verb.—

I. Positive verb.

Khaning, to see. Participles.—*khanōk*, *khanisa*.

	Conjunct. Pres.	Present.	Future.	Past.	Imperfect.	Perfect.	Imperative.
Sing. 1 . . .	<i>khaniv.</i>	<i>khaniv-a.</i>	<i>khanō-t.</i>	<i>khanā-t.</i>	<i>khanāt-t-a.</i>	<i>khanān-uť.</i>	
2 . . .	<i>khanis.</i>	<i>khanis-a.</i>	<i>khanō-s.</i>	<i>khanā-s.</i>	<i>khanīs-a.</i>	<i>khanān-us.</i>	<i>khan(-ak).</i>
3 . . .	<i>khane.</i>	<i>khanik.</i>	<i>khanō-e.</i>	<i>khanā(-k).</i>	<i>khanīk-a.</i>	<i>khanān-ē.</i>	
Plur. 1 . . .	<i>khanin.</i>	<i>khanin-a.</i>	<i>khanō-n.</i>	<i>khanā-n.</i>	<i>khanān-a.</i>	<i>khanān-un.</i>	
2 . . .	<i>khanirō.</i>	<i>khanirō.</i>	<i>khanō-rō.</i>	<i>khanā-rō.</i>	<i>khanārō.</i>	<i>khanān-urō.</i>	<i>khan-bō.</i>
3 . . .	<i>khanir.</i>	<i>khanir-a.</i>	<i>khanō-r.</i>	<i>khanā-r.</i>	<i>khanār-a.</i>	<i>khanān-ō.</i>	

Present definite, *khaning-ti uť.*—Future perfect *khanōsuť.* Pluperfect, *khanāsuť.*

The third person singular of the past tense often ends in a consonant such as *k*, *g*, or *s*. An *u* or *o* is then inserted between the final consonant and other suffixes, and the third person plural of the past ends in *ō* or *ur*. Thus, *khal-k-uť*, I struck; *khal-k-ō* and *khal-k-ur*, they struck; *khal-k-asuť*, I had struck; *khal-k-un-uť*, I have struck, etc.

II.—Negative verb.

	Conjunct. pres.	Present.	Future.	Past.	Imperfect.	Perfect.	Imperative.
Sing. 1 . . .	<i>khanpar.</i>	<i>khanpar-a.</i>	<i>khanparōť.</i>	<i>khantavať.</i>	<i>khantavať-a.</i>	<i>khananuť.</i>	
2 . . .	<i>khanpis.</i>	<i>khanpis-a.</i>	<i>khanparōs.</i>	<i>khantavīs.</i>	<i>khantavīs-a.</i>	<i>khananus.</i>	<i>khan-pa.</i>
3 . . .	<i>khanp.</i>	<i>khanp-ak.</i>	<i>khanparōe.</i>	<i>khantau.</i>	<i>khanstavak-a.</i>	<i>khananē.</i>	
Plur. 1 . . .	<i>khanpan.</i>	<i>khanpan-a.</i>	<i>khanparōn.</i>	<i>khantahan.</i>	<i>khantahan-a.</i>	<i>khananun.</i>	
2 . . .	<i>khanpirō.</i>	<i>khanpirō.</i>	<i>khanparōrō.</i>	<i>khanstavirō.</i>	<i>khanstavirō.</i>	<i>khanstanurō.</i>	<i>khan-pa-bō.</i>
3 . . .	<i>khanpas.</i>	<i>khanpas-a.</i>	<i>khanparōr.</i>	<i>khanstavas.</i>	<i>khanstavas-a.</i>	<i>khanan-ō.</i>	

Future perfect, *khanparōsuť.* Pluperfect, *khanstavasuť.*

The *p* of the negative suffix, before which an *r* and *gh* are dropped, is often changed to *f* or *v* after vowels. Thus, *bafarōť*, I shall not come.

C. Irregular Verbs.—Several verbs are irregular in the imperative and the past tense, some also in other forms. Compare the following table:—

Verbal noun.	Conjunct. Pres.	Imperative.	Future.	Past.	Negative Imperat.
<i>khaling</i> , strike . . .	<i>khavev.</i>	<i>khal-tħ.</i>	<i>khalōť.</i>	<i>khalkuť.</i>	<i>khal-pa.</i>
<i>haling</i> , take . . .	<i>havev.</i>	<i>halťħ.</i>	<i>halōť.</i>	<i>halkuť.</i>	<i>hal-pa.</i>
<i>bining</i> , hear . . .	<i>binev.</i>	<i>bin.</i>	<i>binōť.</i>	<i>binguť.</i>	<i>binī-pa.</i>
<i>kuning</i> , eat . . .	<i>kunev.</i>	<i>kun.</i>	<i>kunōť.</i>	<i>kunguť.</i>	<i>kun-pa.</i>
<i>kahing</i> , die . . .	<i>kahev.</i>	<i>kah.</i>	<i>kahōť.</i>	<i>khaskuť.</i>	<i>kahī-pa.</i>
<i>huning</i> , see . . .	<i>hurev.</i>	<i>hur.</i>	<i>hurōť.</i>	<i>hunāť.</i>	<i>hun-pa.</i>
<i>daning</i> , remove . . .	<i>dōv.</i>	<i>dar-ak.</i>	<i>darōť.</i>	<i>darēť.</i>	<i>da-pa.</i>
<i>pāning</i> , say . . .	<i>pāv.</i>	<i>pā.</i>	<i>pōť.</i>	<i>pārēť.</i>	<i>pā-pa.</i>
<i>kaning</i> , do . . .	<i>kōv.</i>	<i>kar-ak.</i>	<i>kārōť.</i>	<i>karēť.</i>	<i>ka-pa.</i>
<i>maning</i> , be . . .	<i>marev.</i>	<i>mar.</i>	<i>marōť.</i>	<i>masuť.</i>	<i>ma-fa.</i>
<i>baning</i> , come . . .	<i>barev.</i>	<i>bar-ak.</i>	<i>barōť.</i>	<i>basuť.</i>	<i>ba-fa.</i>
<i>tinging</i> , give . . .	.....	<i>ēte.</i>	<i>ētōť.</i>	<i>tisut.</i>	<i>ti-fa.</i>
<i>tūling</i> , sit . . .	<i>tūlev.</i>	<i>tūl-tħ.</i>	<i>tūlōť.</i>	<i>tūsut.</i>	<i>tūlī-pa.</i>
<i>hining</i> , go . . .	<i>kāv.</i>	<i>hin.</i>	<i>kōť.</i>	<i>hināť.</i>	<i>hin-pa.</i>

Passive voice.—Formed by adding *ing* to the base and conjugating throughout. Thus, *khaning-ing*, to be seen; present *khaningiv-a*; future *khaning-ōť*; past *khaningōť*, etc.

Causals.—Formed by adding *ef* or *if* to the base and conjugating throughout. Thus, *rasefing*, to cause to come; present *rasefiv-a*; future *rasefōť*; past *rasefēť*, and so forth.

[No. 91.]

DRAVIDIAN FAMILY.

BRĀHŪĪ.

SPECIMEN I.

(KALAT, BALUCHISTAN.)

Bandagh-as-e irā mār assur. Ōftiān chunakā mār tenā bāwa-e
Man-one-to two sons were. Them-from the-younger son his father-to
 pārē ki, 'bāwah, mālān girā-as ki kanā bashkh marek, kane
said that, 'father, property-from thing-a which my share is, me-to
ēte.' Ō tenā kaṭiā-e ōfti-tō bashkh-kare. Bhāz dē
give.' *He his living them-with division-made. Many days*
 gidarengtavesur ki chunā mār tenā kull māle much-kare ō
passed-not-were that small son his all property together-made and
 murrō vaṭanase-āe mosāfire-āe hinā ō ēre tenā kull māle
far country-a-to journey-on went and there his all property
 ḥarāmanga kārēnte-aṭ gum-kare. Vakht-as ki ō kull māle tenā
forbidden works-with spend-made. Time-a that he all property his
 kharch karēsas hamō mulka-ṭi bhallō dukkāl-as tammā, ō ōd
spent had-made that country-in heavy famine-a fell, and he
 mukhtāj maresa-aṭ hinā. Gurā ō hinā ō ham-ē mulka-nā
needy becoming went. Afterwards he went out that country-of
 bandagh-ase-tō sangat mas. Hamō shaṣkh ōde tenā hūkamātā
man-one-with follower became. That person him his swine-of
 khvāfing-ki tenā daḡhāte-āe mōn tis. Ō khvashi-aṭ pachkhāti-aṭ ki
feeding-for his field-to presence gave. He gladly husks-with that
 hūkamāk kungurak tenā phide sēra karēka ō kas-as ōde
swine eating-were his belly satisfied was-making and person-a him-to
 girā-as titavaka. Vakht-as ki hōsha-āe bas, pārē ki,
thing-a was-not-giving. Time-a that sense-on came, said that,
 'akhkhadar kanā bāvah-nā naukarāte-ān arer ke ōft iragh bhāz
'how-many my father-of servants-from are that them-to bread much
 ē, ō ōfti-ān ziāte ham are, ō i bhīn-ān kahing-ṭi uṭ.
is, and them-from excess also is, and I hunger-from dying-in am.
 I bash mareva ō tenā bāvaghāe kāva ō ōde pāva ki, "ō
I standing become and my father-to go and him-to say that. "O

bāvah, i khudā-nā ō nā mōne-ṭi malāmat uṭ, ō dāsā i lāiq
father, I God-of and thy front-in blamed am, and now I worthy
 afaṭ ki kane nā mār pār. Kane tenā naukarāte-ān asiṭ
am-not that me thy son they-say. Me your-own servants-from one
 kah.”” Guṛā ō bash mas ō tenā bāvah-is bas.
make.”” Afterwards he upright became and his father-near came.
 Magar ō hannā bhāz murr as ki ōnā bāvah ōde khanā, ōnā
But he still very far was that his father him saw, his
 ḥālāe raḥam bas, tah dūdengā ōnā likhe-ṭi dūki shāghā
condition-on compassion came, then ran his neck-on hands put
 ō ōde buk halk. Mār tenā bāva-e pārē ki, ‘bāvah, i
and him-to kiss took. The-son his father-to said that, ‘father, I
khudā-nā gunahgār-ase uṭ ō nā mōn-ṭi ham gunahgār uṭ, ō
God-of sinner-a am and thy presence-in also sinner am, and
 dārān guḍ i lāiq affuṭ ki kane nā mār pār.
this-from after I worthy am-not that me thy son they-call.’
 Magar bāvah-tah tenā naukarāte pārē ki, ‘kull-ān jōvānangā
But the-father-his his servants-to said that, ‘all-from good
 pōshākāte hatibō ō ōde bērif-bō, dūṭi-tah challavas shābō
clothes bring-ye and him cause-to-put-on, hand-on-his ring-a put
 ō mōcharete nate-ṭi-tah ētibō. Babō ki dāsā āvār kunēn
and shoes feet-on-his give. Come that now together we-may-eat
 ō khvash marēn. Antae, ki kanā mār khaskas, ō phadāe
and merry may-become. Why, that my son dead-was, he again
 zindah mas; ō gōingāsas, ō khaningā. Ō ōfk khvash maresa
alive became; he lost-was, he was-found.’ And they merry becoming
 hinār.
 went.

Handā niyāma-ṭi ōnā bhallā mār tenā mulkāe asaka. Vakhtas ki
This time-at his elder son his land-in was. Time that
 ō bas ō urāghān khurk mas, nāchanā ō sāzanā tavāre
he came and house-from near became, dance-of and music-of sound
 bing. Naukarāte-ān asiṭe tavār-kare ō ḥarrifē ki, ‘dā kārēm-nā
heard. Servants-from one-to call-made and asked that, ‘this action-of
 ant mānā ē?’ Naukar ōde pārē ki, ‘nā ilum bassonē
what meaning is?’ The-servant him-to said that, ‘thy brother come-is
 ō nā bāvah bhallō mehmāne-as karēnē, antae, ki ō ōde durākḥ
and thy father great feast-a made-has, why, that he him whole
 jōre-at khanānē. Guṛā ō khafa mas ō tahe-ṭi hintav.
welfare-with seen-has.’ Then he angry became and inside went-not.
 Handā hitāe bāvah pēsh tammā ō ōde minnat kare. Ō
This word-at the-father out fell and him-to favour made. He

tenā bāvae jovāb tis ki, 'hur, i dākha sāl nā khizmate
his father-to answer gave that, 'see, I these-many years thy service
 karēnut, ō hech nā hukame pirghtanuṭ; magar nī gāhas
done-have, and any thy order broken-not-have; but thou time-a
 kane dagharas ham ti-taves ki i tenā dōstāti-tō majlis-as
me-to kid-a even gavest-not that I my-own friends-with feast-a
 karēta. Magar dāsā ki nā mār bassonē ki nā māle
might-make. But now that thy son has-come who thy property
 kinjerite-tō bāy tissonē, nī ōṛkī mehmāne-as karēnus.' Ō ō
harlots-with loss given-has, thou him-for feast-a made-hast.' And he
 ōde pārē ki, 'abā, nī har vakht kan-tō thud us, ō
him-to said that, 'O-son, thou all time me-with together art, and
 girā-as ki are kull nā ē. Dā munāsib as ki nan khvashī
thing-a that is all thine is. This proper was that we merry
 kēn ō khvash marēn; antae, ki nā ilum khask-as,
should-make and merry should-become; why, that thy brother dead-was,
 ō pēnd vār zindah mas; goingāsas, ō hāzīr ē.'
he another time alive became; lost-was, he present is.'

[No. 92.]

DRAVIDIAN FAMILY.

BRĀHŪI.

SPECIMEN II.

(KALAT, BALUCHISTAN.)

Dākān Gurgīnaghāe hinān. Murād khānnā shahr-ṭī hinān.
Here-from Gurgina-to we-went. Murād khān-of village-in we-went.

Ōkān gidāringān Adamzaitēkān hinān. Ōre ki hinān gurā ṣāhib
There-from we-passed Adamzai-from we-went. There that went then Sahib
 ō risāla ō risālānā ṣāhib ō i harsingān phadāe. Nanēkān
and cavalry and cavalry-of Sahib and I turned back. At-night
 Murād khān-nā shahr-ṭī masun. Pēnd-vār pagaghāe ṣāhib ō
Murād khān-of village-in we-were. Again morning-in Sahib and
 risālānā ṣāhib ō risāla zēn karēr ō Murraīnā shahrāe
cavalry-of Sahib and cavalry saddle made and Murrai-of village-to
 hinār. Ī ṣāhib-tō hintavaṭ. Sāhib kane handāre illā. Magar i
went. I Sahib-with went-not. Sahib me here left. But I
 bandaghātīān bingunūṭ ki ṣāhib Ḥasane kalkunē ō Tāmāse
men-from heard that Sahib Hasan arrested-has and Tāmās
 ō Murād khāne ham balkunē. Vakhṭ-as ki ṣāhib phadāe bas,
and Murād khān also arrested-has. Time that Sahib back came,
 i tenā khantiaṭ Ḥasane ō Murād khāne ō Tāmās khāne khānāt.
I my-own eyes-with Hasan and Murād khān and Tāmās khān saw.
 Ḥasane risālānā dū-ṭī tis. Ēlō irā kaidie nanā dū-ṭī tis.
Hasan cavalry-of hand-in gave. Other two prisoners our hand-in gave.
 Kaidik nanēkān nane pārēr ki, 'ṣāhib naneān hechrā harriṭav
Prisoners at-night us-to said that, 'the-Sahib us-from anything asked-not
 ō nane hēs.' Gurā ṣōb-tō ṣāhib rāhi mas ō
and us brought.' Then morning-in Sahib wayfarer became and
 Chichizai-ṭī bas. Vakhṭ-as ki shām mas Ḥasan-ki iragh
Chichizai-in came. Time-a that evening became Hasan-for bread
 hēsūr. Ham-ō iraghāte Jemadār Gohar khān-nā sovār bisēsas.
they-brought. Those breads Jamdār Gohar khān-of sovār had-baked.
 Ḥasan risāla-nā sovārte pārē ki, 'i iragh tenā kuneva, kaneān
Hasan cavalry-of sovārs-to said that, 'I bread own eat, me-from

murr mabō.' Sovāk Sik asur ō pārēr ki, 'Sāhib-nā hukam af
far become.' Sovārs Sikhs were and said that, 'Sahib-of order is-not
 ki nan murr maren.' Guṛā Ḥasan khafa mas ō iraghāte
that we far should-be.' Then Ḥasan angry became and breads
 jōa-tī biṭē. Nēm shafāe ki bingun mas arz karē ki,
stream-in threw. Half night-in that hungry became petition made that,
 'kane iragh itibō.' Guṛā sikāk iragh tisur, tah ō hamō iraghāte
'me-to bread give.' Then Sikhs bread gave, then he those breads
 kung. Guṛā ō-nā hāl avalān ham ganda mas.
ate. Then him-of condition first-from even bad became.

FREE TRANSLATION OF THE FOREGOING.

We went from here to Gurgina, and proceeded to Murād Khān's village. We started thence and went out from Adamzai. When we came there, the Sahib and the cavalry and the Sahib of the cavalry turned back. At night we were in Murād Khān's village. Again, in the morning, the Sahib and the cavalry Sahib and the cavalry saddled their horses and went to Murrai's village. I did not go with the Sahib. He left me here. But I learnt from the men that the Sahib had arrested Ḥasan, Tāmās, and Murād Khān. When the Sahib returned, I with my own eyes saw Ḥasan and Murād Khān and Tāmās Khān. The Sahib left Ḥasan with the cavalry, and handed the two other prisoners over to us. At night the prisoners said to us, 'the Sahib did not ask anything when he brought us.' In the morning the Sahib set out for Chichizai. At night bread was brought for Ḥasan. A sowar of the Jamdār Gohar Khān had baked it. Ḥasan said to the sowars of the cavalry that he wanted to eat the bread alone, and asked them to withdraw. The sowars were Sikhs, and they said, 'the Sahib's order is not to leave you.' Ḥasan then became angry and threw the bread into the river. Towards midnight he became hungry and asked for bread. The Sikhs gave him some, and he ate it. Afterwards he was at once taken ill.

[No. 93.]

DRAVIDIAN FAMILY.

BRĀHŪĪ.

SPECIMEN III.

(KARACHI.)

Ī Juma, mār Kamāl-nā, kās-nā gudām-nā jamadār Karāchi-nā
I Juma, son Kamāl-of, wool-of godown-of jamadār Karāchi-of
 tūlōksiyot. Qasam kunev pāv, handā-tūnā aulikō dēh bēg-nā
inhabitant-am. Oath I-do I-say, this-month first day evening-of
 pañj baja guḍ harch bēgārī asur, ōftin rōzu tisut. Ōftān
five striking after all coolies were, them-to wages I-gave. Them-from
 guḍ kās-nā gaṭrīs Ḥayāt khān-nā kūś-nā kirghān as, ī khanāt.
after wool-of bundle-a Ḥayāt khān-of shirt-of below was, I saw.
 Ī yakdam ō-nā jhārū halkuṭ. Ī pēn hichrā khantavaṭ. Ī
I at-once him-of search took. I other anything found-not. I
 padāe ōde gudām-nā sētāe darēt. Sēt pārē, ‘dā
afterwards him store-of chief-to brought. The-chief said, ‘this
 gunah-gāre pōlis chauki-tī dar, dārā firyād kar.’ Ī hamdun
culprit police station-in bring, him-on complaint make.’ I so
 karēt. Ī khanāt ōde Ḥākimā darē. Ḥākim pārē, ‘nī tenā
did. I saw him Ḥākim-to took. Ḥākim said, ‘thou thy-own
 bachāi-nā shāhadā tin-hatar.’ Ō tining katav. Ō nēt
defence-of witness give-bring.’ He to-give did-not-do. He at-last
 qabūldār mas, ‘ī tenā chunā-nā barzī-kin kās durzāsuṭ hafēsuṭ.’
admitter became, ‘I my-own child-of pillow-for wool stole took.’
 Ḥākim ōde bīs rūpai-nā dand-nā sazā tis.
Ḥākim him-to twenty rupees-of fine-of punishment gave.

FREE TRANSLATION OF THE FOREGOING.

I Juma, son of Kamāl, residing at Karachi, employed as a Jamedar at the wool stores, do state on solemn affirmation that on the first day of the current month after five o'clock in the evening when all the coolies had been paid their wages for the day, I found a bundle of wool concealed under Ḥayāt Khān's shirt. I at once searched the man's person, but found nothing else. I then took him to the Sēth of the godown and he

told me to take the culprit to the Police station and lodge a complaint against him. I did so and saw that the Policemen took him before a Magistrate ; the Magistrate then called on the accused for witnesses, which he was unable to produce, and finally he admitted that he was removing the wool clandestinely to make a pillow for his baby. The Magistrate punished him with a fine of R20.

SEMI-DRAVIDIAN DIALECTS.

Attention has already been drawn to the fact that several Dravidian tribes in the North have abandoned their original speech for some Aryan dialect. A good instance is the so-called Hal^{bi} which will, in this Survey, be dealt with in connexion with Marāṭhī. It is a mixed form of speech which has been strongly influenced by Marāṭhī and Chhattisgarhī.

In this place we shall give specimens of two similar dialects, as an appendix to the Dravidian family, in order to enable the student to recognize how thorough the influence of Aryan speech has been in such cases. The dialects in question are the so-called Ladhāḍī or Randhāḍī of Amraoti and the Bhariā dialect spoken in Narsinghpur and Chhindwara. According to information collected for the purposes of this Survey the number of speakers is as follows:—

Ladhāḍī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	2,122
Bhariā	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	330
															TOTAL	2,452

Both dialects have formerly been classed as Gōṇḍī. At the present day, however, they have become quite Aryanized.

The dialect of the Ladhāḍīs or Randhāḍīs of Amraoti is a dialect of the same kind as Hal^{bi}. Conjunctive participles often add a suffix *kanī* which can be compared with *kun* in Gōṇḍī; thus, *āi-kanī*, having come; *jāi-kanī*, having gone. On the whole, however, the dialect has no more anything to do with Gōṇḍī or with any other Dravidian form of speech, as will be seen from the specimen which follows:—

[No. 94.]

DRAVIDIAN FAMILY.

SEMI-DRAVIDIAN DIALECTS.

LADHĀPĪ.

(DISTRICT AMRAOTI.)

Ēkā mānsā-lā du turyā bhait. Ēk turā bāpā-lā bōlyā, 'bāwā,
 One man-to two sons were. One son the-father-to said, 'father,
 jō jingī-kī bāṭṇī āi ti malā dēnā.' Maṅg ō-lā bāṭṇī
 which property-of share comes that me-to give.' Then him-to division
 kar dēis. Maṅg thōḍā din-kani nānā turā sab jamā kari-
 making gave. Then few days-after the-younger son all together having-
 kani dūr dusryā mulkh-mā jāṭ lagyā, ākhin whāsan āpnā paisā
 made far other country-in going began, and there his money
 uṭhāi dāris. Maṅg tyān sab kharchī ḍālī-par unē
 spending threw. Then him-by all having-spent throwing-after that
 mulkh-mā badā kāl padyā. Kāl padyā-kani ō-lā aḍchan bhai.
 country-in big famine fell. Famine falling-after him-to difficulty became.
 Tab ō unē mulkh-mā 'ek mānsā-jabari rahyā. Unī tar ō-lā
 Then he that country-in one man-with stayed. Him-by then him
 dukar charāwal āpnē khēt-mā paṭhāis. Maṅg dukar-nī sāl khāi-upar
 swine to-feed his field-in was-sent. Then swine-of husks eating-on
 unē āpnē pēt bhari, asā ō-lā samjā whai. Maṅg u-lā
 him-by his belly was-filled, such him-to thought was. Then him-to
 kāi nakō dis. Maṅg ō sudhī-par āi-kani bōlyā, 'mōrā
 anything not-at-all gave. Then he sense-on having-come said, 'my
 bāp-kā kitik rōj-dār-sani bhakkam bhākar sē, bajar mī bhukī-nī
 father-of how-many servants-to much bread is, but I hunger-with
 mari gayā. Mī uṭhī-kani āpnē bāp-kōndi jāñ, ō-lā kahū,
 having-died went. I having-arisen my father-to will-go, him-to will-say,
 "arē bāpā, Dēw-kā āndhī urphāt kām karis, ō-kā sāmnē pāp kari.
 "O father, God-of against evil deed I-did, him-of before sin did.
 Abō pāsūn tōrā pōryā nōkō whāy. Āpnā ēkā rōj-dār-āsa rākhī dhar." "
 Now from thy son not-at-all am. Your one servant-like keeping keep."
 Maṅg uṭhī-kani āpnā bāp-kōndi gayā. Maṅg ō dūr sē itnā-mā
 Then having-arisen his father-near went. Then he far is that-in
 ō-kā bāp ō-lā dēkhī-kani kīv-āis. Ānkhī wō dawḍī-kani ō-kā
 his father him having-seen compassion-got. And he having-run his

galā-lā jhōvyā, jāi-kanī ō-kā mukā līs. Maṅg ō-kā pōryā bōlyā,
neck-to fell, having-gone his kiss took. Then his son said,

‘Dēwā-kō sāmne pāp karisū. Abō pāsūn tōrā pōryā nōkō whāy.’
‘God-of before sin I-did. Now from thy son not-at-all am.’

Bāpan chākṛā-lā kais, ‘śābūt āngrakhā lāi-kanī ō-lā
The-father-by servant-to was-said, ‘good cloth having-taken him-to

ghāl, ānkhī ō-kā hāt-mē mundī pāy-mō jōḍā ghāl. Apan khāi-kanī
put, and his hand-on ring foot-on shoe put. We having-eaten

khūs bhayāsū. Hā āmrā ṭuryā maryā bachyā, tō phirī-kanī jītā
merry will-become. This our son dead went, then again alive

bhayō. Wō hārpī gayā-tā, tō sāmpanyā. Maṅg wā khūs bhayā.
became. He lost gone-was, then was-found. Then they merry became.

Yā bakt-mā ō-kā badā ṭuryā khēt-mā hōtā. Maṅg wō gharākōnī
This time-at his big son field-in was. Then he house-near

āyā-par ō-nē bajā tar sunī-āya. Maṅg ēknī mānsā-lā bulāy-kanī
coming-on him-by music then heard-was. Then one man-to having-called

ōnē pusīs, ‘yā kāy sē?’ Wō-nā kahīs kī, ‘tōrā
him-by it-was-asked, ‘this what is?’ Him-by it-was-said that, ‘thy

bhāi āis, ānkhīn wō tōrā bāp-lā milyā sē. Ē-kā karitā
brother came, and he thy father-to met is. This-of for-the-reason

badā jēwan ō-nā kari-sē. Maṅg wō rāgē bhārī-kanī jāi-nī.
big feast him-by done-is. Then he anger-with being-filled went-not.

Ē-kā sāthī ē-kā bāp bāhīr āi-kanī. wō-lā samjāb lagyā. Pan
This-of for his father out having-come him to-entreat began. But

wō bāp-lā bōlyā kī, ‘dēkh bāwā, mī itnī baras tōrī chākri
he father-to said that, ‘see father, I so-many years thy service

karsawū, ānkhī tōrā hukūm nōkō mōḍī; tarū mī āpnā sōbtī-barōbar
did, and thy order not was-broken; still I my friends-with

khuśāl karū tyā ām-kō bakrā nakō dis. Jēnā tōrā
merry should-make by-thee me-to a-goat not was-given. Whom-by thy

paisā rāṇḍī-barōbar khāi dāris yā tōrā pōryā āyā, ō-kā sāngi
money harlots-with eating was-thrown this thy son came, his sake-for

baḍī paṅgat karīs. Maṅg ō-na ō-kā kais, ‘mōrā barōbar
big feast madest. Then him-by him-to it-was-said, ‘me with

yā ṭurā hamēsa sē, ānkhī yā sab jingī tōrī sē. Maṅg sukh
this son always is, and this all property thine is. But happiness

ānand karwā yā barābar sē; yā tōrā bhāi maryā hōtā, wō
joy to-make this proper is; this thy brother dead was, he

paltī-kanī jītā bhayā sē; wō hārpī gayā-tā, wō sāmpanyā-sē.
again alive become is; he lost gone-was, he found-is.’

The Bhariās are found in Narsinghpur and Chhindwara. In the latter district, however, the tribe is dying out, and no speakers have been returned at the last Census of 1901. Their number in Narsinghpur was estimated for this Survey at 330. At the last Census of 1901, 563 speakers have been returned.

AUTHORITY—

SCANLAN, C.,—*Notes on the Bharias. Indian Antiquary*, Vol. i, 1872, pp. 159 and f.

The Bhariās have probably once spoken a form of Gōṇḍī. The pronoun *hōrā*, he, is probably identical with Gōṇḍī *ōr*, he. Their dialect is, however, now a corrupt Bundēli.

Of the specimens which follow the first has been forwarded from Narsinghpur and the second from Chhindwara.

[No. 95.]

DRAVIDIAN FAMILY.

SEMI-DRAVIDIAN DIALECTS.

SPECIMEN I.

BHARĪĀ.

(NARSINGHPUR.)

Hurak dō chhāwā rah^{ra}ī. Hōrā-mē-sē halkā ap^{nā} dādā-sē
A-man-of two sons were. Them-in-from the-younger his-own father-to
 kah^{ra}, 'arē dādā, ghar-kē dhan-mē mōrā bātā hō mā-kā dēdā.' Phir
said, 'O father, house-of property-in my share may-be me-to give.' Then
 dādā-nē ap^{nā} dhan bātī dīhā. Tan^{kē} din pāchhū
the-father-by his-own property having-divided was-given. A-few days after
 halkā chhāwā ap^{nā} dhan lē-kē dūr dēs garā ūthī,
the-younger son his-own property taking distant country went having-arisen,
 aru gamār-panā-mē sab khōh-dihāy. Jab sab dhan barhā-garā hō dēs-mā
and debauchery-in all was-wasted. When all fortune spent-gone was country-in
 barā kāl paṛi-garā, arū ab bhūkhā mar^{nā} lag^{ra}. Tab hōrā kāhū
great famine falling-went, and now from-hunger to-die began. Then he some
 lōgā-kā har^{wā}hī kar^{nā} lag^{ra} aru hōrā-kā suar charānā rakhārī.
man-of the-office-of-a-ploughman to-do began and him swine to-feed kept.
 Hōrā suar-khānā khānē-sē ap^{nā} pēt bhar^{nā} lag^{ra}. Hurak lōgā kachhū
He swine-food eating-by his-own stomach to-fill began. Any man anything
 nāhī dēnā-lag^{ra}. Tab hōrā khab^{rī} bhīrā. Hurak kah^{nā} lag^{ra}, 'daīā,
not to-give-began. Then he sensible became. He to-say began, 'Oh,
 mōrā dādā-kā ghanā har^{wā}hā-kā khūb khāi lihan aur bachī-garā aru mōy
my father-of many servants-to much eating take and to-spare-went and I
 bhūkhā mar^{nā}-lag^{ra}. Ab mā ūthī dādā jōrē jāhū aru kahū,
from-hunger to-die-am-about. Now I arising father near will-go and will-say,
 "arē dādā, mā-nē tōrē saṅgā Bhag^{wā}n-kā pāp karāū; mā
"O father, me-by thee before God-of sin has-been-committed; I
 tōrā chhāwā kah^{nē} rārā nāhī rah^{ra}. Ap^{nā} har^{wā}hā-mā
thy son to-say worthy not remained. Thy-own servants-among
 ēk-lā samājāhē mā-kā rakhā-lā." Tab hōrā thārā-hō
one-to equal-considering me keep." Then he having-arisen
 garā aru ap^{nā} dādā thānā garā ūthī. Dādā-nē
went and his-own father near went arising. The-father-by
 dūrā-hūnē āwāchhā dēkhi-lihā. Hurē achchhā-karī, dauṛi-ke galā-mē
distance-from coming he-was-seen. Him pitying, running neck-on

jhūmī-gēra aru chūmhī. Tab chhāwā-nē kah^arā, 'arē dādā, maĩ-nē
falling-went and kissed-him. Then the-son-by it-was-said, 'O father, me-by
 tōrē saṅgā Bhagwān-kā pāp karrā; maĩ tōrā chhāwā kah^anē rārā
thee before God-of sin was-done; I thy son to-be-called worthy
 nāhī rah^arā.' Dādā-nā ap^anā har^awāhā-kā kahdis, 'asal asal
not remained.' The-father-by his-own servants-to it-was-said, 'good good
 urh^anā li āhō aru hō-rī pah^arā-dā. Ēk mūdi hurak hāth pah^arā-dā
clothes taking come and on-him put. One ring his hand-on put
 ēk pan^ahi jōrī pāw. Chalā sab^arā khājīnā aru khuṣī manārā. Yā
one shoes pair feet-on. Come all shall-eat and merry shall-be. This
 chhāwā janam-bhirā-hawā, hāth-sē hūnē-garā uṭhī-hōtā phirī mili-gīrā.
son has-been-born-again, hands-from lost-gone arising-was again was-found.'
 Īrā sabi khuṣī bhirē.
Then all merry became.

Barā chhāwā ōhī bakh^atā khētā-mē rah^arā. Lauṭike ghar-āti-bakh^atā
The-elder son that time field-in was. Returning house-coming-time
 hurē hūnē hallā nāch kudāi sun^arā. Har^awāhā-mā-sā ēk-lā
him-by from-a-distance noise dancing singing was-heard. Servants-in-from one
 chilādahā hurē pūchhē, 'yā kyā hā?' Hōrā hū-nē kah^arā, 'tōrā halkā
calling him asked, 'this what is?' He him-to said, 'thy younger
 bhāi āi-garā, aru tōrā dādā hurē asal palṭi-kērā khuṣī-bhirā khānā
brother come-is, and thy father his safe return-of merry-becoming feast
 dihā.' Yā sunī-ke khiṣāi-garā, aru ghar nāhī jāhū. Tab
has-given.' This hearing angry-he-became, and house-to not would-go. Then
 hōrā dādā bāhar nik^ali hurē pōṭi lag^arā. Chhāwā kah^arā, 'arē
his father outside coming him to-entreat began. The-son said, 'O
 dādā, dēkhis, bar^asō tōrī naukri karrā; kabhū tōrī kahī nī
father, see, years-for thy service I-did; ever thy sayings not
 tāl^arā; tū mā-kā kāū ēk-lā bhēr-kē chhāwā inām nī dihā
disobeyed; thou me-to ever one sheep-of young-one reward not gavest
 hō saṅg-sāthī saṅgā majā kar^arā. Par halkā chhāwā tōrā
that companions with feast might-make. But the-younger son thy
 dhan-rah^arā gamār-panā-mē urā-dihā jaisā palṭi-kērā ghar āi-gērā taisa
fortune-was riotous-living-in wasted-away as-soon-as returning home came so
 khawā-bāchhā." Dādā-nē gōṭ-karārā, "arē chhāwā, tū janam-
thou-gavest-a-feast." The-father-by the-reply-was-made, "O son, thou the-whole-
 bhar mōrā saṅgā rahis; jō dhan mōrāy sō dhan tōrāy. Yā
life me with livedest; which fortune mine-is that fortune thine-is. This
 halkā bhāi tōrā marrā garā, phirī jiy^arā; hōrā gamī-garā-hōtā,
younger brother thine dead went, again became-alive; he was-lost,
 phirī mili-gērā. Ab khūb khuṣī bhirā.
again has-been-found. Now very happy became.'

[No. 96.]

DRAVIDIAN FAMILY.

SEMI-DRAVIDIAN DIALECTS.

SPECIMEN II.

(DISTRICT CHHINDWARA.)

BHARIĀ.

Ēk janē-kē dō bēṭā rah^{ro}-hōnē. Aur chhōṭē bēṭā-nē dādā-sē
One man-of two sons were. And the-younger son-by father-to
 kahī ki, 'mōrā hisā āchhar sō dē-dahā.' Aur ō-nē ap^{na}
it-was-said that, 'my share may-be that give-away.' And him-by his-own
 dhan rah^{ro}-hōtā sō bāṭ diḥāy. Aur tanak dinā rah^{ra}-hōtay
fortune was that having-divided was-given. And a-few days remained
 sō ap^{na} dhan-sampat samat-libhāyē aur dūr dēs garā uṭhāy.
then his-own fortune-property together-took and distant country-to went arising.
 Aur dhan-sampat rah^{ra}-hōtam sō raṇḍi-bāji-mē ḍubāy diḥay. Aur jab
And the-fortune was that adultery-in squandering gave. And when
 sab ḍubāyē-dīday ū mul^{kah} barā akāl paḍ^{rāy}; aur garib huy-gārāy.
all had-been-wasted that country-in great famine fell; and poor he-became.
 Aur jāy-ke bhalē ād^{mī} ṭhanā milē-gārāy aur ō-nē, 'suwar charāyas-dēw^{na}
And going good man near joined-himself and him-by, 'swine food-to-give
 jā,' kah^{rāy}. Aur wah khuṣī rah^{ra}-hōtay suwar tō chhip^{lā} khāh-hōṭē
go,' it-was-said. And he pleased being-was swine which husks eating-were
 hōrī khāy-ke-hui. Sā bhī khānā nahī milārā hōtay. Aur
those-very having-eaten. That even food not to-be-got was. And
 jab akāl dhar^{rāy} hō kah^{rāy}, 'ōr mōrē dādā ṭhanē ghanā
when sense having-got became said, 'O my father near many
 naukar rah^{ra}-hōtay khāthai bhī aur kachhu bach^{rāy} bhī aur
servants live eat also and something is-saved also and
 hamē bhūkhā mar^{jē}-chhē. Ab maī uṭhū tō bāpā ṭhanā
we hunger-from dying-are. Now I will-arise then the-father near
 jāhū kahū, "dādā, Bhag^{wān}-chē pāp kar^{rāō}, kachhū tōrē pāp kar^{rāō};
will-go will-say, "father, God-of sin I-did, some thy sin did;
 aur ab maī aisā lāyak nē-hū ki tōrā bēṭā āykhōy, aur maī nōkar dhāi
and now I so worthy not-am that thy son may-be, and I servant like
 rahū." Aur uṭh^{rāy} aur bāp ṭhanā huīrāy. Aur jab dūr
will-live." And he-arose and father near went. And when far-off

rah^arāy-hōtāy dādā dekh^arāy aur kibirāy aur dōr^arāy-hōtāy ōr garē-sē
he-was the-father saw and took-pity-on-him and ran and neck-on
 chip^atī-gēray aur chūmā lirāy. Aur dādā-sē bēṭā-nē kah^arāy-hōtāy,
falling-went and kiss took. And the-father-to the-son-by it-was-said,
 ‘Bhag^awān-chē pāp kar^arāō aur kachhū tōrā pāp kar^arāō, aur aisā lāyak
‘God-of sin I-did and some thy sin I-did, and so worthy
 nē-hū ab ki torā bēṭā rah^atāō mōy.’ Bāp
not-I-am now that thy son I-may-remain I.’ The-father
 kah^arā-hōtāy ap^anē nauk^aran-sē, ‘achhā pōśāk lāwā aur pah^arāwā. Hāth-mē
said his-own servants-to, ‘good clothes bring and put-on-him. Hand-on
 mundi pah^arāwā aur pāw-mē pan^ahī; apan khātīb aur khuṣī-mē rah^ajān;
a-ring put and feet-on shoes; we will-eat and pleasure-in shall-live;
 mōy kah^arā-hōtāō, mōrā bēṭā marī gērāy-hōtāy, ab asal-hui
I saying-became, my son having-died gone-was, now alive-having-become
 gērāy; wuh gamī-gērāy hōtāy, sō mil-gērāy.’ Aur vē khuṣī huy-
went; he lost-gone was, he has-been-found.’ And they merry having-
 gay^arāy.
become-went.

Barā bēṭā khēt-mē rah^arāy-hōtāy. Jab ghar-kanē huirāy-hōtāy tō gānā
The-elder son field-in was. When house-near he-came then singing
 bajānā sun^ali-hāy. O-nē ap^anē nōkar-kō bul^arāy, ‘itā āō, rē, ap^anē
music he-heard. Him-by his-own servants was-called, ‘hither come, O, our-own
 ghar-mē kiyā gānā bajānā hōwā-chhar?’ Us-nē kah^arāy-hōtāy ki, ‘tōrā bhāi
house-in why singing music is-going-on?’ Him-by it-was-said that, ‘thy brother
 irā-āchhar aur tōrā dādā khūb khawārāy piyārāy, ki jītē jindgī-mē
come-is and thy father much caused-to-eat caused-to-drink, that alive possession-in
 milē-gārāy āy-ke.’ Aur wuh gussā hōy-gārāy aur bhitar nahī
he-has-been-found having-come.’ And he angry became and inside not
 ghus^arāy. Aur bāp bāhar irāy aur phir sam^ajhārāy. Aur ap^anē
entered. And the-father outside came and again entreated. And his-own
 dādā-sē kah^arārāy ki, ‘ham tōrī nōkarī bahut baras kar^arān aur tōrā
father-to he-said that, ‘I thy service many years have-done and thy
 hukm hamē-nē kab-hū nahī ṭāl^arān aur ham-lan ēk mēṭhē-kā bachchā
orders me-by ever not was-transgressed and me-to one goat-of young-one
 takād nahī dihē ki khāy-pī-ke dōs mili-ke rah^arān;
even not thou-gavest that eating-and-drinking friends with might-remain;
 aur tōrā bēṭā irāy, sō sab sampat raṇḍī-bāji-mē dūbāy-dihāy,
and thy son came, he all fortune adultery-in having-squandered-gave,
 tū khuṣī-mē kiyā jāphat-kar^arāy.’ Ō-nē kah^arāy, ‘bēṭā, hamēsā
thou pleasure-in to-do invitation-madest.’ Him-by it-was-said, ‘son, always
 rahisā mōy saṅgā; aur jō mōrā āy sō tōrā āy. It^anī man^aśā
thou-livedst me with; and which mine is that thine is. So-much desire

rah^ori-hōti mōri ki chēn-kar^anā aur khuśimē rah^anā, ki
was mine that merry-should-be-made and happiness-in should-live, that
 tōrā bhāi marī-gērā-hōtay, phir āvirāy-hōtāy; gamī-gērā-hōtā, sō
thy brother having-died-gone-was, again became-alive; lost-gone-was, then
 mili-gērā-hōtā.
has-been-found.'

LIST OF STANDARD WORDS AND PHRASES IN THE

English.	Tamil (Poona).	Korvi (Belgaum).	Kaikāḍī (Sholapur).
1. One . . .	Ondru, oru, ōr . . .	Oṇḍ	Vaṇḍa
2. Two . . .	Irāṇḍu, iru, ir . . .	Raṇḍ	Raṇḍa
3. Three . . .	Mūndru, mū, mu . . .	Mūḍ	Mūṇḍa
4. Four . . .	Nālu, or nāngu, nāl . . .	Nāl	Nāl
5. Five . . .	Eindu, eim	Añja	Āñj
6. Six . . .	Āru, aṟu	Āra	Āra
7. Seven . . .	Ēru, eṟu	Aga	Aga
8. Eight . . .	Etṭu, eṇ	Aṭṭa	Aṭṭa
9. Nine . . .	Onbadu	Ōmbidi	Vamdi
10. Ten . . .	Pattu	Patt	Patta
11. Twenty . . .	Irubadu	Raṇḍrappatt	Merda
12. Fifty . . .	Eimbadu	Añjarkappatt	Pannās
13. Hundred . . .	Nūru	Nūr	Nūr
14. I	Nān	Nā	Nān, nā
15. Of me . . .	Enṇuḍeiya	Nana	Nannāda
16. Mine . . .	Enṇadu	Nanada	Nannāda
17. We	Nām (<i>inclusive</i>), nāṅgaḷ (<i>exclusive</i>).	Nāga	Nāṅg
18. Of us . . .	Nammūḍeiya	Naṅgaḷada	Naṅglāda
19. Our	Nammūḍeiya	Naṅgaḷada	Naṅglāda
20. Thou . . .	Ni	Ni	Nin, nī
21. Of thee . . .	Unṇuḍeiya	Nina	Ninnāda
22. Thine . . .	Unṇadu	Ninada	Ninnāda
23. You	Niṅgaḷ	Niga	Niṅg
24. Of you . . .	Uṅgaḷuḍeiya	Niṅgaḷada	Niṅglāda
25. Your	Uṅgaḷuḍeiya	Niṅgaḷada	Niṅglāda

Malayālam.	Kanarese (Belgaum).	Kurukh (Palaman).
Oru	Ondu (n.), obba (masc. & fem.)	Oṇṭā, masc. ort . . .
Raṇḍu	Eraḍu (n.), ibbaru (masc. & fem.).	Eṇḍ, masc. & fem. irb .
Mūnnu	Mūru (n.), mūvaru (masc. & fem.)	Mūṇḍ, masc. & fem. nub .
Nālu	Nālku (n.), nālvaru (masc. & fem.)	Nākḥ, masc. & fem. naib .
Añju	Eidu (n.), eivaru (masc. & fem.)	Pañchē
Āru	Āru	Chhau (soyē)
Yēru	Ēlu	Sattē
Yetṭu	Eṭtu	Āṭh
Onbadu	Ombhattu	Nau
Pattu	Hattu	Dassē
Irupadu	Ippattu	Kūri
Ambadu	Aivattu	Pachās
Nūru	Nūru	Oṇḍ sai
Nān	Nānu	Ēn
Enṇe	Nanna	Enhai
Enṇedu	Nannadu	Enhai
Nāṇṇaḷ, nām	Nāvu	Ēm (exclusive); nām (incl.)
Nāṇṇaḷuḍe, nammūḍe	Namma	Emhai
Nāṇṇaḷuḍe, nammūḍe	Namma	Emhai
Ni	Ninu	Nin
Ninṇe	Ninua	Ninhai
Ninṇedu	Ninnadu	Ninhai
Niṇṇaḷ	Nivu	Nim
Niṇṇaḷuḍe	Nimma	Nimhai
Niṇṇaḷuḍe	Nimma	Nimhai

Malto.	Kui (Khondmals).	Gõṇḍī (Mandis).
Ort, õṇḍ-ond . . .	Ro(ṇḍi), eka . . .	Uṇḍi . . .
Iwr, õṇḍ-is . . .	Ri(ṇḍi), dui . . .	Raṇḍ . . .
Tin . . .	Muñji, tini . . .	Mūṇḍ . . .
Chār . . .	Nālgi, sāri . . .	Nālūṅ . . .
Pach . . .	Siṅgi, pāsu . . .	Saiyūṅ . . .
Chō . . .	Sajgi, sa . . .	Sārūṅ . . .
Sāt . . .	Odgi, sātu . . .	Yērūṅ . . .
Aṭ . . .	Ātu . . .	Āṭh (<i>other districts armur</i>)
Nō . . .	Na . . .	Nau (<i>other districts unmāk</i>)
Das . . .	Daśu . . .	Das or pad . . .
Kōpy-ond . . .	Kaḍē . . .	Bīs . . .
Aṇai kōṛi . . .	Ri kaḍidaśu . . .	Pachās . . .
Pach kōṛi . . .	Pāsu kaḍi . . .	Saikrā (<i>other districts nūr</i>)
Ēn . . .	Ānu . . .	Nannā . . .
Eṅg-kiṭh . . .	Nāi . . .	Nāvā . . .
Eṅg-kiṭh . . .	Nāndē . . .	Nāvā . . .
Ēm (<i>exclusive</i>), nām (<i>inclusive</i>). . .	Āmu . . .	Mammāt (<i>other districts āmōṭ</i>). . .
Em-kiṭh . . .	Māi . . .	Māvā . . .
Em-kiṭh . . .	Māndē . . .	Māvā . . .
Nin . . .	Inu . . .	Immā . . .
Niṅg-kiṭh . . .	Niī . . .	Nivā . . .
Niṅg-kiṭh . . .	Nindē . . .	Nivā . . .
Nim . . .	Iru . . .	Immāt . . .
Nim-kiṭh . . .	Miī . . .	Mivā . . .
Nim-kiṭh . . .	Mindē . . .	Mivā . . .

LANGUAGES OF THE DRAVIDIAN FAMILY.

Telugu.	Brāhūi (Kalāt).	English.
Okati	Asit	1. One.
Reṇḍu	Iraṭ	2. Two.
Mūḍu	Musiṭ	3. Three.
Nālugu	Chār	4. Four.
Ayidu	Pañ	5. Five.
Āru	Shash	6. Six.
Yeḍu	Haft	7. Seven.
Yenimidi	Hash	8. Eight.
Tommidi	Noh	9. Nine.
Padi	Dah	10. Ten.
Iruvai	Bist	11. Twenty.
Yābhai	Pañjāh	12. Fifty.
Nūru	Ṣad	13. Hundred.
Nēnu	Ī	14. I.
Nā	Kanā	15. Of me.
Nādi	Kanā	16. Mine.
Mēmu (<i>exclusive of the person addressed</i>), manamu (<i>inclusive</i>)	Nan	17. We.
Mā, mana	Nanā	18. Of us.
Mādi, manadi	Nanā	19. Our.
Nīvu	Ni	20. Thou.
Ni	Nā	21. Of thee.
Nidi	Nā	22. Thine.
Mīru	Num	23. You.
Mi	Numā	24. Of you.
Midi	Numā	25. Your.

English.	Tamil (Poona).	Korvi (Belgaum).	Kaikāḍī (Sholapur).
26. He	Avan	Āva	Āu
27. Of him	Avanūḍeiya	Āvan	Avanāda
28. His	Avanūḍeiya	Āvan	Avanāda
29. They	Avargaḷ	Avga, Āga	Āuṅg
30. Of them	Avargaḷūḍeiya	Agaḷ	Āuṅḷād
31. Their	Avargaḷūḍeiya	Agaḷ	Āuṅḷād
32. Hand	Kei	Kai	Kai
33. Foot	Padam	Kāl	Kāl
34. Nose	Mūku	Mūka	Mūka
35. Eye	Kaṇa	Khaṇṇa	Kanna
36. Mouth	Vāyi	Vāyi	Vai
37. Tooth	Pallu	Pell	Pella
38. Ear	Kādu	Śavi	Svai
39. Hair	Mayir	Magara	Magri
40. Head	Talei	Teli	Thāli, talkāi
41. Tongue	Nāku	Nālgi	Nak
42. Belly	Vayaru	Varag	Vārga
43. Back	Mudugu	Benn	Benna
44. Iron	Irumbu	Khabbin	Lōkaṇḍa
45. Gold	Pon	Baṅgār	Baṅgāra
46. Silver	Velli	Valli	Tsāndi
47. Father	Tagappanār	Āvu	Gāv
48. Mother	Tāyār	Āmma	Gāmma
49. Brother	Anṇan (elder), tambi (younger).	Anṇa (elder), tambi (younger).	Tembi
50. Sister	Akkāl (elder), taṅgachchi (younger).	Akka (elder), taṅgāi (younger).	Taṅgāi
51. Man	Maṇḍan	Manusu	Urāpai
52. Woman	Stiri	Vārāti	Urti

Malayālam.	Kanarese (Belgaum).	Kurukh (Palaman).
Avan	Avanu	Ās
Avanṇe	Avana	Ās-gahi
Avanṇe	Avana	Ās-gahi
Avar	Avaru	Ār
Avaruḍo	Avara	Ār-gahi
Avaruḍo	Avara	Ār-gahi
Kai	Kei	Khekkhā
Kāl	Pāda or kālu	Khed
Mūkku	Mūgu	Mūi
Kaṇṇu	Kaṇṇu	Khann
Vāyi	Bāyi	Bai
Pallu	Hallu	Pall
Chevi	Kivi	Khebdā
Talamuḍi, rōmam	Kūdalū	Chuṭṭi
Tala	Tale	Kukk
Nāva	Nālige	Tatkā
Vayaṇa	Hoṭṭe	Kāl
Muduga	Bennu	Med
Irimba	Kabbina	Pannā
Pon	Bhangāra	Sonā
Velli	Belli	Rupā
Achchhan	Tande	Bābā, embas (<i>my father</i>)
Amma	Tāyi	Ayō, ingyō (<i>my mother</i>)
Sahōdaran ; annan (<i>elder</i>)	Appa (<i>elder</i>), (<i>younger</i>). tamma	Bhāi
Peññal ; akka (<i>elder</i>)	Akka (<i>elder</i>), (<i>younger</i>). taṅgi	Inṅṛi (<i>my sister</i>)
Āl, purushan	Manushya	Āl
Stri	Heṅgasu	Āli

Malto.	Kui (Khondmala).	Gōṇḍī (Mandla).
Āh	Ēbāñju, (ēāñju) . . .	Ōr
Ahekiṭh	Tāi	Ōnā
Ahekiṭh	Tāndē	Ōnā
Ā-saber or āwer	Ēbāru, (ēāru, etc.) . . .	Ōrk
Ā-saber-kiṭh	Ēbārdi	Ōrā, ōrkṇā
Ā-saber-kiṭh	Ēbārdi	Ōrā, ōrkṇā
Tetuṭh	Kāgu, kāju	Kai
Qeḍ-chaptāṭh (<i>sole of the foot</i>).	Pātkā	Kāl
Musoth	Muṅḡeli	Mussōr
Qanuṭh	Kānu	Kan
Toroṭh	Sudā	Tuḍḍi
Paluṭh	Pālkā	Pal
Qeṭhwuṭh	Kriu	Kavi
Taliṭh	Leñjā	Chuṭṭi
Qukuṭh	Tlāu	Tallā
Tartēṭh	Bāṅḡosi	Vañjēr
Purāṭh	Tuṭu	Pir
Qoqēṭh	Bēta	Murchul
Lohaṭh	Luhā	Kachchī
Sonāṭh	Sunā	Sunnō
Chandiṭh	Dārbā, rupā	Chāndi
Abba	Ābā, tāñji	Dādāl
Ayya	Iyā	Dāi
Baya	Dādā (<i>elder</i>), tāṁēsā (<i>younger</i>).	Tammur
Bāyith	Bāi (<i>elder</i>), āṅgi (<i>younger</i>)	Didi
Mur̥se	Lōku, mn̄shēñju	Mārsāl
Peliṭh	Āsā	Ār

Telugu.	Brāhūi (Kalat)	English.
Vāḍu	Ē, or ō	26. He.
Vāni	Ē-nā, or ō-nā	27. Of him.
Vānidi	Ē-nā, or ō-nā	28. His.
Vāru, vāṇḍlu	Ēfk, or ōfk	29. They.
Vāri, vāṇḍla	Ēftā, or ōftā	30. Of them.
Vāridi, vāṇḍladi	Ēftā, or ōftā	31. Their.
Cheyi	Dū	32. Hand.
Kālu, pādamu	Nat	33. Foot.
Mukku	Bāmus	34. Nose.
Kannu	Khan	35. Eye.
Nōru	Bā	36. Mouth.
Pallu	Dandān	37. Tooth.
Chevi	Khaf	38. Ear.
Vepṭruka	Puzhah	39. Hair.
Tala	ṭum	40. Head.
Nāluka	Doi	41. Tongue.
Kaḍupu	Piḍ, or phiḍ	42. Belly.
Bennu	Bhaj	43. Back.
Inumu	Āhin	44. Iron.
Baṅgāramu	Khīsun	45. Gold.
Vepḍi	Zar	46. Silver.
Tapḍri	Bāvah	47. Father.
Talli	Lummah	48. Mother.
Tammuḍu, anna	Īlum	49. Brother.
Chelle, akka	Īr	50. Sister.
Manishi	Bandagh	51. Man.
Āḍadi	Za'ifah	52. Woman

English.	Tamil (Poona).	Korvi (Belgaum).	Kaikāḍi (Sholapur).
53. Wife . . .	Peṇḍadi . . .	Khuliṣi . . .	Kuliṣi . . .
54. Child . . .	Piḷḷai . . .	Guṇṭ . . .	Guṇṭi . . .
55. Son . . .	Kumāraṇ . . .	Mavu . . .	Gōva . . .
56. Daughter . . .	Kumārtti, magal . . .	Maga . . .	Peṅgir . . .
57. Slave . . .	Aḍime . . .	Gulām . . .	.....
58. Cultivator . . .	Payiridugiravaṇ . . .	Vallāgu . . .	Kvāllayā . . .
59. Shepherd . . .	Idēiyaṇ, mēyppaṇ . . .	Kurbād . . .	Dhangarād . . .
60. God . . .	Kaḍavuḷ . . .	Dēvar . . .	Dēvri . . .
61. Devil . . .	Piṣāṣu . . .	Dāvū . . .	Pei . . .
62. Sun . . .	Śūriyaṇ . . .	Pōda . . .	Phōd . . .
63. Moon . . .	Chandiraṇ . . .	Chandrām . . .	Nyalāv . . .
64. Star . . .	Nachchattiram . . .	Chukyaṅg . . .	Chukkyā . . .
65. Fire . . .	Neruppu . . .	Nerpa . . .	Nyarp . . .
66. Water . . .	Taṇṇir . . .	Tenni . . .	Tenni . . .
67. House . . .	Viḍu . . .	Ūḍa . . .	Ūṭ . . .
68. Horse . . .	Kudirei . . .	Kudri . . .	Khudri . . .
69. Cow . . .	Paṣu . . .	Ākḷ . . .	Ākaḷ . . .
70. Dog . . .	Nāy . . .	Khavāl . . .	Nāy . . .
71. Cat . . .	Pūṇai . . .	Pūni . . .	Phūni . . .
72. Cook . . .	Śēval . . .	Savk . . .	Kōgi . . .
73. Duck . . .	Peṇḍarā . . .	Padaka . . .	Badak . . .
74. Ass . . .	Kaṇḍei . . .	Kadi . . .	Khedi . . .
75. Camel . . .	Oṭṭei . . .	Vaṇṭi . . .	Vāṇṭi . . .
76. Bird . . .	Paṇavei . . .	Hakki . . .	.....
77. Go . . .	Pō . . .	Hō . . .	Hō . . .
78. Eat . . .	Tinnu . . .	Tinnu . . .	Tinna . . .
79. Sit . . .	Uṭkāru . . .	Ukkā . . .	Kvāni . . .

Malayālam.	Kanarese Belgaum.	Kurokh (Palaman).
Bhāryya	Henḍati	Mukkā
Kuṭṭi	Kūsu	Kḥadd
Magan	Maga	Endas (my son) . .
Magal	Magalu	Endā (my daughter) .
Cheṛuman	Dāsa	Savki, jōkh
Kṛishivalan	Sāguvaligāra	Chāsā
Āṭṭugāran	Kuruba	Gaḍrā
Deivam	Dēvaru	Dharmē
Pisācha	Devva	Nāḍ
Sūryan	Sūrya or hottu	Bipi
Chandran	Chandra	Chandō
Nakshatram	Chikke	Binkō
Ti	Beṅki	Chich
Vellam	Niru	Amm
Kuḍi	Mane	Eṛpā
Kudira	Kudure	Ghōrō
Ā	Ākalu	Gāy
Nāy	Nāyi	Allā
Pūchcha	Bekku	Berkhā
Pūvaṅgōṛi	Huñja	Kokrō
Bāttu	Bātukōḷi	Gere
Karuda	Katte	Gadhā
Oṭṭagam	Oṇṇe	Uṇṇ
Pakshi	Hakki	Oṛā
Pō(ga)	Hōgu	Kalā
Tinnuga	Tinnu	Mō'hā
Iri	Kūḍru	Okkā

Malto.	Kui (Khondmala).	Gõṇḍī (Mandla).
Dānith	Kḍuā	Māyḷ
Maḡeh	Miḍā	Chhavvā
Enḡadeh	Mrieñju	Marri
Enḡadith	Mrāu	Miār
Golām	Āliā	Gulām
.....	Chāsāḡātāñju	Kisān
Goaleh	Gāuḍēñju	Garriyāl
Gosayith	Roṭāpēnu	Bhagvān
Buteth	Osurēñju	Śaitān
Bēruth	Belāpēnu	Suryāl
Bilpuṭh	Ḍāñjupēnu	Chandāl
Biṇḍkeṭh	Sukā	Juniyā
Chichuṭh	Nāni	Kis
Amuth	Sirō, kākēri	Yēr
Aḍath	Iḍu	Rōn
Goroṭh	Goḍā	Kōṛā
Ōyuth	Koḍi	Ṭāli
Aleth	Nakuḍi	Nai
Bergeth	Mēō	Bilāl
Qēr-laṅgath	Ṭadrā koju	Gugōri
Batakeṭh	Honso	Badak
Gada-goroṭh	Goḍo	Gadhāl
Uṭeth	Ōṭo	Ūṇṭ
Pujuth	Poṭā	Piṭṭe
Kāla	Sālmū	Han
Lapet, moḡet	Tinmu	Tin
Oka	Kokmu	Uddā

Telugu.	Brāhūi (Kālat).	English.
Peṇḍlāmu . . .	Arvat . . .	53. Wife.
Pilla . . .	Chūchah . . .	54. Child.
Kumāruḍu, koḍuku . .	Mār . . .	55. Son.
Kumārte . . .	Masir . . .	56. Daughter.
Naukaru . . .	Mō . . .	57. Slave.
Kāpu . . .	Zamindār, bazghar . .	58. Cultivator.
Gollavāḍu . . .	Shomān . . .	59. Shepherd.
Dēvuḍu . . .	Khudā . . .	60. God.
Dayyamu . . .	Shaitān . . .	61. Devil.
Sūryuḍu . . .	Dē . . .	62. Sun.
Chandruḍu . . .	Tūbē . . .	63. Moon.
Tsukka . . .	Istār . . .	64. Star.
Aggi, agni . . .	Kbākhar . . .	65. Fire.
Nillu . . .	Dir . . .	66. Water.
Illu . . .	Urā . . .	67. House.
Gurramu . . .	Hulli . . .	68. Horse.
Āvu . . .	Dagi . . .	69. Cow.
Kukka . . .	Kuchak . . .	70. Dog.
Pilli . . .	Pishī . . .	71. Cat.
Pundzu . . .	Bāngō . . .	72. Cock.
Badaku . . .	Hañj . . .	73. Duck.
Gāḍide . . .	Bish . . .	74. Ass.
Loṭṭipitta . . .	Huch . . .	75. Camel.
Pakshi . . .	Chuk . . .	76. Bird.
Pō . . .	Hin . . .	77. Go.
Tinu . . .	Kun . . .	78. Eat.
Kūrtsuṇḍu . . .	Tūlṭh . . .	79. Sit.

English.	Tamil (Poona).	Korvi (Belgaum).	Kaikāḍi (Sholapur).
80. Come	Vā	Vā	Vā
81. Beat	Aḍi	Aḍi	Iḍḍa
82. Stand	Nillu	Yeddnīl	Nil
83. Die	Śāvu	Sāg	Sāg
84. Give	Koḍu	Kuḍa	Ta
85. Run	Ōḍu	Ōḍa	Ōḍa
86. Up	Mēlē	Mēnk, mēni	Mini
87. Near	Arugē	Sane, jyāṭi	Kiṭṭa
88. Down	Kiṛē	Dika	Dhik
89. Far	Tūram	Dūr	Thūr
90. Before	Muṇ	Munni	Paḷi
91. Behind	Piṇpu	Parka	Phārgi
92. Who	Yār	Yār	Yāu
93. What	Enṇa	Enta, yānda	Midā
94. Why	Ēṇ	Yātka	Mitka
95. And	Um	Matt	Ān
96. But	Āṇāl	Ānāka	Pan
97. If	Āl (<i>a verbal suffix</i>)	Ka . . . . .	.....
98. Yes	Ām	Hāma	Hā
99. No	Illei	Illa	Illā
100. Alas	Eiyō	Ayyō	Iḡad-iḡad
101. A father	Oru tagappanār	Ortū āvu	Gāv
102. Of a father	Oru tagappanāruḍeiya	Ortū āvan	Gāunād
103. To a father	Oru tagappanārakku	Ortū āvank	Gāunk
104. From a father	Oru tagappanāriḍamirunda	Ortū āvuṇḍ	Gāun kiṭṭuṇḍā
105. Two fathers	Irāṇḍu tagappanārgaḷ	Rāṇḍēr āvanāga	Rāṇḍ gāv
106. Fathers	Tagappanārgaḷ	Āvanāga	Gāv

Malayālam.	Kanarese (Belgaum).	Kurukh (Palaman).
Variga, vā	Bā	Barā
Aḍi	Baḍi	Lau'a
Nillu, nil	Nillu	Ij'a
Chāga	Sāyu	Khē'a
Koḍu, tā	Koḍu	Chi'a
Ōḍuga	Ōḍu	Boṅgā
Mēl	Mēle	Mēyā
Aḍukke	Hattara	Heddē
Kir	Kelage	Kiyā
Dūra	Dūra	Gechhā
Munbe	Munde	Mundbhārē
Pinnālē	Hinde	<u>Khokhā</u>
Āi	Yāru	Nē
Endu	Ēnu	Endrā
Endukoṇḍu, endinnu	Yāke	Endergē
Um	Mattu	Aur, darā
Ēngilum	Ādare	Mudā
Ēngil	Re (<i>a suffix</i>)	Yadi
Ade	Haudu or ahudu	Hā, ha'i
Illa	Illa or alla	Mal'a
Kashṭam	Ayyō	Hairē
Achchhan	Obba tandeyu	Orot bābā
Achchhanṇe	Obba tandeya	Orot bābas-gahi
Achchhannu	Obba tandege	Orot bābas-gē
Achchhanilninnu	Obba tandeyinda	Orot bābas-guṣṭi
Raṇḍu achchhanmār	Ibbaru tandegaḷu	Enḍ bābar
Achchhanmār	Tandegaḷu	Bābar

Malto.	Kui (Khondmala).	Gõṇḍī (Mandla).
Bara	Bāmu	Varā
Baja	Sāhāmu, nhumu	Jim
Ila	Nilmu	Nillā
Kecha	Sāmu	Sāyā
Chiya	Simu	Tarā, sīm
Boṅga	Piñjāmu	Vittā
Mechē	Miō	Parrō
Atgc, bahano	Soḍi	Pōrin, jōre
Pisti	Sāiṭi	Siri
Geche	Durā	Lakk
Agdu	Muhūtā	Munne
Qoq	Betoṭi	Pijjā
Nēreh	Umbāē	Bōr, fem. bad
Indru	Ināri, inā	Bad, bāl, bārān
Indrik	Ināki	Bāri
Ado	Oṭē	Ani
Je	Gē	Pē
Jadi	Ēkā (a suffix)	Jō
Ō ō	A	Ingē, ingō
Mala	Āē, siḍē	Hille
Aya re, ene aya re	Oho	Hāy
Abba	Ro ābā	Dādāl
Abbaki	Ro ābāri	Dādānā
Abba bahak	Ro ābārki	Dādān
Atta bahante	Ābā-bāhā-ṭākā	Dādātāl
I wr abbar	‘Ri ābā	Raṇḍ dādālōr
Abba saber	Ābā gulē	Dādālōr

Telugu.	Brāhūi (Kalat).	English.
Rā	Bar	80. Come.
Koṭṭu	Khalth	81. Beat.
Niṭṣuṇḍu	Salah	82. Stand.
Tsāvu	Kah	83. Die.
Iyyi	Ēti, ēte	84. Give.
Urku	Dūding	85. Run.
Midiki	Burza	86. Up.
Daggira	Khurk	87. Near.
Kindiki	Shēf	88. Down.
Dūramu	Murr	89. Far.
Mundaṭa	Mōne-ṭi, mōn-ān	90. Before.
Venuka	Pade-ṭi, padān	91. Behind.
Yevaḍu	Dār	92. Who.
Yēmi	Ant	93. What.
Yenduku	Antae	94. Why.
Iṅka	Ō	95. And.
Gāni	Magar	96. But.
-tē (added to the past verbal participle).	Agar	97. If.
Avunu	Hō	98. Yes.
Lēdu	Nah āhā	99. No.
Ayyo	Hai hai armān	100. Alas.
Tapḍri	Bāvah	101. A father.
Tapḍri	Bāvah-nā	102. Of a father.
Tapḍri-ki	Bāva-e	103. To a father.
Tapḍri-daggiri-nañchi	Bāvagh-ān	104. From a father.
Iddaru tapḍru-lu	Irā bāvah	105. Two fathers.
Tapḍru-lu	Bāvaghāk	106. Fathers.

English.	Tamil (Poona).	Korvi (Belgaum).	Kaikāḍī (Sholapur).
107. Of fathers . . .	Tagappanārgaḷuḍeiya . . .	Āvanāḡl	Gāvaṅḡlād
108. To fathers . . .	Tagappanārgaḷukku . . .	Āvanāḡlka	Gāvaṅḡlak
109. From fathers . . .	Tagappanārgaḷiḍattilirindu . . .	Āvanāḡlvuṇḍ	Gāvaṅḡla-kiṭṭuṇḍā
110. A daughter . . .	Oru kumārtti	Ort maga	Peṅger
111. Of a daughter . . .	Oru kumārttiyinuḍeiya . . .	Ort magaḷda	Peṅgeryād
112. To a daughter . . .	Oru kumārttikku	Ort magaḷka	Peṅgerk
113. From a daughter . . .	Oru kumārttiḍamirundu . . .	Ort magaḷuṇḍ	Peṅger-kiṭṭuṇḍā
114. Two daughters . . .	Iraṇḍu kumārttiḡaḷ	Raṇḍēr heṇa makk	Raṇḍa peṅger
115. Daughters	Kumārttiḡaḷ	Heṇa makk	Peṅger
116. Of daughters . . .	Kumārttiḡaḷuḍeiya	Heṇa makkḷa	Peṅgeryāṅḡlād
117. To daughters . . .	Kumārttiḡaḷukku	Heṇa makkḷka	Peṅgeryāṅḡlak
118. From daughters . . .	Kumārttiḡaḷiḍamirundu . . .	Heṇa makkḷvuṇḍ	Peṅger-kiṭṭuṇḍā
119. A good man	Nallavaṇ	Ortu chhalū manusu	Nalla urāpāy
120. Of a good man . . .	Nallavaṇ	Ortu chhalū manusūna	Nalla urāpnād
121. To a good man . . .	Nallavaṇukku	Ortu chhalū manusūnk	Nalla urāpunk
122. From a good man . . .	Nallavaṇiḍamirundu	Ortu chhalū manusūṇḍ	Nalla urāpun-kiṭṭuṇḍā
123. Two good men . . .	Iraṇḍu nalla maṇidargaḷ	Raṇḍēr chhalū manasara	Raṇḍa nallayā urāyā
124. Good men	Nalla maṇidargaḷ	Chhalū manasara	Nallayā urāyā
125. Of good men	Nalla maṇidargaḷuḍeiya	Chhalū manasūra	Nalla urāpunāṅḡlād
126. To good men	Nalla maṇidargaḷukku	Chhalū manasūrka	Nalla.urāpāṅḡlak
127. From good men . . .	Nalla maṇidargaḷiḍar irundu	Chhalū manasūruṇḍa	Nalla urāpāsai-kiṭṭuṇḍā
128. A good woman . . .	Nallavaḷ	Orti chhalū vārāti	Nallād urti
129. A bad boy	Keṭṭa peiyaṇ	Ortu kaṭṭ āmḷ-guṇṭi	Vaiṭṭ igarū
130. Good women	Nalla istirigaḷ	Chhalū vārātyāṅga	Nallayā urtyā
131. A bad girl	Oru keṭṭa penpillai	Orti kaṭṭ pāṅḡr-guṇṭi	Vaiṭṭ gubli
132. Good	Nalla	Chhalū	Nallād
133. Better	Avanukku nalla (<i>better than he</i>).	Kitā chhalū . . . . .	.....

Malayālam.	Kanarese (Belgaum).	Kurukh (Palamau).
Achchhanmāruḍe . . .	Tandegaḷa . . .	Bābar-gahi . . .
Achchhanmārkku . . .	Tandegaḷige . . .	Bābar-gē . . .
Achchhanmārilnina . . .	Tandegaḷinda . . .	Bābar-gustī . . .
Magal . . .	Obba magalu . . .	Orot eṇḍā . . .
Magaluḍe . . .	Obba magala . . .	Orot eṇḍā-gahi . . .
Magalkku . . .	Obba magalige . . .	Orot eṇḍā-gē . . .
Magalilnina . . .	Obba magalinda . . .	Orot eṇḍā-gustī . . .
Raṇḍu magaluḷ . . .	Ibbaru heṇṇu makkaḷu . . .	Eṇḍ eṇḍā . . .
Magaluḷ . . .	Heṇṇu makkaḷu . . .	Eṇḍā-baggar . . .
Magaluḷuḍe . . .	Heṇṇu makkaḷa . . .	Eṇḍā-baggar-gahi . . .
Magaluḷalkku . . .	Heṇṇu makkaḷige . . .	Eṇḍā-baggar-gē . . .
Magaluḷalilnina . . .	Heṇṇu makkaḷinda . . .	Eṇḍā-baggar-gustī . . .
Oru nalla manushyan . . .	Obba oḷḷe manushyanu . . .	Orot bēs ālas . . .
Nalla manushaṇṇe . . .	Obba oḷḷe manushyana . . .	Orot bēs ālas-gahi . . .
Nalla manushyanu . . .	Obba oḷḷe manushyanige . . .	Orot bēs ālas-gē . . .
Nalla manushyanil-ninna . . .	Obba oḷḷe manushyaninda . . .	Orot bēs ālas-gustī . . .
Raṇḍu nalla manushyar . . .	Ibbaru oḷḷe manushyaru . . .	Eṇḍotā bēs ālar . . .
Nalla manushyar . . .	Oḷḷe manushyaru . . .	Bēs ālar . . .
Nalla manushyarūḍe . . .	Oḷḷe manushyara . . .	Bēs ālar-gahi . . .
Nalla manusharkku . . .	Oḷḷe manushyarige . . .	Bēs ālar-gē . . .
Nalla manushyarilnina . . .	Oḷḷe manushyarinda . . .	Bēs ālar-gustī . . .
Nallavaḷ . . .	Obba oḷḷe heṇḡasu . . .	Orot bēs āli . . .
Chitta āṇḡuṭṭi . . .	Obba keṭṭa huḍuga . . .	Orot luchecha kukkos . . .
Nalla strigaḷ . . .	Oḷḷe heṇḡasaru . . .	Bēs ālir . . .
Chitta peṇḡuṭṭi . . .	Obba keṭṭa huḍigi . . .	Luchecha kuko'e . . .
Nalladu . . .	Chalō . . .	Bās . . .
Adhikam nalladu . . .	Hechchu chalō . . .	Ādinti bēs . . .

Malto.	Kui (Khondmals).	Gōṇḍī (Mandla).
Abba saber-ki . . .	Ābārdi . . .	Dādālōrnā . . .
Abba sabar-bahak . . .	Ābārki . . .	Dādālōrun, dādālōrkun . . .
Abba saberinte . . .	Ābār-bāhā-ṭākā . . .	Dādālōr-sē . . .
Pel maqoṭh . . .	Mrāu roṇḍe . . .	Miyār . . .
Pel maqoki . . .	Mrāundi . . .	Miyārtā . . .
Pel maqo bahak . . .	Mrāuki . . .	Miyān, miyārtun . . .
Pel maqo bahante . . .	Mrāuni bāhā-ṭākā . . .	Miyārtāl . . .
Iwr eṅgader . . .	Ri mrāu . . .	Raṇḍ miyāhk . . .
Eṅgad bagter . . .	Mrāuskā . . .	Miyāhk . . .
Eṅgad bagterki . . .	Mrāuskāndi . . .	Miyāhknā . . .
Eṅgad bagteri bahak . . .	Mrāuskāniki . . .	Miyāhkun . . .
Eṅgad bagteri bahante . . .	Mrāuskāni bāhāṭākā . . .	Miyāhknāl . . .
Ort ēṇu maleh . . .	Ro nēgi lōku . . .	Bhalō māṛsāl . . .
Ort ēṇu maleki . . .	Ro nēgi lōkuri . . .	Bhalō māṛsānā . . .
Ort ēṇu mal bahak . . .	Ro nēgi lōkuki . . .	Bhalō māṛsān . . .
Ort ēṇu mal bahante . . .	Ro nēgi lōku bāhā-ṭākā . . .	Bhalō māṛsānāl . . .
Iwr ēṇu maler . . .	Ri nēgi lōku . . .	Raṇḍ bhalō māṛsālk . . .
Ēṇu maler . . .	Gulē nēgi lōku . . .	Bhalō māṛsālk . . .
Ēṇu malerki . . .	Gulē nēgi lōkurdi . . .	Bhalō māṛsālkknā . . .
Ēṇu maleri bahak . . .	Gulē nēgi lōkurki . . .	Bhalō māṛsālkun . . .
Ēṇu maleri bahante . . .	Gulē nēgi lōku bāhā-ṭākā . . .	Bhalō māṛsālkknāl . . .
Ort ēṇu peliṭh . . .	Ro nēgi āsāmāi . . .	Bhalō ār . . .
Ort bāna maqeh . . .	Ro ṛoi mnehē-miḍā . . .	Burō pēṛgāl . . .
Ēṇu peler . . .	Nēgi āsāmāiskā . . .	Bhalō āsk . . .
Ort bāna maqiṭh . . .	Ro ṛoi āsā-miḍā . . .	Burō pēṛgi . . .
Ēṇu . . .	Nēgi; nēgāñju; nēgāri . . .	Bēs, bhalō . . .
Aṭhente ēruth . . .	.....	Nakkā bēs . . .

Telugu.	Brāhūi (Kalat).	Englieh.
Tapdru-la . . .	Bāvaghātā . . .	107. Of fathers.
Tapdru-la-ku . . .	Bāvaghāte . . .	108. To fathers.
Tapdru-la-daggiri-nuñchi .	Bāvaghātān . . .	109. From fathers.
Kumārte . . .	Masiṛ-as . . .	110. A daughter.
Kumārte . . .	Masiṛ-nā . . .	111. Of a daughter.
Kumārte-ku . . .	Masiṛ-e . . .	112. To a daughter.
Kumārte-daggiri-nuñchi .	Masiṛ-ān . . .	113. From a daughter.
Iddaru kumārte-lu . . .	Irā masiṛ . . .	114. Two daughters.
Kumārte-lu . . .	Masink . . .	115. Daughters.
Kumārte-la . . .	Masintā . . .	116. Of daughters.
Kumārte-la-ku . . .	Masinte . . .	117. To daughters.
Kumārte-la-daggiri-nuñchi	Masintiān . . .	118. From daughters.
Mañchivādu . . .	Jomānō bandagh-as .	119. A good man.
Mañchivāni . . .	Jomānāngā bandagh-nā .	120. Of a good man.
Mañchivāni-ki . . .	Jomānāngā bandaghe .	121. To a good man.
Mañchivāni-daggiri-nuñchi	Jomānāngā bandaghān .	122. From a good man.
Iddaru mañchivāru . . .	Irā jomānō bandagh .	123. Two good men.
Mañchivāru . . .	Jomānāngā bandaghāk .	124. Good men.
Mañchivāri . . .	Jomānāngā bandaghātā .	125. Of good men.
Mañchivāri-ki . . .	Jomānāngā bandaghāte .	126. To good men.
Mañchivāri-daggiri-nuñchi	Jomānāngā bandaghātān .	127. From good men.
Mañchidi . . .	Jomānō za'ifa-as . . .	128. A good woman.
Cheḍḍa chinnavādu . . .	Gandaō mār-as . . .	129. A bad boy.
Mañchi strilu . . .	Jomānāngā za'ifaghāk .	130. Good women.
Cheḍḍa āḍapilla . . .	Gandaō masiṛ-as . . .	131. A bad girl.
Mañchidi . . .	Jomān, sharr . . .	132. Good.
Dāni kapṭe mañchidi . . .	Jomāntir, shartir . . .	133. Better.

English.	Tamil (Poona).	Korvi (Belgaum).	Kaikāḍī (Sholapur).
134. Best . . .	Avargaḷilum nalla . . .	Ellā kitā chhalū . . .	.....
135. High . . .	Uyarnda . . .	Etr . . .	Vāsk . . .
136. Higher . . .	Avanukku uyarnda . . .	Kitā etr . . .	.....
137. Highest . . .	Avargaḷilum uyarnda . . .	Ellā kitā etr . . .	.. ...
138. A horse . . .	Kudirei . . .	Oṇḍē kudri . . .	Ghaṇḍ khudri . . .
139. A mare . . .	Peṇ kudirei . . .	Oṇḍē paṭ-kudri . . .	Phaṭṭad khudri . . .
140. Horses . . .	Kudireigaḷ . . .	Kudryāṅg . . .	Khudryāṅg . . .
141. Mares . . .	Peṇ kudireigaḷ . . .	Paṭ kudryāṅg . . .	Phaṭ khudryāṅg . . .
142. A bull . . .	Māḍu . . .	Oṇḍē māḍ . . .	Māṭ . . .
143. A cow . . .	Paśu . . .	Oṇḍē ākḷ . . .	Ākaḷ . . .
144. Bulls . . .	Māḍugaḷ . . .	Māḍāṅg . . .	Māṭgā . . .
145. Cows . . .	Paśukkaḷ . . .	Ākḷāṅg . . .	Ākalgā . . .
146. A dog . . .	Nāy . . .	Oṇḍē khavāl . . .	Nai . . .
147. A bitch . . .	Peṇ nāy . . .	Oṇḍē paṭ-khavāl . . .	Nai . . .
148. Dogs . . .	Nāygaḷ . . .	Khavālaṅg . . .	Nāyaṅg . . .
149. Bitches . . .	Peṇ nāygaḷ . . .	Paṭ khavālaṅg . . .	Nāyaṅg . . .
150. A he goat . . .	Oru āḍu . . .	Oṇḍē hōṭa . . .	Āṭ . . .
151. A female goat . . .	Oru peṇ āḍu . . .	Oṇḍē paṭ-āḍa . . .	Āṭ . . .
152. Goats . . .	Āḍugaḷ . . .	Āḍāṅg . . .	Āṭgā . . .
153. A male deer . . .	Oru āṇ mān . . .	Oṇḍē yaḷḷi chigari . . .	Gaṇḍāl . . .
154. A female deer . . .	Oru peṇ mān . . .	Oṇḍē paṭ-chigari . . .	Phaṭ-māre . . .
155. Deer . . .	Mān . . .	Chigaryāṅg . . .	Marri . . .
156. I am . . .	Nān irukkiṇṇ . . .	Nā igarē . . .	Nā igari . . .
157. Thou art . . .	Ni irukkiṇṇāy . . .	Ni igarā . . .	Nin igarā . . .
158. He is . . .	Avan irukkiṇṇ . . .	Ava igarū . . .	An igarū . . .
159. We are . . .	Nāngaḷ irukkiṇṇ . . .	Nāga igarō . . .	Nāṅg igar . . .
160. You are . . .	Niṅgaḷ irukkiṇṇgaḷ . . .	Niga igarāga . . .	Niṅg igrāṅg . . .

Malayālam.	Kanarese (Belgaum).	Kurukh (Palamau).
Erṛavum nalladu . . .	Ellakkū mēlu . . .	Hurminti bēs . . .
Uyara	Ettara	Mechhā
Adhikam uyara . . .	Hechchu ettara . . .	Ādinti mechhā . . .
Erṛavum uyara . . .	Ellakkū ettara . . .	Hurminti mechhā . . .
Āṇ kudira	Ondu kudure	Oṇṭā ghōṛō
Peṇ kudira	Ondu heṇṇu kudure . . .	Oṇṭā ghurī
Āṇ kudiragaḷ	Kuduregaḷu	Ghōṛō guṭhi
Peṇ kudiragaḷ	Heṇṇu kuduregaḷu . . .	Ghurī guṭhi
Kāḷa	Ondu hōri (or ettu) . . .	Oṇṭā sāṇḍh
Paṣu	Ondu ākaḷu	Oṇṭā gāy
Kāḷagaḷ	Hōrigaḷu	Sāṇḍh guṭhi
Paṣukkaḷ	Ākaḷugaḷu	Gāy guṭhi
Nāy	Ondu nāyi	Oṇṭā allā
Paṭṭi	Ondu heṇṇu nāyi . . .	Oṇṭā kuṭi allā
Nāykkal	Nāyigaḷu	Allā guṭhi
Paṭṭigaḷ	Heṇṇu nāyigaḷu . . .	Kuṭi allā guṭhi
Vellāḍa	Ondu hōḷi	Oṇṭā bokā (bokrā ēṛā) . .
Peṇ vellāḍa	Ondu āḍu or mēke . . .	Oṇṭā (buṛhi) ēṛā . . .
Āḍugaḷ	Āḍugaḷu or mēkegaḷu . .	Ēṛā-guṭhi
Āṇ mān	Ondu gaṇḍu chigari . . .	Oṇṭā māk
Peṇ mān	Ondu heṇṇu chigari . . .	Oṇṭā maḍi māk
Māngaḷ	Chigarigaḷu	Māk guṭhi
Nān āgunnu	Nānu iddēne	Ēn ra'dan
Ni āgunnu	Ninu iddi	Nin ra'dai
Avan āgunnu	Avanu iddāne	Ās ra'das
Nāṇṇaḷ āgunnu	Nāvu iddēve	Ēm ra'dam
Niṇṇaḷ āgunnu	Nivu iddiri	Nim ra'dar

Malto.	Kui (Khondmals).	Gōṇḍi (Mandla).
Goṭente eṛuṭh . . .	Dēhā nēgi . . .	Sabtāl bēs . . .
Mechge . . .	Ḍēngā . . .	Ūñchō . . .
Ado mechge . . .	.....	Nakkā ūñchō . . .
Goṭente mechge . . .	Dēhā ḍēngā . . .	Sabtāl ūñchō . . .
Maqond goṛoṭh . . .	Ro porā goṛā . . .	Kōṛā . . .
Maqond ḍaḍi goṛoṭh . . .	Ro tāli goṛā . . .	Ghuriyā . . .
Goro gahṇḍiṭh . . .	Porā gōṛāngā . . .	Kōṛān . . .
Ḍaḍi goro gahṇḍiṭh . . .	Tāli gōṛāngā . . .	Ghuriyān . . .
Sanḍeth . . .	Ro soṇḍo koḍi . . .	Kondā . . .
Maqond ōyuṭh . . .	Ro tāli koḍi . . .	Tāli . . .
Sanḍe gahṇḍiṭh . . .	Gulē soṇḍo koḍiṅgā . . .	Kondān . . .
Ōyu gahṇḍiṭh . . .	Gulē tāli koḍiṅgā . . .	Tālin . . .
Maqond aleṭh . . .	Ro porā nākuri . . .	Nai . . .
Maqond ḍaḍi aleṭh . . .	Ro tāli nākuri . . .	Sitṭi . . .
Al gahṇḍiṭh . . .	Gulē porā nākuriṣkā . . .	Naik . . .
Al ḍaḍi gahṇḍiṭh . . .	Gulē tāli nākuriṣkā . . .	Sitṭiṅg . . .
Maqond bokṛa ēṛoṭh . . .	Ro porā oḍā . . .	Bukrāl . . .
Ēṛ ḍaḍiṭh . . .	Ro tāli oḍā . . .	Yēṭi . . .
Ēṛ gahṇḍiṭh . . .	Gulē oḍāṅgā . . .	Yēṭiṅg . . .
Bokṛa chañjuṭh . . .	Ro porā sitāli . . .	Harnā . . .
Ḍaḍi chañjuṭh . . .	Ro tāli sitāli . . .	Harni . . .
Chañjuṭh . . .	Sitāli . . .	Harank . . .
Ēn ḍokin . . .	Ānu māi . . .	Nannā āndōnā . . .
Nin ḍokne . . .	Inu māñji . . .	Immā āndōni . . .
Āh ḍokih . . .	Ēbāñju māñēñju . . .	Ōr āndōr . . .
Nām ḍokit, ōm ḍokim . . .	Amu mānāmu . . .	Mammāṭ āndōm . . .
Nim ḍokner . . .	Iru māñjēru . . .	Immāṭ āndir . . .

Telugu.	Brāhūl (Kalat).	English.
Anniṭi-mīda mañchidi	Kull-ān jomān	134. Best.
Yettu	Burz	135. High.
Dāni kaṇṭe yettu	Burztir	136. Higher.
Anniṭi-mīda yettu	Kullān burz	137. Highest.
Oka moga gurramu	Nariān	138. A horse.
Oka āḍa gurramu	Mādiān	139. A mare.
Moga-gurramu-lu	Nariānk	140. Horses.
Āḍa-gurramu-lu	Mādiānk	141. Mares.
Oka yeddu	Kharās	142. A bull.
Oka āvu	Ḍagi	143. A cow.
Yeḍlu	Kharāsk	144. Bulls.
Āvulu	Ḍagik	145. Cows.
Oka moga kukka	Kuchak	146. A dog.
Oka āḍa kukka	Miṇḍ	147. A bitch.
Moga kukka-lu	Kuchakāk	148. Dogs.
Āḍa kukka-lu	Miṇḍāk	149. Bitches.
Oka moga mēka	Mat	150. A he goat.
Oka āḍa mēka	Hēṭ	151. A female goat.
Mēka-lu	Hēṭk	152. Goats.
Jiṅka	Nar-āsk	153. A male deer.
Irri	Mādah-āsk	154. A female deer.
Jiṅka-lu	Kbazzm	155. Deer.
Nēnu unnānu	Ī arēṭ, or nṭ	156. I am.
Niṇu unṇāvu	Ni arēs, or us	157. Thou art.
Vāḍu unnāḍu	Ō arē, or ē	158. He is.
Mēmu unnāmu	Nan arēn, or un	159. We are.
Miru unnāru	Num arērē	160. You are.

English.	Tamil (Poona).	Korvī (Belgaum).	Kaikāḍī (Sholapur).
161. They are . . .	Avargaḷ irukkirārgaḷ . . .	Avga igarāga . . .	Āuṅg igrāṅg . . .
162. I was . . .	Nāṇ irundēṇ . . .	Nā indē . . .	Nā indi . . .
163. Thou wast . . .	Ni irundāy . . .	Ni indā . . .	Ni indā . . .
164. He was . . .	Avāṇ irundāṇ . . .	Ava indū . . .	Āu indū . . .
165. We were . . .	Nāṅgaḷ irundōm . . .	Nāga indo . . .	Nāṅg indū . . .
166. You were . . .	Niṅgaḷ irundirgaḷ . . .	Niga indāga . . .	Niṅg indāṅg . . .
167. They were . . .	Avargaḷ irundārgaḷ . . .	Avga indāga . . .	Āuṅg indāṅg . . .
168. Be . . .	Iru . . .	Āga . . .	Āga . . .
169. To be . . .	Irukka . . .	Āgark . . .	Āgrād . . .
170. Being . . .	Irukkirā . . .	Āgat . . .	....
171. Having been . . .	Irundu . . .	Āgi . . .	Āgi . . .
172. I may be . . .	Nāṇ irukkalām . . .	Nā āgaba . . .	.....
173. I shall be . . .	Nāṇ iruppēṇ . . .	Nā āgare . . .	Nā ikarī . . .
174. I should be . . .	Nāṇ irukka-vēṇḍum . . .	Nā āgarda . . .	.....
175. Beat . . .	Aḍi . . .	Aḍi . . .	Iḍḍi . . .
176. To beat . . .	Aḍikka . . .	Aḍikka . . .	Iḍrād . . .
177. Beating . . .	Aḍikkirā . . .	Aḍs-kōt . . .	Iḍḍi . . .
178. Having beaten . . .	Aḍittu . . .	Aḍasa . . .	Iḍḍi . . .
179. I beat . . .	Nāṇ aḍikkirēṇ . . .	Nā aḍikēri . . .	Nā iḍḍāki . . .
180. Thou beatest . . .	Ni aḍikkirāy . . .	Ni aḍikērā . . .	Ni iḍḍākā . . .
181. He beats . . .	Avāṇ aḍikkirāṇ . . .	Ava aḍikērū . . .	Āu iḍḍākū . . .
182. We beat . . .	Nāṅgaḷ aḍikkirōm . . .	Nāga aḍikērō . . .	Nāṅg iḍḍākū . . .
183. You beat . . .	Niṅgaḷ aḍikkirirgaḷ . . .	Niga aḍikērā(ga) . . .	Niṅg iḍḍākāṅg . . .
184. They beat . . .	Avargaḷ aḍikkirārgaḷ . . .	Avga aḍikērā(ga) . . .	Āuṅg iḍḍākāṅg . . .
185. I beat (<i>Past Tense</i>) . . .	Nāṇ aḍittēṇ . . .	Nā aḍise . . .	Nā iḍnē . . .
186. Thou beatest (<i>Past Tense</i>). . .	Ni aḍittāy . . .	Ni aḍasā . . .	Ni iḍnā . . .
187. He beat (<i>Past Tense</i>) . . .	Avāṇ aḍittāṇ . . .	Ava aḍasū . . .	Āu iḍnū . . .

Malayālam.	Kanarese (Belgaum).	Kurukh (Palaman).
Avar āgunnu . . .	Avaru iddāre . . .	Ār ra'nar . . .
Ñān āyi, or āy-irunnu (and so throughout).	Nānu iddenu . . .	Ēn ra'achkan . . .
Ni āyi . . .	Ninu iddi . . .	Nin ra'achkai . . .
Avan āyi . . .	Avanu iddanu . . .	Ās ra'achas . . .
Ñāññāñ āyi . . .	Nāvu iddevu . . .	Ēm ra'achkam . . .
Niññāñ āyi . . .	Nivu iddiri . . .	Nim ra'achkar . . .
Avar āyi . . .	Avaru iddaru . . .	Ār ra'achar . . .
Āguga . . .	Āgu or iru . . .	Ra'ā . . .
Āguga . . .	Āguvadu or iruvadu . . .	Ra'nā . . .
Āgunna . . .	Āgutta . . .	Ra'ar-ki . . .
Āyi . . .	Āgi . . .	Ra'ar-ki . . .
.....	Nānu āga bahudu . . .	Ēn ra'ā ondan . . .
Ñān āgum . . .	Nānu āguvenu . . .	Ēn ra'on . . .
.....	Nānu āgatakkaddu . . .	Ēngā ra'nā chāhī . . .
Adikkuga . . .	Hoḍe . . .	Lau'ā . . .
Adikkuga, adippān . . .	Hoḍeyalikke . . .	Lau'nā . . .
Adikkunna . . .	Hoḍeyutta . . .	Lau'num . . .
Adichchu . . .	Hoḍedu . . .	Lau'ar-ki . . .
Ñān adikkunnu . . .	Nānu hoḍeyuttēne . . .	Ēn laudan . . .
Ni adikkunnu . . .	Ninu hoḍeyutti . . .	Nin laudai . . .
Avan adikkunnu . . .	Avanu hoḍeyuttāne . . .	Ās laudas . . .
Ñāññāñ adikkunnu . . .	Nāvu hoḍeyuttēve . . .	Ēm laudam . . .
Niññāñ adikkunnu . . .	Nivu hoḍeyuttīri . . .	Nim laudar . . .
Avar adikkunnu . . .	Avaru hoḍeyuttāre . . .	Ār launar . . .
Ñān adichchu . . .	Nānu hoḍedenu . . .	Ēn lauchkan . . .
Ni adichchu . . .	Ninu hoḍedi . . .	Nin lauchkai . . .
Avan adichchu . . .	Avanu hoḍedanu . . .	Ās lauchas . . .

Malto.	Kui,(Khondmala).	Gōpdi (Mandla).
Āwer dōkner	Ēbāru mānēru	Ōrk āndurk
Ēn dōkken	Ānu māsē	Nannā mattōnā
Nin dōkke	Inu māsi	Immā mattōni
Āh dōkyah	Ēbāñju māsēñju	Ōr mattōr
Nām dōkket, ēm dōkkem	Āmu māsēmu	Mammāt mattōram
Nim dōkker	Iru māsēru	Immār mattōriṭ
Āwer dōkyar	Ēbāru māsēru	Ōrk mattōrk
Mena	Mānmu	Ām
Dokno	Mānbātāngi	Āyānā
Dokne	Mānāri	Āsi
Dokke	Ājā mānāri	Āsi-kun
Ēn dōkin bano	Ānu ābā-muī	Nannā āyākā
Ēn dōken	Ānu āī	Nannā āyikā
Ēn dōkner	Ānu ājā duī	Nannā āsi mattōnā
Baja	Sāhāmu, uhumu, kosmu	Jim
Bajoti	Sāhāppātingā	Jiyānā
Bajetā	Sāhāppā	Jitāl
Eajke	Sāhāppā mānāri	Jisi-kun
Ēn bajin	Ānu sāhī	Nannā jiyēnā
Nin bajne	Inu sāhādi	Immā jiyēni
Āh bajih	Ēbāñju sāhānēñju	Ōr jiyēr
Nām bajit, ēm bajim	Āmu sāhānāmu	Mammāt jiyēram
Nim bajner	Iru sāhādēru	Immār jiyēriṭ
Ār bajner	Ēbāru sāhānēru	Ōrk jiyēr
Ēn bajken	Ānu uhā-(mā)sē	(Nannā jītān)
Nin bajke	Inu uhā-māsi	(Immā jiti)
Āh bajyah	Ēbāñju uhā-māsēñju	(Ōr jitor)

Telugu.	Brāhūi (Kalat).	English.
Yāru unnāru, avi unnavi .	Ōfk arēr	161. They are.
Nēnu unṭini	Ī assuṭ	162. I was.
Nīvu unṭivi	Ni assus	163. Thou wast.
Vāḍu unḍenu	Ō as	164. He was.
Mēmu unṭimi	Nan assun	165. We were.
Mīru unṭiri	Num assurē	166. You were.
Vāru unḍiri, or unḍenu .	Ōfk assur	167. They were.
Unḍu	Marak	168. Be.
Unḍuṭa	Maniṅ	169. To be.
Unṭu	Marisa-aṭ	170. Being.
Unḍi	Marōk	171. Having been.
Nēnu unḍavafatsunnu .	Ī marēv	172. I may be.
Nēnu unṭānu	Ī marōṭ	173. I shall be.
Nēnu unḍa-valenu . . .	Ī masuṭa	174. I should be.
Koṭṭu	Khalṭh	175. Beat.
Koṭṭuṭa	Khalliṅ	176. To beat.
Koṭṭutu	Khalisa-aṭ	177. Beating.
Koṭṭi . . . .	.....	178. Having beaten.
Nēnu koṭṭutānu	Ī khaliva	179. I beat.
Nīvu koṭṭutāvu	Ni khalēsa	180. Thou beatest.
Vāḍu koṭṭutāḍu	Ō khalek	181. He beats.
Mēmu koṭṭutāmu	Nan khalēna	182. We beat.
Mīru koṭṭutāru	Num khalerē	183. You beat.
Vāru koṭṭutāru	Ōfk khalera	184. They beat.
Nēnu koṭṭinānu, or koṭṭitini	Ī khalkuṭ	185. I beat (<i>Past Tense</i>).
Nīvu koṭṭināvu, or koṭṭitivi	Ni khalkus	186. Thou beatest (<i>Past Tense</i>).
Vāḍu koṭṭināḍu, or koṭṭenu	Ō khalk	187. He beat (<i>Past Tense</i>).

English.	Tamīl (Poona).	Korvī (Belgaum).	Kaikāḍī (Sholapur).
188. We beat (<i>Past Tense</i>)	Nāṅgaḷ aḍittōm	Nāga aḍasō	Nāṅg iḍnū
189. You beat (<i>Past Tense</i>)	Niṅgaḷ aḍittirgaḷ	Niga aḍasāga	Niṅg iḍnāṅg
190. They beat (<i>Past Tense</i>)	Avargaḷ aḍittārgaḷ	Avga aḍasāga	Āṅṅg iḍnāṅg
191. I am beating	Nāṅ aḍittu-konḍirukkireṅ	Nā aḍisikonḍ igarē	Nā iḍḍātiri
192. I was beating	Nāṅ aḍittu-konḍ-irundēṅ	Nā aḍisikonḍ indē	Nā iḍḍāndi
193. I had beaten	Nāṅ aḍittu irundēṅ	Nā aḍisindi	Nā iḍḍindi
194. I may beat	Nāṅ aḍikkalām	Nā aḍiba . . . .	.....
195. I shall beat	Nāṅ aḍippōṅ	Nā aḍikirē	Nā iḍi (<i>or aḍa-kiri, etc.</i>)
196. Thou wilt beat	Ni aḍippāy	Ni aḍikirā	Ni iḍrā
197. He will beat	Avan aḍippāṅ	Āva aḍikirū	Ān iḍrō
198. We shall beat	Nāṅgaḷ aḍippōm	Nāga aḍikirō	Nāṅg iḍrō
199. You will beat	Niṅgaḷ aḍippirgaḷ	Niga aḍikirāga	Niṅg iḍrāṅg
200. They will beat	Avargaḷ aḍippārgaḷ	Avga aḍikirāga	Āṅṅg iḍrāṅg
201. I should beat	Nāṅ aḍikka-vēṇḍum	Nā aḍikirda . . . .	.....
202. I am beaten	Aḍikkappaḍugirēṅ	Nā aḍapis-konḍa igarē . . . .	.....
203. I was beaten	Aḍikkappaṭṭēṅ	Nā aḍapis-konḍa indē . . . .	.....
204. I shall be beaten	Aḍikkappaḍuvēṅ	Nā aḍapisāṅgarē . . . .	.....
205. I go	Nāṅ pōgirēṅ	Nā hōgārē	Nā hōgāki
206. Thou goest	Ni pōgirāy	Ni hōgārī	Ni hōgākā
207. He goest	Avan pōgirāṅ	Āva hōgārū	Ān hōgākū
208. We go	Nāṅgaḷ pōgirōm	Nāga hōgārō	Nāṅg hōgākū
209. You go	Niṅgaḷ pōgirirgaḷ	Niga hōgārā(ga)	Niṅg hōgākāṅg
210. They go	Avargaḷ pōgirārgaḷ	Avga hōgārā(ga)	Āṅṅg hōgākāṅg
211. I went	Nāṅ pōṇēṅ	Nā hōnē	Nā hōni
212. Thou wentest	Ni pōṇāy	Ni hōnā	Ni hōnā
213. He went	Avan pōṇāṅ	Āva hōnū	Ān hōnū
214. We went	Nāṅgaḷ pōṇōm	Nāga hōnō	Nāṅg hōnū

Malayālam.	Kanarese (Belgaum).	Kurukh (Palamau).
Ñaṇṇaḷ aḍichechu . . .	Nāvu hoḍedevu . . .	Ēm lauchkam . . .
Niṇṇaḷ aḍichechu . . .	Nīvu hoḍediri . . .	Nim lauchkar . . .
Avar aḍichechu . . .	Avaru hoḍedaru . . .	Ār lauchar . . .
Ñān aḍikkunnuḍu . . .	Nānu hoḍeyuttidēne . . .	Ēn lau'ā-lagdan . . .
Ñān aḍikkug-āy-irunnu . . .	Nānu hoḍeyuttiddenu . . .	Ēn lau'ā-lakkan . . .
Ñān aḍichchirunnu . . .	Nānu hoḍediddenu . . .	Ēn lauchkan (bē'dan) . . .
.....	Nānu hoḍeya bahudu . . .	Ēn lau'ā oḍdan . . .
Ñān aḍikkum . . .	Nānu hoḍeyuvēnu . . .	Ēn lau'on . . .
Ni aḍikkum . . .	Nīnu hoḍeyuvi . . .	Nim lau'oe . . .
Avan aḍikkum . . .	Avanu hoḍeyuvanu . . .	Ās lau'os . . .
Ñaṇṇaḷ aḍikkum . . .	Nāvu hoḍeyuvevu . . .	Ēm lau'om . . .
Niṇṇaḷ aḍikkum . . .	Nīvu hoḍeyuviri . . .	Nim lau'or . . .
Avar aḍikkum . . .	Avaru hoḍeyuvaru . . .	Ār lau'or . . .
.....	Nānu hoḍeyatakkaddu . . .	Ēngā lau'nā chāhi . . .
Ñān aḍikkappēdunnu . . .	Nānu hoḍesikoḍiddēne . . .	Ēn laurdan . . .
Ñān aḍikka-ppetṭu . . .	Nānu hoḍesikoḍenu . . .	Ēn laurkan ra'achkan . . .
Ñān aḍikkappēdum . . .	Nānu hoḍesikoḷlūvenu . . .	Ēn lauro'on . . .
Ñān pōgunnu . . .	Nānu hōguttēne . . .	Ēn kādan . . .
Ni pōgunnu . . .	Nīnu hōgutti . . .	Nin kādai . . .
Avan pōgunnu . . .	Avanu hōguttāne . . .	Ās kādas . . .
Ñaṇṇaḷ pōgunnu . . .	Nāvu hōguttēve . . .	Ēm kādam . . .
Niṇṇaḷ pōgunnu . . .	Nīvu hōguttiri . . .	Nim kādar . . .
Avar pōgunnu . . .	Avaru hōguttāre . . .	Ār kānar . . .
Ñān pōyi . . .	Nānu hōḍenu . . .	Ēn kēkan . . .
Ni pōyi . . .	Nīnu hōḍi . . .	Nin kēkai . . .
Avan pōyi . . .	Avanu hōḍanu . . .	Ās kēras . . .
Ñaṇṇaḷ pōyi . . .	Nāvu hōḍevu . . .	Ēm kēkam . . .

Malto.	Kui (Khondmals).	Gōṇḍī (Mandla).
Nām bajket, ɔm bajkem .	Āmu uhā-(mā)sāmu .	(Mammāt jītōm) . .
Nim bajker . . .	Iru uhā-māsēru . .	(Immāt jītīr) . . .
Āwer bajyar . . .	Ēbāru uhā-māsēru . .	(Ōrk jīturk) . . .
Ēn bajin . . .	Ānu sāhāpi-māī . .	Nannā jiyātōnā . .
Ēn baje dokken . . .	Ānu sāhāpi-māsē . .	Nannā jindān . . .
Ēn baje qachrken . . .	Ānu sāhā-māsē . .	Nannā jisi mattōnā . .
Ēn bajenko . . .	Ānu sāhāpā-muī . .	Nannā jiyākā . . .
Ēn bajen . . .	} <i>As the present tense</i> }	Nannā jiyākā . . .
Nin bajene . . .		(Immā jiyāki) . .
Āh bajeh . . .		(Ōr jiyānur) . . .
Nām bajet, ɔm bajem .		(Mammāt jiyākōm) . .
Nim bajer . . .		(Immāt jiyākiṭ) . .
Āwer bajer . . .		(Ōrk jiyānurk) . .
Ēn bajen . . .	Ānu sāhā-duī . .	Nannā jītān āyēnā . .
Ēn bajurin . . .	Ānu sāhāpā-āi māī . .	Nannā jisi hattān . .
Ēn bajurken . . .	Ānu sāhāpā-āi māsē . .	Nannā jisi hañji mattōnā . .
Ēn bajuren . . .	Ānu sāhāpā-āi duī . .	Nannā jisi handākā . .
Ēn ɛkin . . .	Ānu sāī . . .	Nannā handātōnā . .
Nin ɛkne . . .	Inu sāji . . .	Immā handātōni . .
Āh ɛkih . . .	Ēbāñju sānēñju . .	Ōr handātōr . . .
Nām ɛkit, ɔm ɛkim . .	Āmu sānāmu . . .	(Mammāt handātōram) . .
Nim ɛkner . . .	Iru sāju, (or sānēru) . .	(Immāt handātōriṭ) . .
Āwer ɛkner . . .	Ēbāru sānēru . . .	(Ōrk handātōrk) . .
Ēn ekken . . .	Ānu sāse . . .	Nannā hattān . . .
Nin ekke . . .	Inu sāsi . . .	Immā hatti . . .
Āh ekyah . . .	Ēbāñju sāseñju . .	Ōr hattur . . .
Nām ekket, ɔm ekkem .	Āmu sāsamu . . .	(Mammāt hattōm) . .

Telugu.	Brāhūi (Kalat).	English.
Mēmu kōṭṭināmu, or kōṭṭitimi.	Nan <u>khalkun</u> . . .	188. We beat (<i>Past Tense</i>).
Mīru kōṭṭināru, or kōṭṭitiri	Num <u>khalkurē</u> . . .	189. You beat (<i>Past Tense</i>).
Vāru kōṭṭināru, or kōṭṭiri .	Ōfk <u>khalkur</u> . . .	190. They beat (<i>Past Tense</i>).
Nēnu kōṭṭutunnānu . . .	Ī <u>khalling-ṭi</u> uṭ . . .	191. I am beating.
Nēnu kōṭṭutū uṭṭini . . .	Ī <u>khalling-ṭi</u> assut . . .	192. I was beating.
Nēnu kōṭṭi uṭṭini . . .	Ī <u>khalkasut</u> . . .	193. I had beaten.
Nēnu kōṭṭavatsunnu . . .	Ī <u>khalev</u> . . .	194. I may beat.
Nēnu kōṭṭutānu . . .	Ī <u>khālōṭ</u> . . .	195. I shall beat.
Nīvu kōṭṭutāvu . . .	Ni <u>khālōs</u> . . .	196. Thou wilt beat.
Vāḍu kōṭṭutāḍu . . .	Ō <u>khālōe</u> . . .	197. He will beat.
Mēmu kōṭṭutāmu . . .	Nan <u>khālōn</u> . . .	198. We shall beat.
Mīru kōṭṭutāru . . .	Num <u>khālōrē</u> . . .	199. You will beat.
Vāru kōṭṭutāru . . .	Ōfk <u>khālōr</u> . . .	200. They will beat.
Nēnu kōṭṭa-valasinadi . . .	Ī <u>khalkuṭa</u> . . .	201. I should beat.
Nēnu kōṭṭa-baḍutunu . . .	Ī <u>khallingiva</u> . . .	202. I am beaten.
Nēnu kōṭṭa-baḍinānu . . .	Ī <u>khallingāt</u> . . .	203. I was beaten.
Nēnu kōṭṭa-baḍutānu . . .	Ī <u>khallingōṭ</u> . . .	204. I shall be beaten.
Nēnu pōtānu . . .	Ī <u>kāva</u> . . .	205. I go.
Nīvu pōtāvu . . .	Ni <u>kāsa</u> . . .	206. Thou goest.
Vāḍu pōtāḍu . . .	Ō <u>kāek</u> . . .	207. He goes.
Mēmu pōtāmu . . .	Nan <u>kāna</u> . . .	208. We go.
Mīru pōtāru . . .	Num <u>kārē</u> . . .	209. You go.
Vāru pōtāru . . .	Ōfk <u>kāra</u> . . .	210. They go.
Nēnu pōyinānu, or pōtini . . .	Ī <u>hināt</u> . . .	211. I went.
Nīvu pōyināvu or pōtivi . . .	Ni <u>hinās</u> . . .	212. Thou wentest.
Vāḍu pōyināḍu, or pōyennu . . .	Ō <u>hinā</u> . . .	213. He went.
Mēmū pōyināmu, or pōtimi . . .	Nan <u>hinān</u> . . .	214. We went.

English.	Tamil (Poona).	Korvi (Belgaum).	Kaikāḍi (Sholapur).
215. You went . . .	Niṅgaḷ pōṇirgaḷ . . .	Niga hōnā(ga) . . .	Niṅg hōnāṅg . . .
216. They went . . .	Avargaḷ pōṇārgaḷ . . .	Avga hōnā(ga) . . .	Āuṅg hōnāṅg . . .
217. Go . . .	Pō . . .	Hō . . .	Hō . . .
218. Going . . .	Pōgiṛa . . .	Hōgāne . . .	.....
219. Gone . . .	Pōṇadu . . .	Hōna . . .	.....
220. What is your name ?	Un peyar enna ? . . .	Nina pēr yānda ? . . .	Ninnād per mida ? . . .
221. How old is this horse ?	Inda kudireikku vayad- enna ?	Ī kudirki eddan vātkāla ? .	I khudryād vāḷ yaddan ? .
222. How far is it from here to Kashmir ?	Iviḍattilirundu Kashmiruk- ku evaḷavu dūram ?	Iḷḷyupḍe Kāsmir eddan dūrā ?	Iṅ-uṇḍā Kāsmir yaddan ?
223. How many sons are there in your father's house ?	Un tagappanār viṭṭil ettaneḷ kumārargaḷ irukkiṛgaḷ ?	Ninnāvun ūḍuḷḷi eddan ām- makka igarāga ?	Nina gāun ūṭaḷi yaddan gōgā igadgā ?
224. I have walked a long way to-day.	Inṛeiyaḍinam nān metta- dūram naḍandēṅ.	Nā imāṇ lāva dūr egi naḍa- davandire.	Nā iṇḍrū dhūr ēgi naḍdiri .
225. The son of my uncle is married to his sister.	En māmaṇḍeḷiya pilḷei avan śagōḍarikkū kaliyāṇam śeydirukkiṛgaḷ.	Āvan taṅgasin nan kākāna maunk kuḍatida.	Nān kākan gōvank āun tāṅgī puli śendū.
226. In the house is the saddle of the white horse.	Viṭṭil velḷei-kkudireiyiṇḍ- eḷiya jini irukkiṛadu.	Ā ūḍuḷḷi vaḷḷ kudri paṇṇa igada.	Ā ūṭaḷi vāḷa khudryād khōgir igada.
227. Put the saddle upon his back.	Kudireiyiṇ mudugil jini pōḍu.	Atar benn mēuk paṇṇ hōḍa.	Ā khudri-mini khōgir hōḍu
228. I have beaten his son with many stripes.	Avan kumāraneḷ nān metta aḍi-aḍittēṅ.	Nā āvan maunk lāva aḍisire	Āno gāunk nā lahāv tsābūk idūē.
229. He is grazing cattle on the top of the hill.	Anda kunṛiṇ uchchiyil āḍumāḍugaḷei avan mēyttu- kkoṇḍirukkiṛāṅ.	Āva ā maḍḍi mēni māḍāṅg mēskoṇḍ-igarū.	Āu ṭeḍḍi-mini māḍgaḷ kākā- kū.
230. He is sitting on a horse under that tree.	Anda marattadiyil orn kudireiyiṇ-mēḷ avan uṭkārundukkoṇḍirukkiṛāṅ.	Ā śēḍi ḍika āva kudri mēni ukkoṇḍ igarū.	Āu śēḍ-ḍigē khudri-mini khvāṅkyākū.
231. His brother is taller than his sister.	Avan śagōḍiran tāṇ śagōḍa- riyēi-pārkkilum vuyaram.	Āvan tembi āvan taṅgsikita etra igarū.	Āun tembi tān tāṅgī kita vāsk igarū.
232. The price of that is two rupees and a half.	Adaṇ vilei irapḍarei rūpāy .	Atar kimmat rapḍā ardi rūpāyi.	Atan kimmat aḍiṭsa chippi .
233. My father lives in that small house.	En tagappanār anda śiṛu viṭṭil vaṣikkirār.	Nāṅgāvu ā saṇa ūḍuḷḷi iky- āru.	Nān gāv ā chipṭ ūṭaḷi nikyā- kū.
234. Give this rupee to him	Inda rūpāyēi avanukku- kkoḍu.	Āvank i rūpāyi kuḍā .	Ā chippi āvank kuḍ . .
235. Take those rupees from him.	Anda rūpāygaḷei avan- iḍattil-irundu vāṅgikkoḷ.	Āvantaṭuṇḍa . ā rūpāyi vākyō.	Ā chippi āun kiṭṭuṇḍād adkyō.
236. Beat him well and bind him with ropes.	Avaneḷ naṇṛāy aḍittu kay- iṛugaḷāl kaṭṭu.	Āvan chhalū hanaga aḍasa kharagaṭ khaṭṭ.	Āunk nallā iḍḍ ān kharguṭā kaṭṭa.
237. Draw water from the well.	Kiṇṇāṇḷil-irundu taṇṇir iṛu .	Bāyivulḷyūṇḍ tenni jyaṅg .	Bhāl tenni śendis . .
238. Walk before me .	Enakku munṇē naḍa .	Nann munni naḍa . .	Nān munni naḍa . .
239. Whose boy comes behind you ?	Un pinnāl yār pilḷei varugir- āṇ ?	Nina paraguṇḍ yār gunṭi varāda ?	Yatnād gōv nin phārgi varāk ?
240. From whom did you buy that ?	Yār-iḍattil-irundu adei vāṅgiṇāy ?	Ni yār-taṭuṇḍa atan aḍt- kuṇḍā ?	Ni ā yattan-kiṭṭuṇḍā koṇḍyā-tuṇḍā ?
241. From a shopkeeper of the village.	Anda kirāmattinḍeḷiya kaḍeikkāranidamirundu.	Ā palli aṅḍikār-taṭuṇḍa .	Ā khediyāṅki dukānvāḷa- kiṭṭuṇḍa.

Malayālam.	Kanarese (Belgaum).	Kurukh (Palamau).
Ninnaḷ pōyi	Nivu hōdiri	Nim kērkar
Avar pōyi	Avaru hōdaru	Ār kērar
Pō	Hōgu	Kalā
Pōgunna	Hōgutta	Kalar-ki
Pōyi	Hōd	Kēras
Ninṅe pēr yendu ? . .	Ninna hesar ēnu ? . .	Ninṅhai ender nāme ? .
Ī kudirekka etra vayass- āyi ?	Ī kudurege eshtu varusha ?	Idi ghōrō ekā kōhā ? .
Ividēninna Kāshmīrilekku etra dūram ?	Illinda Kāshmīra eshtu dūra ?	Iyyanti Kāsmīr ekā gechhā ?
Ninṅe achchhanṅe viṭṭil yetrāṇ kuttigal uṇḍu ?	Nimma tandeya maneyalli eshtu gaṇḍu makkaḷu ?	Nimbās-gahi erpā-nū ēḍḍā khaddar ra'nar ?
Nān inna adhigam varī naḍann-irikkunnu. Enṅe ammāmaṅṅe magan avaṅṅe uḍappirannavale kalyāṇam kaṇichch-irrik- kunnu. Vellā kudirayude jini viṭṭil uṇḍu.	Nānu ihottu dūra dāri naḍediddēne. Ātana taṅgiyanu nanna kakkan maganige koṭṭade. Maneyalli biḷe kudureya jinu ade.	Innā ēn dhēr gechhā ikkan En-kakas-gahi taṇḍas taṇḍir saṅḡe beṅja-māṅjas. Erpā-nū pandrū ghōrō-gahi khugir ra'i.
Jiniye adinṅe puṇṇatta iduga.	Adara benna mēle jinu hāku	Khugiran ādigahi med-nū uiyyā.
Nān avaṅṅe magane vaḷare aḍichch-irikkunnu.	Nānu avana maganige bahāḷa peṭṭu hākiddēne.	En ās-gahi taṇḍasin soṭṭā- tūle khub lauchkan.
Kunniṅṅe mugaḷil āḍumāḍu gaḷe avan mēyikkunnuṇḍu.	Avanu guḍḍada tūdi mēle danagaḷannu mēyisuttid- dāne.	Ās partā māyā mavesi khāpā-lagdas.
Ā marattiṅṅe chumattiḷ avan oru kudira puṇṇatta irikkunnu. Avaṅṅe saḥōdaran avaṅṅe peṇṇaḷekkāḷ uyaramuḷḷa- van āgunnu. Adinṅe vila raḍḍara uruppiga	Avanu ā gidada keḷage kudureya mēle kūtiddāne. Avana tammanu avana tangiginta uppera iddāne.	Ās adi mann ki'yā ghōrō- nū ukkas ra'das. Ās-gahi taṇḍis taṇḍinti mechhā ra'das.
Enṅe achchhan ā cheṇiya viṭṭil pārkunnu.	Adara bele eraḍḍavare rūpāyi.	Adi-gahi dām du rupiya āṭh anā ra'i.
Ī uruppiga avannu koḍukka	Ā saṇṇa maneyalli nanna tandeyu irattāne.	Embas adi sannī erpā-nū ra'das.
Ā uruppiyagaḷe avaṅṅe aḍukkal-ninna eḍukka.	Avanige ī rūpāyi koḍu .	Idi rupiyan ās-gē chi'a .
Avane nallavappam aḍich- chu kayaruḷaḷ koṇḍu keṭṭuga. Kipagṛil-ninna vellam kora.	Ā rūpāyigaḷannu avana kaḍeyinda isukolliri. Avannu channāgi baḍidu haggadinda kaṭṭu. Bāviyolagina niru ēḍu .	Abṛā rupiyan ās-guṭṭē hō'a. Āsin khub tari lau'a darā ep-tūlē hē'a. Kūbinti amm natgā .
Enṅe munbil naḍakka .	Nanna munde naḍi . .	Enṅhai mundbhārē guchā .
Ninṅe pinbil varunnadu aruḍe chekkan āgunnu ?	Ninna hinde yāra huḍuganu baruttāne ?	Nekhai kukos ninṅhai khō- khā-nū barā-lagdas ?
Adine nī aruḍe aḍukkal- ninna vilakkavāṇṇi ?	Adannu ninu yāra kaḍinda koṇḍukoṇḍi ?	Nēk guṭṭē nin adir khind- kai ?
Grāmattiḷ oru vidiga- kāranil-ninna.	Ā ūra aḅgaḍikārana kaḍey- inda.	Paddantā orot dokāndaras- guṭṭē.

Malto.	Kui (Khondmals).	Gõqđi (Mandla).
Nim ekker . . .	Iru sāsēru . . .	(Immāt hattir) . . .
Āwer ekyar . . .	Ēbāru sāsēru . . .	(Ōrk hatturk) . . .
Kāla	Sālmū	Han
Ēketĥ	Sānāri	Hañji
Ēk qachra, or ekyah . . .	Sājā-mānāri . . .	Hattur
Niñg namith indruĥ ? . .	Mi pādā ināri ? . .	Nivā batti parōl ānd ? .
Ī gorōĥ ēna dinekiĥ ? . .	Iri gōrā ēsē bāsāritāri ? .	Id kōrā bachālē barsātā ānd ?
Ītinte Kashmireĥ ēna chūđiĥ ?	Imbā-ťākā Kāsmir-tiñgi ēsē durā ānē ?	Iggāharā Kāsmir bachchōr lakk mandāl ?
Nin abbo ādano ēna jen maqer đokner ?	Ni ābār-to ēsē mrikā mānēru ?	Nivōr dādānā rōte bachchōr mark mandānurk ?
Ine ēn garĥi geche paurk qatken.	Ānu nēñju dēhā pāhēri trējā-māl.	Nēñđ nannā vallē lakk tāktān.
Engki dada tañgadeh ahiki bāyin māñchah.	Nāi koku mriēñju tāna āngini bihā ājā mānēñju.	Nāvōr kākānōr marrinā marmī ōnā selārnā sañg ātā.
Ādano jinpro gorōki palāngēĥ behiĥ.	Sukāli gōrātāri jini idulāiĥi mānē.	Rōte pañđri kōrātā khōgur mandāl.
Āĥiki qōqeno palāngen kida.	Tānā kuiĥi jinu itāmu . .	Khōgur tānā murchul parō irrā.
Ēn ahiki tañgaden garēn bajken.	Ānu tānā mriēni dēhā māđā siā-māl.	Nannā ōnōr marrin vallē mār jītān.
Ťōk meche āh ōyen charyih	Soru sēñđo ēbāñju kōđi kopāi-mānēñju.	Ōr kuřōtā chōĥi parō đhōr mē.
Āh man qolgorno gorō mecha okih.	O mrāhnu-lāiĥi ēbāñju ro gōrā kuiĥi koksā-mānēñju.	Ōrad marā siri kōrā parō targitōr.
Ahiki tañgbāyo ahiki tañg-bāyinte mechge.	Tānā dādā tānā āngi-bāhā-ťākā ikē đēngā-gāťāñju.	Ōnōr bhāi ōnā selārtāl đbāñgāl mandānur.
Āĥiki damēĥ arai ťakāĥ.	Tānā krēu ri ťākā odoli āi-mānē.	Tānā mōl rañđ rupyāñ ani āĥ ānā mandānuñ.
Eng abbatĥ ā joka ādano đokih.	Nāi ābā o kogāri idutā rāhi ānēñju (or lohonēñju).	Nāvōr dādāl ad chuđur rōte mandātōr.
Ahik i ťakan chiya . . .	Irā ťākā ēbāniki simu . .	Id rupyā ōnk sim . . .
Ahi bahante ā ťakan ōya . .	Tānā bāhā-ťākā ārā ťākā gulē omu.	Au rupyānuñ ōn-sē yēnā .
Ahin khūb baja ante gaťat eya.	Tānāki nēgi bāñgā māđā simu, oťē đoro-đāi tohmu.	Tān khūb jīm ani nōnēta dōhā.
Kuinte amē mulga . . .	Kubā-ťākā kākēri bēlmu . .	Kūvāta yēr nihā . . .
En agdu kāla	Nāñ muhtā tākāmū . . .	Nāvā munne tākā . . .
Nekki tañgadeh niñg qōqen barih ?	Ni bētōĥi umbēri mriēñju bāi-mānēñju.	Bōnā chhavvā nivā pijjā vāyātā ?
Nin atĥe nek bahano qeqqe ?	Umbēri bāhā-ťākā inu irā kōđiti ?	Immā tām bōn-sē asti ? .
Ort qepki dokani aweh bahano.	Nāju-tāri ro dokāni lōku bāhā-ťākā.	Nāťēnōr banyāta . . .

Telugu.	Brāhūi (Kalāt).	English.
Miru pōyināru, or pōtiri .	Num hinārē . . .	215. You went.
Vāru pōyināru, or pōyiri .	Ōfk hinār . . .	216. They went.
Pō	Hin, hin-ak . . .	217. Go.
Potu	Hinesa-aṭ . . .	218. Going.
Pōyina	Hinōk	219. Gone.
Mi pēr-ēmi ? . . .	Nā pin dār ē ? . . .	220. What is your name ?
Ī gurramu yenta vaisu ? .	Dā hulli aṭ sāl ē ? . .	221. How old is this horse ?
Ikkadiki Kāsmiradēsamu yenta dūramu ?	Kashmir dākā akkhā murr-ē ?	222. How far is it from here to Kashmir ?
Mi taṇḍri iṭṭlō yendaru kumāllu ?	Nā bāvah-nā urā-ṭi aṭ mār ē ?	223. How many sons are there in your father's house ?
Nēnu ippaṭi dinamū bahu dūramu naḍichi vachchinānu.	Ī ēnō bhallo pand-as karenuṭ.	224. I have walked a long way to-day.
Mā mēnamāma koḍuku vāni akkanu vivāhamu chēsukoni-unnaḍu.	Kanā illa-nā mār-nā barām ō-nā ṭ-ṭō massunē.	225. The son of my uncle is married to his sister.
Iṭṭlō ā tella gurramu-yokka jūu unnadi.	Pihunā hulli-nā zēn urā-ṭi ē	226. In the house is the saddle of the white horse.
Dāni bennu-mida jūu kaṭṭu	Zēn kata	227. Put the saddle upon his back.
Nēnu vāni koḍuku-nu ṭṣālā koṭṭi-unuānu.	Ī ē-nā mār-e bhāz laṭ khal-kunuṭ.	228. I have beaten his son with many stripes.
Vāḍu ā koṇḍa-pai-mida āvu-la-nu mēputunnāḍu.	Ē māl-e masha-nā kāṭumāe khavāṭik.	229. He is grazing cattle on the top of the hill.
Vāḍu ā chettu-kinda gurramu-mida kūrastunnāḍu.	Hamē darakhṭanā kēraghān ē hulliāe soṡārē.	230. He is sitting on a horse under that tree.
Vāni tammuḍu vāni akka-kaṇṭe yettugā-y-unnaḍu.	Ē-nā ṭlum ṭrān-ta burz-ē .	231. His brother is taller than his sister.
Dāni vela reḡḡannara rūpāi.	Ham-ē giṡā-nā bhā dō-nēm rūpāi ē.	232. The price of that is two rupees and a half.
Nā taṇḍri ā chinna iṭṭlō uṭṭunnāḍu.	Kanā bāvah hamē chuna urā-ṭi ṭulik.	233. My father lives in that small house.
Ī rūpāi ataniki immu .	Dā rūpāi-e ōḍe ēte . . .	234. Give this rupee to him.
Ā rūpāyilu atani daggirinuṅchi ṭisukoṇḍi.	Ē rūpāit-e ōrān halṭh .	235. Take those rupees from him.
Bāgā koṭṭi atai tālā-tō kaṭṭumu.	Ōḍe sakṭ khalṭh ō rēz-aṭ taṭ.	236. Beat him well and bind him with ropes.
Nūti-nuṅchi niḷlu ṭiyu .	Dūn-ān ḍir kashah .	237. Draw water from the well.
Nā mundaṭa naḍamu .	Kanā mōn-aṭ rai marak .	238. Walk before me.
Yevari pillavāḍu mi venuka vastunnāḍu ?	Dā dinnā mār ē ki nā rand-aṭ barek ?	239. Whose boy comes behind you ?
Adi yevari daggiri-nuṅchi koṇṭiri ?	Ni dāḍe dēr-ān halkus ? .	240. From whom did you buy that ?
Ī ṭillō vartakuni daggirinuṅchi.	Shahr-nā bakhālaseān .	241. From a shopkeeper of the village.